INDIAN JOURNAL

of

ADULT EDUCATION

Vol. XVI March, 1955 No. 1

Published by
INDIAN ADULT EDUCATION ASSOCIATION
30, Faiz Bazar, DELHI.

President

Dr. AMARANATHA JHA, Chairman, Bihar Public Service Commission, 1, King George Avenue, Patna.

Vice Presidents

1. Hon'ble Acharya Badri Nath Verma, Education Minister, Bihar, Patna.
2. Dr. Zakir Hussain, Vice-Chancellor, Aligarh University, Aligarh.
3. Shri K. G. Saiyidian, Addl. Secretary, Govt. of India, Ministry of Education, Delhi.
4. Dr. S. R. Ranganathan, Prof. Library Science, Delhi University, Delhi.
5. Shri T. Madiah Gowda, President, Mysore State Adult Education Council, Krishnamurthy Purim, Mysore.
6. Shri G. Harisarvottam Rau, Hon. Adviser to Govt. of Madras, 5th St. Gopalapuram, Madras.
7. Dr. R. V. Parulekar, Director, Institute of Education, Bombay.

Hon. General Secretary

Shri V. S. Mathur, Director of Education for Asia, I. C. F. T. U. Asian Trade Union College, New Alipur, Calcutta.

Hon. Treasurer

Lala Onkar Nath M. P., M. Block, Connaught Circus, New Delhi.

Associate Secretaries

1. Dr. D. B. Shastri, Deputy Director of Education (Social) Govt. of Bihar, Patna.
2. Shri V. B. Karnik, Secretary & Social Education Officer, Maharashtra Regional Social Education Committee, 319, Somawar Peth, Poona.
3. Shri T. V. Thimme Gowda, Chief Exective Officer, Mysore State Adult Education Council, Krishnamurthy Puram, Mysore.
4. Shri S. Raghvan, Executive Officer, Adult Education, Govt. of Travancore Cochin, Trivandrum.
5. Shri S. C. Dutta, Hon. General Secretary, Indian Conference of Social Work, Delhi State Branch.

INDIAN JOURNAL OF
ADULT EDUCATION

Vol. XVI March, 1955 No. 1

EDITORIAL BOARD

Published by

Indian Adult Education Association

30, Faiz Bazar, DELHI

Single Copy — Re 1/4/-

Annual Subscription — Rs. 5/-

CONTENTS.

NOTES and NEWS

February 20th

Miss Heler Keller, who is in the country on a nine-month tour, is truly an Apostle of Light. If every teacher in the world could meet her, the world would be a different place. It is impossible to have met her and not leave a different person. In this land, where the *guru* is honoured even above parents, we would offer our heartful admiration to Anne Sullivan who taught Helen Keller to gauge the world around her so fully and adequately inspite of the handicaps of a blind, deaf-mute. How easy it is for a teacher to be careless instead of conscientious, to gloss over instead of to go to the root of the question, to waive aside and never take up again. How much easier it must be to so deceive a blind pupil who was also without hearing and without the power to express a question or a longing for further knowledge. If Anne Sullivan and other teachers of Helen Keller could work the miracle of teaching comprehension and expression to so handicapped a pupil, what achievements can teachers of normal children and adults not aspire to ?

And the pupil herself? What indomitable will is embodied in a body that no sane person would wish for ? It took her 24 years to learn to speak. Her thoughts flow smooth and fast and beautiful, the words are choice and apt, the meaning perfectly clear. Considering that the content of words lies in sensual experience and that out of the five three of her senses are dead, the experience of hearing her speak acts like a surgeon's knife cutting away dead layers of our own indifference and neglect from the nascent thoughts, feelings and ambitions of our own hearts and minds. One's heart goes out in thankfulness to God for so wonderful an example of the amount of good dormant possibilities in every man and woman can flower into even under the worst circumstances.

Helen Keller is now 75 years old. One does not think of age when one comes face to face with the enthusiasm and sparkle that bubbles out of her in a never abating emanation. She is the author of at least ten books and runs her own journal. She types her ms. first on a Braille type-writer and later transfers herself into an ordinary type-written ms. Her book "The Story of My Life", first published in 1902, has been translated by now into full fifty languages.

She graduated in 1904 and is now the recipient of honours from several universities. Given the choice, she would rather lose her sight than hearing. She held a piece of flint from the top of Mt. Everest and experienced the thrill of mountaineering and many who heard her say Blake's lines

"To see a world in a grain of Sand,
And heaven in a wild flower,
Hold Infinity in the palm of your hand
And eternity in an hour."

had never known the real meaning till then.

She is touring India to arouse a greater awareness of the handicapped and their problems. She appeals on their behalf to help them fill positions of self-support.

On February, the 24th Mr. P. Martin Smith, Secretary of the National Council of Adult Education at Newzealand visited us. His call was the result of his being appointed one of the three experts on Adult or Workers' Education by UNESCO to tour South East Asia with a view to advising the area governments and voluntary bodies of this area on the preparation and execution their programme.

Mr. Martin Smith's area is Thailand, Burma, India, Pakistan and Ceylon. Before he came to us, he had already been to Thailand and Burma in December and to East Pakistan in January. He had also been to Calcutta. Since meeting us, he has paid West Pakistan a visit and is now touring Central and Southern India. At Calcutta, Mr. Smith met Mr. V. S. Mathur, General Secretary of the Adult Education Association. Mr. Mathur is the Director of Education for Asia, I.C.F.T.U. and Director of the Asian Trade Union College at Calcutta, the first of its kind in Asia. Mr. Smith is reported to have said that he would advise UNESCO to hold a Seminar on Workers' Education in India.

UNESCO has for sometime been aware of the need for an extension of Adult Education and particularly Workers' Education in South East Asia. In planning preparatory to his visit the secretariat of UNESCO has taken into account the work of other International agencies, specially that concerned with economic

development and improvements in the standard of living, such as that of FAO in argicultural education of ILO in vocational training and of ECAFE and ECLA in economic development. Mr. Smith has been meeting representative of Workers' Organisations Co-operative Governments Social Worker's Organisation and employers and employees organisation as well as Government official and representatives of FAO and ILO already working in India. Mr. Martin Smith therefore, came prepared to discuss several aspects of the development of Social Education in this country. In the field of administration he was asked to advise how the present existence of forms of adult education could be extended and developed by Government action, voluntary organisation, Industrial firms, Trade Unions or Co-operative Organisation. Also the co-ordination necessary to increase opportunities for individual and group development and expression, *e. g.* the use of cultural and community education the development of University extension work, steps that might be taken to increase the industrial workers responsibility in Industry as well as some special problems of women's education. Another item of interest discussed was special courses for training of full time workers in social education schemes, part-time workers and group leaders, refresher courses and the establishment of travelling scholarships and grants to allow teachers to visit and work in countries other than their own.

With other agencies as with our own, he talked over the scope and content of adult education programmes and types of adult educational activity most suitable for industrial, town and rural areas as well as the incorporation in schemes of apprenticeship training or vocational education and forms of cultural education.

The place of the university and other educational institutions in an adult education movement was another point discussed. This source of help has not been exploited to its full by Social Education Organisations in this country and his suggestion, experience and a vice was valuable.

The desirability of adult education can hardly be stressed enough. Natural sources and industrial equipment can only be productive if the men who manipulate them have had a theoretical and practical training which enables them to use them properly. The low level of general education in our country is the main obstacle which make it impossible for even a semi-literate to cope with the delicate and complex activities involved in skilled occupation. The improvement in living condition can only befruitful if adults are enabled to play a responsible and creative role in the life of their community. Economic development involves considerable changes in social structure and in traditional pattern of culture. Within 10 years

changes have taken place in Asia as far-reaching as those which took a century in Europe and North America. New ideas, new values, new ways of life, have been introduced which endanger the moral and social equilibrium of minds and groups. It is an important task of education to facilitate the transition by reorientation.

UNESCO has also arranged for the organisation of regional seminars, the despatch of itinerant teams of experts in workers education and meetings of persons representing labour organisations and others interested in workers education.

March, 4th

The Indian Adult Education Association gave a reception to Mr. Walter Crawford. He was entertained at a tea to which were invited friends and workers of the Association to meet him.

Mr. Walter Crawford, Director of the American International Association for Economic and Social Development came to India on the 25th January, this year. His visit was sponsored by the Cooperative League of the U. S. A. as well as by the American International Association.

These two private agencies have been working for the past two years in close collaboration with the Indian Cooperative Union in Delhi and also the All India Cooperative Union — a federal organisation representing the cooperative institutions throughout the country. Mr. Crawford came to India primarily for the purpose of surveying the work which has been going on for the past two years and to make plans for expanded programs in the future. It is the hope of the American International Association and the Cooperative League that they can develop a people to people program between Cooperatives in America and India.

One of the major projects which was discussed during Mr. Crawford's visit was the plan for organising a Cooperative Education and Development Centre. If carried out, this project would be a kind of workshop where methods and materials for cooperative education could be experimented with. It would provide one of the tools for rural reconstruction through cooperative education which would facilitate national development.

Mr. Crawford left India on the 15th of March, returning rather unexpectedly to New York two weeks before his tour was scheduled to be over. Within a few weeks, he will be making his report to the Cooperative League and the American

International Association. While in India he had travelled not only in Delhi, the Punjab and U. P. but had also visited Madhya Pradesh, Hyderabad, Mysore, Madras and Bombay State.

March, 20th

As we go to press, we are looking forward to the Minister for Home Affairs, Pandit Pant, declaring open a rural welfare extension project in the Najafgarh area. The first centre will be opened at Mitraon, about eighteen miles from Delhi.

This project is being put into effect by the Indian Adult Education Association with a view to helping villagers to develop the programme of their own villages according to their needs and resources and finally raising the standard of social, economic and cultural life. After the first three months, the newly inaugurated four centres will enlarge to six. The work will be developed on the basis of natural units made up of groups of villages. This makes seven units of 3 villages each.

The project plans to give the villagers opportunities for individual growth as well as community welfare with the help of welfare workers and advisors. The activities will consist of health services for women, recreational and cultural activities, social education and craft education for women and girls. It is also proposed to open creches and pre-basic schools for children.

THE NEW THREE R'S

BY

GRAYSON KIRK

President, Columbia University.

Education occupies a curiously ambiguous position in the affections of the American people. There is a profound faith unsurpassed anywhere else in the world, in education as the sovereign remedy for our problems and difficulties in all fields.

But there is another side to the coin. If our people have a profound faith in education, they do not have an equally profound faith in our educators.

Our public education system is under as vigorous an attack today as at any time in its history. As I read some of the materials in this controversy, I detect two principal areas of disagreement and criticism. The first is the belief that our schools, particularly at the secondary level, have ceased to do a satisfactory job of educating young people in the fundamental disciplines and have filled their curricula with courses lacking in any recognisable intellectual content. The second view, less prevalent, holds that our schools are not adequately training the youth for the obligations of citizenship.

In one way or another all these criticisms make the charge, or at least the implication, that our schools are unduly neglecting the Three R's and also the moral, patriotic, and character-building functions which they ought to stress. A very few would say that this is the work of the communists and their more or less unaware supporters and dupes. Others, far more numerous, blame the influence of our teacher-training institutions which, they say, have become so absorbed in educational gadgetry that they have lost sight of their proper goal and function.

If we are to approach this problem as we should, we shall need to keep in mind the three R's, not the traditional ones, indispendable though they are, but three others.

The first of these is *Resources*, both physical and human. We are now experiencing a burgeoning of our population which will leave us with no alternative except to abandon our basic principle of free public education or to spend vastly

more on our public school system. In the school year just closed, we had over a million more children in our elementary schools than in the year before. This increase of a million a year will continue at least to the end of the present decade because those children have already been born and will progressively be ready for school entrance. If our present fertility rates continue to the end of the decade, we will have by 1956 nearly 12,000,000 more children in the elementary schools than we had in 1950, and we will have approximately 6,000,000 more students in our high schools. This means a doubling of our high school population in 15 years and a 60 per cent growth of our elementary schools.

Already, our elementaty school plant is overcrowded. During the past year more than half a milion children were forced to attend our schools on a part time basis. Only a rapid and an extensive building programme at both the elementary and the high school level can meet our needs during the next decade. Failure to do so will not only cheat millions of our children out of a precious birthright; it will ensure the perpetuation and growth of juvenile delinquency. If we force our children to roam the streets when they should be in school, we should not be surprised if delinquency grows.

But buildings can be built, and quickly, if the funds are made available. More serious is the shortage of teachers, our human resources. Since 1950 our annual production of teachers has dropped by more than one fourth. and this decline bids fair to continue, the while our needs mount and become monthly more desperate. Unless teaching can be made more attractive, the only answer will be even more crowded classes, poorly-trained emergency teaching personnel, a falling level of educational accomplishment, and a rising tide of public criticism.

Obviously, the low level of salaries, coupled with very high work demands is the chief reason why our young graduates turn their backs on teaching and take up other types of work. The country over, the average teacher receives about two percent less than the average wage earner in all types of gainful activity. Unless we are able to raise salaries drastically, we shall never bring the needed influx of new men and women into teaching, unless, of course, a great depression should drive them out of other employment opportunities.

But this is not all. The teacher needs a sense of status in the community. All too frequently, the community has no limit to its demands upon the teacher's time outside of classes for other types of group activity, and it recognises no limit

to its right to pry into the teacher's private life, beliefs and activities. One could not prove it statistically, but I have the feeling that this exposure to malicious gossip, this status of second class public servant, is perhaps as influential as low salaries in making the profession unattractive to our youth. The community, not the teacher, can do something about this problem of status. If it were undertaken seriously it might pay rich dividends in improving not only the quantity but the quality of our personnel. Teachers want no special status; they want only to be regarded more like people.

If the first of our new R's is *Resources*, human and material. the second is what I would like to call *Resolution*. Perhaps it was inevitable in our changing society that the school should become more and more the centre of community activity and to the detriment of its educational functions. But a balance can be maintained if our educational community would make certain decisions or policy resolutions. One of these, as I have suggested, would be to take every possible opportunity to point out to parents that the school cannot replace the home as a place in which children are to be inculcated with principles of morality, discipline and responsibility.

A second resolution ought to be to demand more serious work from students, particularly at the high school level. Because learning is easier if it is pleasurable, we have fallen into the trap of saying that all learning must be made as painless as possible. But the average human being recoils from all unnecessary intellectual activity, and all learning is not easy. It is all very well to try to adjust young people to society, but it is far more important that they be given some vision of the nature, end, and purposes of that society. And if courses of genuine intellectual content are pushed to one side in favour of those which amuse and entertain the student, when social and group activities elbow out the academic aspects of secondary school work, the school, in my judgement, ought to have a hard time in justifying itself to the community.

At this point let me say that a part of this responsibility belongs to the parents. When parents complain about the amount of study their children are expected to do, they may be able to influence the school curriculum, but what they are really doing is to betray their own intellectual poverty. When however, they complain that their children are not being given the basic intellectual equipment which they should have, then the school authorities ought to re-examine their aims and methods very seriously.

Beyond the inculcation of certain basic skills such as mathematics and the use of language, both spoken and written, the primary purpose of education is to widen the mental horizons of the student. Except for certain technical or vocational courses of study, the primary purpose of a school is not to increase earning power but to enrich the human spirit. Our educational leaders have not been vigorous enough in insisting upon this point. They tend too supinely to give way under local and ill-informed pressures and concentrate too much upon the so-called "practical" courses which attempt imperfectly to duplicate the experience of an apprentice and cheat the student out of these experiences which, unlike technical training, he will not get later in life. Your basic purpose is to develop the mind, not to provide vicarious vocational apprenticeship. There is enough anti-intellectualism in the country as it is ; our schools should not, even by implication, be willing contributors to it.

Finally, since the basic purpose of education is mental movement, there ought to be greater resolution to combat those influences which believe that education can best be achieved if the student is carefully insulated from all ideas and points of view except those which prevail in a given community at the time. Such an attitude is wrong, but it is widely held. If, as his capacities develop, the student is carefully and objectively taught about the differing ideas which men have held, and now hold, about man and society and the universe, he will be better equipped to deal with the problems and responsibilities of mature life than if he is left unprepared to listen to special pleaders later on. That ignorance which may be bliss is no proper basis for the operation of a modern democratic society. If our teachers are not courageous, then the evil counsellors of our society will be.

The third R for all of us is *Responsibility*. I have been talking about the responsibilities of parents, the schools, and the public. Here I would only add one or two further suggestions. Fitst, I would urge that all groups think more about means whereby the gifted child can be given special opportunities. We have a special responsibility in these days to foster the training of those who promise to have special capacities. As our society becomes more complex in its interrelations, more embroiled, in political and economic relations with other countries, the burdens of leadership in all fields become constantly heavier. Unless we can train the best minds of each generation and prepare them as best we can for the handling of the affairs of our society, we run the risk of having those affairs handled by men who are less concerned about public welfare than selfish advantage, Unless able men lead us, unable men will. And in these days, incept leadership can do far more harm to society than when we lived under similar and more self-sufficient conditions.

We need men who will think more about the welfare of our country and less about points of personal privilege.

More than a hundred years ago, in his annual report to the Massachusetts Board of Education, Horace Mann declared that there was "... a principle of divine origin, clearly legible in the ways of Providence as those ways are manifested in the order of Nature and in the history of the race, which proves the absolute right to an education of every human being that comes into the world..." Let us, as educators, so conduct our profession that the exercise of this right will bring to all that richness and fullness of life which ought to be the final and the greatest reward of all who study and all who teach....

SUMMER SCHOOL FOR PARENTS AND CHILDREN

Parents can always learn to be better parents, and children better children. This is the reasoning that underlies Vasar's Summer Institute for Parents and children under the direction of Dr. Mary Langmuir. Fathers and mothers spend a part of each day with their offspring. At other times, the children study and play under the care of skilled teachers, while the parents are free to attend classes.

The adults—one hundred and fifty parents, teachers, and other professional workers—spend four weeks in lectures, discussions, practical observation, and conference dealing with problems of family and community life. Since this is a family school, a balanced, round-the-clock program is maintained for the children, ranging in age from two to eleven, whose parents are studying at the Institute. The course is aimed at parents, but in separate quarters from--the studying adults.

Members come from all parts of United States and from different income levels. A scholarship fund enables families of modest means to participate in the program. One-third of the students are married women accompanied by their children; another third are professional people—doctors, welfare and public health workers, and school teachers—the rest are a combination of both. The married women are full-time homemakers, but they are interested in a wide variety of civic and community activity as well as the growth and development of their children. They are admitted to the Institute with the expectation that they will pass on what they have learned to other members of their community. In recent years, an increasing number of husbands and wives have enrolled together, even though some husbands can register only for weekends or half the session.

Challenge and Response in Adult Education

New Offerings

BY

GUY HUNTER,

WARDEN, GRANTLY HALL.

Any 'New Offerings' we make must be new in our attitude and purpose, not merely new subjects or new forms of class. It is not a question of being 'for' or 'against' the tutorial class, but of considering its content and purpose. Because I am dealing with content and purpose rather than method and form, I am bound to start by stating my assumption.

Assumptions.

I make one basic assumption : adult education has, as its main purpose, the spiritual quality of human lives within the society in which we live today. To me, it seems that the long history of humanity can only be regarded as a story of the gradual emergence and refining of a spirit which is the typification of humanity as against the animal kingdom and which, by an act of faith, we believe to be an intuition of and a distant approximation to a divine spirit or a system of values which are not in time but in eternity.

Of course, other assumptions are possible. There is economic and social stability. There may or may not be a casual connection between the general diffussion of education and social stability (it is a long step from a correlation to a cause); but even if such a causal connection exists, I for one am perfectly clear that I do not enter adult education in order to achieve economic or political benefits. If we did, we should be simply functionaries-people employed by central or local authorities to ensure that each generation received the necessary packet of technological training and civic information and discipline to ensure that the economic life of society could be carried on competitively and that political life should be order and responsible (if not actually docile). This is indeed part of the necessary task of education to transmit skills and traditions. But, to quote Sir R. Livingstone, human beings have a threefold demand on education — It

must help them 'to earn a living, to be a citizen, to be a man'. We have not done our job if we give only the first two. Indeed, in a democratic society, as De Tocqueville pointed out 120 years ago, the last job is the one which is particularly likely to go by default. Pointing out that the utilitarian ends of life are sure to be well looked after in such societies, he adds :

'But while man takes delight in this honest and lawful pursuit of his well-being, it is to be apprehended that he may in the end lose the use of his sublimest faculties ; and while he is busied in improving all around him, he may at length degrade himself. Here, and here only, does the peril lie. It should therefore be the unceasing object of the legislature of democracies, and of all virtuous and enlightened men who live there, to raise the souls of their fellow-citizens and keep them lifted towards Heaven. It is necessary that all who feel an interest in the future destinies of democratic society should make joint and continual efforts to diffuse the love of the infinite, a sense of greatness, and a love of pleasures not of earth.' Functionaries will not be able to do this.

But there is another possible assumption—that education is primarily there to ask questions—to lead the adult to the door of knowledge and push him in, to wander as he will. There are great attractions in this idea. Yet it can be, and too often is a form of cowardice in the tutor and a source of despair to the student. The tutor shows an infuriating ability to find holes in every possible action. I have Blake on my side against this destruction of wisdom by verbal logic ;

> .... the idiot Questioner, who is always questioning.
> But never capable of answering, who sits with a sly grin,
> Silently plotting when to question, like a thief in a cave
> Who publishes doubt and calls it knowledge, whose Science is Despair.
> Again, I doubt if we shall enrich spiritual life much like that.

If we were to accept my definition, to believe that adult education has more than a social and economic task, has more than a duty to sharpen the logical intellect, then a terrifying responsibility rests on all of us. What are our offerings, new in spirit, to be ?

We live in a time when far too much attention is paid to the product of work and far too little to its quality, process, motive. We care so much for production that we even talk of 'intellectual workers', so anxious are we to reassure the manual worker that these artists and authors and philosophers

really produce something useful and are all part of the Five Year Plan. If someone does Pure Research, we hasten to mention that in due course it will bear fruit in technology, and technology will give us a new insecticide or colour television. We do not consider that it might be right and noble simply to seek for truth. As Joseph Pieper says, it is as if a man, discovering that he slept more peacefully if he had said his prayers, should later announce that the purpose of prayer is to get a good night's rest.

But when it comes to the motives and quality of work, cynicism rules. I recently heard a high official of the Coal Board discussing plans, for demonstrating television sets and small cars to miners in order to tempt them to commit themselves to an expenditure which would force them to work at least five shifts. 'Give a dog a bad name .... ;' for if that is how we treat men, that is how men will be.

Adult Education has unfortunately got a contempt for studies directly connected with work, a contempt springing from the Platonic academic tradition. 'Procul este, profani,' we say to the technologists and teachers of short-hand. This is partly because we insist on looking at the actual operation of work—hitting a keyboard or turning a handle—and not at its whole human context.

At work we shall discover all the qualities of mind and character to which liberal education can rightly address itself. First, human social relationships — authority, discipline, loyalty, conscience, leadership — Aristotle would have been fascinated to study the 'politeia' of a large factory. Second, aesthetic feelings. Few people even dimly realise how deeply workers feel about the quality of their work — 'a beautiful job' whether it is a casting or a textile, or the way you drive a lorry, There is that essential sense of 'rightness' and perfection which is of the essence of aesthetic feeling. If we want to make a new offering why are we so little interested in what matters so much to a good proportion of them (not all, of course) — their work ?

Do I contradict myself ? Having just said that technical knowledge and citizenship is not enough, do I revert to technical education ? No : for this gives me the chance to point out Livingstone's three points are a Trinity — indivisible aspects of one thing — a man. We may for convenience abstract one quality or another : but we have to remember that this is only (and dangerously) a logical and verbal abstraction : the man remains one : and he cannot be taught to do his job properly (that is, with conscience, and in the right social relationship) unless he is educated as a man as well as a citizen, a citizen as well as a technician.

There are, therefore, some new offerings to be made to Everyman through work: and some are being made. Not only have the residential colleges done a good deal in running humane courses for man in industry, particularly foremen and chargehands, but the Universities have really set their hand to management education — I am thinking of a four week course run by Cambridge at Madingley, another run jointly with industry at Worcester (Oxford), a third by Sheffield, and our own five week course at Grantley, in which about half the lecturers are from Universities and half from industry. These courses are humane — in my own a Professor of Biology, a Professor of Economics, a Professor of Philosophy, a sociologist, a Governor of a prison, a historian, a psychologist are taking part. Industry, moreover, is not the only place where people work — there are nurses, librarians, magistrates, policemen, teachers, youth leaders, muesum assistants, probation officers, export clerks, farm workers — I mention only occupations for which adult courses have to my knowledge been run in recent years. When we talk to magistrates about Justice, to librarians about Literature, to teachers about the human child, surely we are within the charmed circle of liberal studies or Socrates was not.

Citizenship

And now, citizenship. Here again we have thought of this subject far too much as functionaries — talking about the forms of local government or social services. What we need is a radical challenge to attitudes of mind which are far nearer to Everyman's daily life. I talked recently to some Community Centre Wardens. They were firmly convinced that it was quite unnecessary to have a philosophy of society before you set your hand to social work. A little discussion revealed two attitudes. First, they felt bound, and glad to make special and subsidised provision for old people whose children do not keep them amused. Second, they were not prepared to help much with mothers who want to park their children and go out to work. Here were two social value judgements — parents are expected to look after young children: old children are not expected to look after parents — which are so much "in the air" today that these men had accepted them quite unaware of the long-term implications, or of the moral issues; and to question these attitudes involves tutor and student eventually in the most profound questioning of religious and social beliefs. I am sure we should start our study of citizenship nearest home—in basic moral and religious questions of family life.

Aside from personal morals, what have we in mind as the good citizen? De Tocqueville had a vision of what the democratic state and citizen would be—a vision based on reasoning from first principles. Let me read a little.

"The first thing that strikes the observation is an innumerable multitude of men, all equal, incessantly endeavouring to procure the petty and paltry pleasures with which they glut their lives. Above this race of men stands an immense and tutelary power, which takes upon itself alone to secure their gratification and watch over their fate. That power is absolute, minute, regular, provident, and mild. It provides for their security, forsees their necessities, facilitates their pleasures, manages their principal concerns, directs their industry, regulates the descent of property—what remains but to spare them all the care of thinking and all the trouble of living? It covers the surface of society with a network of small complicated rules, minute and uniform, through which the most energetic characters cannot rise. The will of man is not shattered. but softened, bent, and guided. Men are seldom forced by it to act, but they are constantly restrained from acting. Such a power does not destroy, but it prevents and stupifies a people, until a nation is reduced to be nothing better than a flock of timed and industrious animals of which the government is the shepherd".

Lastly, then, have we a conception of civilization in our minds—of democratic civilization? How do we conceive the citizen of the future, how do we "raise the souls of our fellow citizens and....diffuse a sense of greatness?" If we have not—and I quite sincerely believe that very few of us have — what sort of "liberal" education in citizenship can we give? Can the blind lead the blind? To my mind, it is not much use for a tutor to discourse, or question, about The Republic, or Machiavelli, or Hobbes, or J. S. Mill, if, when at last the students say "What about us, Now?", he is found floundering in the same confusion as they.

I started by saying that adult education was there to enrich the spiritual quality of everyday life. Now we are talking of the spiritual quality of the citizen. And it is for this failure to produce a spiritual citizenship that I blame the Tutorial Attitude. How many members of Tutorials today are leaders, and how many are matrons getting some culture or men learning to do intellectual crosswords and monkey tricks? If the tutorial were producing 150,000 spiritual aristocrats it would be worth its weight in gold.

You may think this a high-flown view—indeed, it is. But at least it gives an entry to common life. I believe there is plenty of room for new offerings there.

I think of "Outward Bound" a—piece of education carefully thought out, precisely designed to cultivate a certain spiritual quality confidently and strictly executed: I think of some Borstals and Prisons; I think of a few other experiments in training and education, in the Services, in industry, and in voluntary organisations, which at least have a tinge of liberal education in citizenship. I think we have far to go here before we can boast of "new offering."

Co-operation.

Lastly, if we are thinking of "new offerings" in order to bring in Dr. Alexander's 30,000,000 I would like to agree to and re-emphasise what he said about voluntary organisations and societies who are engaged in the real work of education of the adult. It is surely clear that by far the biggest load is today carried by them, by the W1. YMCA, Trade Unions, Towns women, Scouts, the Churches and Chapels, and all the rest of them. They, with Evening Institutes, are really in among Everyman. We must indeed work together. And here again my assumption comes in useful. For if we continued to think of adult education primarily as academic and intellectual, it would be—and has been—natural for us to be at best mildly, interested in the host of organisations which are more occupied with activities than with instruction. But the moment we conceive of adult education as addressed to the whole man, we see ourselves as soldiers in the same army. Certainly, there are differences in training and function ; and we should take even more care than we do to see that each arm of the service is used for the purpose for which it is best trained—not have the Residential Colleges doing what the Evening Institutes could do more widely and cheaply, nor the technical colleges attempting with difficulty the job which the Extra—Mural Departments are there to do. But it is one army and must be inspired with one spirit. For, if I am right in my main assumption, we are not only functionaries (in part, we must be) but primarily members of an honourable company dedicated to one proposition that in this society of which we are members and in this day and age the human spirit shall not stagnate nor coarsen, but move on one step, however short, on the long journey from animal nature to its final goal.

— *Adult Education.*

Adult Education in British Togoland.

(The following account is taken from the British Government Report to the United Nations General Assembly on the Administration of Togoland for 1952. We are giving a short description of the educational activities in that area, as they have attracted a widespread attention and are likely to be of interest to our readers.)

An experimental scheme of mass education was initiated in the southern section of the Gold Coast in October 1948. During 1949 it was extended throughout the area and joint courses were held in conjunction with the authorities in Togoland under French trusteeship. The scheme has attracted widespread attention and has been accepted by Unesco as an associated project.

Briefly, the aim was to present social service as an important and interesting function of educational leadership, and to do this a series of short courses were organized by mobile teams in outlying rural areas. Mass literacy campaigns in the vernacular, first aid and hygiene, music, discussion group work, village drama, physical recreation, civics and women's activities formed the basis of the first and subsequent courses. Throughout the courses the emphasis was laid primarily on inspiring a sense of service amongst the educated leaders rather than on teaching of the uneducated. But the demand by illiterates for teaching of the elementary techniques of reading and writing was so great that they could not be turned away, and the opportunity was taken to afford the potential leaders an opportunity of immediate practice in literacy techniques. Dramatic results were not looked for, as the aim did not involve the creation of new organisations which might wilt as quickly as they flowered, but it was hoped that a new attitude of mind might be engendered which would reflect an increasing awareness of community needs and an increasing readiness to meet them by local and voluntary community effort. It has been necessary to recapitulate briefly the aims and methods of this new approach in order that subsequent activities can be readily assessed.

In August, 1951, the plan for Mass Literacy and Mass Education was approved by the Legislative Assembly. The Mass Education Section of the Department of Social Welfare and Community Development took immediate steps to launch upon the first literacy campaign, Planning for the literacy campaign was

divided into the following phases ; (a) the setting up of temporary Rural Training Centres in the main language regions in which the campaign was to take place ; (b) the recruitment and training of mass education staff ; (c) a senior staff conference to discuss the regional planning of the literacy campaign ; (d) the literacy campaign in action ; (e) examination of the Gold Coast Literacy Certificate ; (f) the holding of 'Mass Literacy Days' and the award of Gold Coast Literacy Certificates and Voluntary Leaders' Badges.

An independent vernacular literature board, financed entirely from government funds, was set up in November 1950. The functions of the board are :—

"It shall be the duty of the board to establish, equip, manage, and maintain printing and publishing establishments in the Gold Coast for producing vernacular literature and to take all such steps as may be necessary to carry out such duties ; but the board shall in this respect have regard to the normal development of private agencies in the printing and publication of vernacular literature."

Arrangements were made with the board for a supply of books totalling 55,000 primers, and 180,000 graded readers for delivery in January, 1952, though in fact it was considerably later before delivery could be effected.

It was decided, as a matter of policy, that the retraining of existing mass education staff and the training of new mass education staff should be organised on a regional basis. It became therefore necessary to establish a temporary rural training centre in the territory. In September, 1951, a building was rented for this purpose at Ve-Koloenu. This temporay centre was in a rural setting, which afforded excellent opportunities for practical work and for demonstrations of mass education techniques. Every attempt was made to obtain local mass education staff for each region. It was ensured that the mass education staff must have : (a) a good knowledge of local customs ; a warm sympathy for the illiterate and his aspiration ; the ability to read and write in at least two vernaculars spoken in the region ; (b) a keen interest in village developement and a record of voluntary service to the community ; and (c) the ability to convey a sense of enthusiasm to rural communities.

Candidates for the post of assistant mass education officer were expected to have the Cambridge School Certificate or its equivalent and candidates for the post of mass education assistants were expected to have achiwed the Middle (formerly Primary School Certificate), and in addition to have learnt a trade. In all cases men of maturity and experience were selected.

The selected candidates reported to the rural training centre for training on 1 January 1952. Training had previously taken place centrally in Accra but it could not be so closely related to practical work as regional training. The basis of the training programme was to make each student an expert adult teacher. Specific technical training in road making, house building, and other community developement project work was not included but was left to another course of training to be held at a later date at the College of Technology.

As much use as possible was made of outside lecturers, especially of those government offices and voluntary organisations which had a direct bearing on the work of mass education. The location of the rural training centre meant that the students were living alongside their problems and there was no dearth of practical experience during this training both in the survey and in the attempted solution of village problems.

Training at the temporary rural centres at Ve-Koloenu proceeded smoothly and there was a very noticeable improvement in the quality of the students' approach to the adult literate and in their success in obtaining the cooperation of communities for their village projects.

It was possible to start work on a permanent centre at Ho to replace this temporary one. The actual construction will be linked to instruction in building techniques and will therefore take longer than would otherwise be the case: but such instruction will be an additional purpose of the centre in addition to those for which it is originally designed.

In order adequately to brief senior officers a senior staff mass education conference was held at the Accra community centre in April. At this conference each community development officer read reports on the training methods employed in his region. The reports were discussed by the conference and suggestions for training were noted and circulated to all officers concerned. The Conference also discussed publicity for the literacy campaign on a national scale. The fact that the actual direct teaching of illiterates was to be done by voluntary leaders rather than by government officers demanded an inspired and educated public opinion as essential for success. As an inducement to voluntary service by potential teachers it had been decided to award a badge to successful voluntary leaders, indicating the number of illiterates taught to Gold Coast Literacy Certificate standard by a series of white bars on the badge. One white bar on the badge would mean that 10 persons had been instructed, and three white bars would meant that 20 persons

had been instructed. It was decided to give this badge considerable publicity through the medium of illustrated advertisement in the local press and by constant reference to the badge in all publicity material. Used with the badge was the slogan 'Literacy for Progress'.

Literacy certificates were to be awarded for reading and writing with comprehension. This was interpreted as the ability to read from vernacular newspapers or vernacular books, and afterwards to explain in simple words to the examiner the contents of the literature read and take down simple sentences from slow dictation. It was also decided to send letters to churches, political parties, and other voluntary organisations, publicizing the literacy campaign and asking for voluntary leaders to come forward and assist.

The Director of Information Services made available two mobile cinema vans for the campaign. It was decided that the cinema vans would carry films, containing a community development theme such as that contained in the film Amenu's Child, and help to publicize the literacy campaign. The mobile cinema vans would stop at a village and screen the films ; the assistant mass education officer would then address the audience on the subject of the literacy campaign and on the following day register voluntary leaders and would be learners for literacy classess. He would in addition form a literacy committee if this was possible. His task was to carry out the preliminary organisation for class work.

The success or failure of the literacy campaign would depend upon the effectiveness of the voluntary leaders recruited. The conference discussed at some length the training of voluntary leaders and whilst the consensus of opinion was that six to seven days would be desirable for training voluntary leaders yet the hard fact had to be faced that nearly all voluntary leaders were in fulltime employment and would therefore be available only at week ends for training. It was decided that as much concentrated training as possible in literacy techique and organisation would be given in the time available to voluntary leaders. If, as seemed probable, week-end training only was possible with the voluntary leaders then an effort would be made in all regions to extend the period of training by holding more than one course.

An appeal for voluntary leaders to come forward for training in each of three regions was broadcast and Community Development to churches, political parties and voluntary organisations and received encouraging replies.

The regional training courses for mass education staff concluded on 31 May and staff were posted to districts. On 3 June the campaign was formally launched and the cinema vans rolled out on their itineraries complete with films on community development and assistant mass education officers to explain the campaign. In each town and village visited by the cinema vans, voluntary leaders and prospective students were registered and in many villages literacy committees were set up at once while money was collected towards the cost of lamps and kerosene for the literacy classes.

It is advisable at this stage to say a word about the voluntaty leaders. They came from every walk of life, clerks, storekeepers, farmers ; in fact anyone who was competent to teach in the veruacular was pressed into the service. In many instances it was found that the enthusiastic voluntary leader and the most sympathetic adult teacher was the young man who had not completed his education up to standard 7 in the middle school. This type of instructor was well aware of the difficulties confronting the adult illiterate in grappling with the skills of reading and writing, and his knowledge of their difficulties invariably led to a sympathetic approach.

As the literacy campaign gained in tempo it became increasingly evident that the estimate of 20,000 primers and 15,000 grade readers was too low, but it was impossible at that stage to increase the numbers of primers and graded readers ordered as it is extremely difficult to produce the literature ordered. The campaign nevertheless continued.

By the end of July the campaign in the territory extended as far north as Kete Kachi. It is difficult to convey in words the rising enthusism of the village as the literacy classes progressed, but any person who witnessed the scenes in the villages could not fail to be impressed with the eagerness and earnestness of class members. It had never been assumed by the department that literacy was an end in itself. The old assumption that once the illiterate has been made literate his progress as a citizen and active community member is assured is too threadbare to deserve comment. On the other hand it is equally wrong to assume that literacy has little or no contribution to make towards community development. The progress reports demonstrated that the mass education staff were able to carry out many village projects during the period of the literacy campaign, and the confidence between mass education staff and villagers engendered through the bringing of literacy to the village augurs well for the future of village project work.

The two mobile cinema vans were continually used during July and August for work among women for a series of courses on child care and nutrition which were to be held after the intensive literacy campaign.

At the end of August, progress reports showed a total of 467 literacy classes established in the territory, with 30,684 learners registered and 1,690 voluntary leaders trained. Statistics showed that many more primers were sold than the number of learners registered and it is possible that in hamlets well off the beaten tracks two or three people had gathered together under the tuition of a literate in their vernacular, and had started their own literacy group without registering.

Towards the end of August there was a noticeable decline in the number attending classes. The main reason for this decline was the seasonal migration of the people to the cocoa farms, since from September the cocoa is being prepared for the main harvest. This problem of migtation was known in advance but its extent had not been fully appreciated.

The examination for the Gold Coast Literacy Certificate, consisted of reading with comprehension and a short piece of dictation. No pressure was brought to bear on class members to take the examination, though all were informed that they could sit for the examination for the certificate. The latest figures indicate that approximately 7,000 people in the territory have achieved the Gold Coast Literacy Certificate, but examinations are still taking place. The proportion of women to men taking the examination was nine to one. No satisfactory explanation has yet been found for this.

As far as possible examinations were held in the villages where classes had been organised, but in some instances examinations were held at convenient centres. In no instance was the assistant mass education officer actually in charge of the area allowed to conduct the examination, and at all examinations a senior officer of the department invigilated. The first literacy examinations were held during September and October.

Outside observers have commented that the examination standard is too high. This criticism is not accepted. If the factor of people migrating is discounted, a very high percentage of class members are sitting for the examination and it is now widely recognized in the rural areas that the Gold Coast Literacy Certificate is something of real value. It means that the recipient is fully literate in the vernacular.

After examinations have been held in an area a Mass Literacy Day is proclaimed when literacy certificates and voluntary leaders' badges are awarded. The Mass Literacy Day has proved extremely popular and is always a day of festivity and rejoicing. Brass bands and singing bands vie with one another in demonstrations of their virtuosity and crowds of up to 5,000 have gathered to witness the ceremony. The Literacy Certificate and Voluntary Leaders, Badges are presented, whenever possible, by a distinguished visitor.

The provision of further reading material is always a problem when undertaking a literacy campaign, and the distrbution of literature in the rural areas where there are no book-sellers or agents is an even greater problem. There is a danger in employing mass education staff on the distribution of literature that they may tend to become mere distributors of literature and their primary job of community developement be left undone.

Prior to the literary campeign the Vernacular Literature Bureau had successfully established vernacular newspapers in Ewe and Twi. These newspapers were sold at 1 cent. a copy and were, in the main, distributed by the mass education staff. Gradually the Vernacular Literature Bureau was able to establish agents in the rural areas and also take over the agents established by the mass education staff. These agents have now taken over the bulk of distribution of newspapers. The newspaper is once monthly and has a large circulation, apporximately 18,000 in the Ewe language group. It is intended that, in the near future, the vernacular newspapers will be published once a week.

In addition to the newspaper already mentioned the Vernacular Literature Bureau has been experimenting recently with a type of newspaper designed to attract the literate who has not yet achieved the Gold Coast Literacy Certificate standard. This newspaper is largely composed of illustration, with carefully edited reading material. The experiment has not yet reached the stage where comment is possible.

The northern section was not included in the 1952 mass literacy compaign because it presents a very different problem as regards literacy work. For various reasons the northern territories are behind the south in education and at present there is not a large educated class from which voluntary leaders can be recruited for literacy work. It is therefore necessary in the northern territories for the mass education staff to undertake direct teaching of literacy classes and to produce their own literates. Teams will however, be moving into the territory early in 1953.

The department started work in the northern territories in December, 1950, and the years's main effort was directed to building a rural training centre and on recruiting and training staff. Literacy campaigns could not be extended to the territory in 1952, but it is expected that more rapid progress will be made as and when new literates can be given intensive training at the rural training centre, Tamale, and afterwards start their own literacy groups. A start has however been made by the establishment of a small vernacular press, under the Vernacular Literature Board, at which Dagbani and Mampruli primers and readers for use in the territory have been produced, and the first vernacular news-sheet in the north has been produced in these languages and has a circulation of over 1,000 copies per issue.

The first large literacy campaign has produced good results and has proved that the pattern of work envisaged in the plan for mass education and mass literacy is practicable. It is intended that an intensive literacy campaign shall take place every year for the next five to ten years in an attempt to eradicate illiteracy from the rural areas, and certain features of the 1952 campaign will assist in planning future campaigns. The literature production difficulties have now been overcome and it should be possible to have adequate stocks of primers and readers at the beginning of the literacy campaign. The problem of the people migrating will always be present but can be alleviated by starting the literacy campaign during that period of the year when the population is most stable.

Whilst all community development officers have stressed the point that all voluntary leaders did not stay with their classes throughout the period, the fact that approximately 60 per cent of them work throughout the campaign without any reward other than the award of a voluntary's badge of honour proves that voluntary effort has been successful. In addition records are kept of the new literates so that there can be continual 'follow up' work after the intensive campaigning season. In succeeding campaigns every effort will be made to train the new literates as volunteer literacy class leaders and if this proves possible a rapid expansion of literacy in the rural areas can be envisaged.

During November and December a series of in-service training courses for mass education staff was held at the temporary rural training centre, Ve-Koloenu. The purpose of these courses were to evaluate the results of the major literacy campaign, to improve techniques, and to plan project work in the villages.

Adult Education . . . Means or End

BY

JOHN B. SCHWETMAN

The problem inherent in the term "Adult Education" is the problem of purpose. What ought we to try to do? Shall we educate for terminal goals — "Truth", "Reality", "Goodness"? For "Change"? For "Social Reform"? To achieve specific group interests? Or for what?

It is the value assumption in this paper that adult education should not lay down a set of purposes. One group's terminal goals are but mediate or intermediate goals for another group. Some agencies of adult education pursue ends which often conflict with ends pursued by other adult education agencies. One man's solution turns out to be another man's problem, etc.

For specific agencies of adult education, it is of course useful to state a set of purposes, but for adult education as a whole, there is only the on-going problem of purposes.

First, agencies of adult education are usually parts of heterogeneous group of social institutions. Thus, labor education sections are parts of unions whose primary interests are in a wide variety of social, economic, and political issues. In like manner, trade associations, industries, and professional groups have their education departments or committees which further their larger and primary ends. The Advisory Council is the basic educational unit of the Ohio Farm Bureau, whose primary purposes are not unlike those of a labour union, although the position on issues differ because some important interests of the farmer and the industrial worker differ. Even public schools, colleges and universities, whose main business is education, rarely regard their adult education divisions as more than secondary adjuncts.

Thus we are led to a second generalization: In this country, education for adults is neither the major activity nor the major purpose of most of the social institutions that maintain adult education agencies; in the United States, adult education is carried on primarily by agencies and institutions whose main purposes are not adult education.

A third generalization may evoke some doubt about the degree to which it is true ; but, by and large, one can defend the proposition that the agencies having the strongest adult eductation programs are those agencies most firmly committed to ends that are partisan, specialized, or utilitarian, however socially desirable those ends may be. By " Strong " programes is meant " Successful " programs in the quantitative sense of drawing a relatively large and steady clientele, and in the sense of the effective achievement of specific goals. Thus, insurance firms support successful training programs for underwriters ; unions find courses and curricula for shop stewards and union business agents highly useful ; cooperative societies are convinced that strong educational programs for members effectively advance the cause of the cooperative movement ; and in the public schools specific " how to do it " courses (such as " upholstering ") are " sure fire " in drawing satisfied customers who learn something " useful "; in evening colleges the " meal ticket " courses and curricula are the staples in the adult programs. We would also do well to note that the adult education programs of European political parties are, in the terms of the partisan goals of those parties, probably the strongest programs of adult education we have seen in modern history. In short, there seems to be a direct relationship between program success and such factors as training, indoctrination, and service to partisan and utilitarian ends, and an inverse relationship between program success and education, " culture ", and arts for their own sake.

A fourth generalization therefore seems to follow logically and to be supported by our studies : namely that the agencies, persons and programs desiring to serve unorganized educational consumers are often worried and confused because they attract so few, or because they see such inadequate tangible results. The Great Books Foundation retains the vision of serving hundreds of thousands but attracts fewer than 20,000 ; courses in literature, art, and philosophy are as rare in a trade association as they are in a union program ; co-operative societies and farm councils may offer folk dancing, economics, and international relations, but usually within a broader utilitarian context ; and the schools and universities generally display the anxiety that the purer " cultural " offerings, in order to " go over ", will have to be watered down to either a " how to do it " or a sheer entertainment level.

From the illustrations noted, one may infer for analysis a three-point continuum along which to place various adult education programs.

At the one extreme can be placed programs which are partisan or utilitarian in their aims, specific and practical in their content and organization, limited in the organizational clientele appealed to, and which evaluate their investments in pragmatic terms, *i. e.*, how well the programs have paid off in furthering the welfare of "our" group or "our" specific goals. This group of programs and agencies would have to include churches, unions, trade and industry groups, professional groups, certain voluntary agencies such as the American Legion, Civil Defence, and the Red Cross, and the specialized, vocational, and professional programs of the formal institutions of schooling at all levels. One would also be forced to include regular diploma and degree programs because they are offered, taught, and regarded by our society primarily as a means of "bread and butter" and social advancement.

One thing should be made clear; this extreme on the continuum is not to be invidiously regarded. These agencies and programs are, by and large, important useful and essential in our kind of society.

The mid-point on the continuum is more difficult to describe because it partakes of both extremes. Here perhaps belong the cooperative societies, the farm bureau programs, the League of Women Voters, the PTA's institutions such as the Highlander Folk School, some of the less formal (non-credit) programs of schools and colleges, and perhaps certain types of adult education programs of unions, trade groups, industry, and the churches.

Characteristics of this mid-point seem to be : commitment to broad social goals or "values"; appeal to a clientele somewhat broader than an organizational clientele; program format, content, and organization that departs often radically, from traditional educational forms; and an interest in evaluation that does not look unfavorably upon intangible out-comes that are generally defined as being "in the public interest".

At the other extreme of the continuum is the "art for art's sake" kinds of programs. By and large, these are the kinds of programs fostered by the Fund for Adult Education - Great Books, American Foundation for Political Education, the American Heritage Program, community discussion programs, and the like In this group one would have to place the large number of unorganised groups devoted to such things as play reading, perhaps some of the women's clubs and certain new concepts in university adult education such as Chicago's Basic Program, Louisville's "Neighborhood College" and some of the programs of New York University's Division of General Education.

The characteristics of these programs seem to be : aims that are generally, but not always, regarded as synonymous with the aims of general or liberal education ; in content they draw upon the great traditions of subject matter learning; they are consequentially organized; they are not credit-oriented; they are open to the general adult public; evaluation of outcomes, not often systematically done, is made in terms of the abstraction called "the individual".

Adult Education Abstraction or "Movement" ?

Adult education is neither an abstraction nor a "movement". It is not an abstraction because there is an organization, the Adult Education Association. But few would claim that adult education in this country is a "movement". When it comes to deeper social issues and problems it has no shared goals; it can hardly be claimed that members are a dedicated group.

Yet -it is the thesis of this paper that in the United States adult education can, and probably should, strive to become a significant social movement. It can do so, not in the European sense of becoming identified with an ideology or an economic class, but in ways peculiarly appropriate to the American ideal of the open society, It must help make the open society a reality. This is what education can stand for. The main obstacle to creating an adult education movement around this ideal lies not in the inadequacy or unreality of the ideal, but in the possibility that many adult education agencies do not really believe in it. It is about time that we in adult education found out whether or not this is true. Two questions, if answerable, would quickly force a showdown :

First : Would agencies which claim to do adult education permit, indeed encourage, study and discussion activities which subject organizational goals and institutionalized norms to constant rational inquiry ?

That is, would these agencies dare encourage distrust of the very goals their educational progams seek to achieve ? Could industry afford to support the kind of education which tends to make consumers immune to certain kinds of advertising ? To what extent does the union program of adult education try to help the union member to think for himself ? In certain religious and political groups can error be tolerated in the face of declared Truth ? And in the university itself, is not the value of many liberal arts courses seen primarily as a "meal ticket" vlaue, thus in a strange way preventing the spirit of inquiry from operating against even its own subject matter.

These are tough questions to level at agencies which aim at specialized and partisan ends, but they must be asked if adult education is to find out if it really has anything to dedicate itself to. For when organizational ends are monolithic and immune to rational inquiry and reconstruction, when organizational clientele become bound by any "party line", when "educational" programs, however unwittingly, contribute to the bondage, then at very least these programs, are not "educational" but something else.

A second question is almost of equal importance; will Americans support for the general adult consumer those liberal education programs which cannot demonstrate immediate possibilities of "paying off" ?

While there is some evidence, though far from conclusive, that we can create new adult audiences for liberal education, there is almost no evidence that American communities are prepared to provide adequate financial support for this kind of education. It apears that for some time to come programs of liberal adult education will not pay their own way unless they are hooked up with utiliarian aims that are explicit. Many people, including the writer, would like to see further experimental efforts to build the necessary financial support into the tax structure, as it is to some extent in the city of Louisville and in the junior college system of California. It could be that liberal education for adults is as essential to our communities as is policing and garbage collecting, perhaps even more so. Certainly within the vast activity of adult education there is room for programs which are not connected with groups and organizations that committed to partisan and specialized goals.

This analysis and these questions clearly suggest certain implications for the Adult Education Association.

There can be no denying that at one level the AEA must continue to be a practical service agency, responsive to its heterogenous membership. It is a nerve centre, a secretariat, a source of information and help, not only for professional adult educators, who. by and large, are not powerful, but also for the social action agencies and voluntary organizations which are powerful.

At a higher level it can be means of posing the crucial questions, a matrix for the emergence of research and knowledge, a means of encouraging all of its member organizations to provide the methods and means for individuals, however deviationist they seem, to be heard and to be effective.

At the highest level, the AEA can be a national forum for conflicting aims and philosophies. It cannot, as Blakely urged, evolve a philosophy and a goal. But it can be the means by which passion-rousing social and progressional interests are subjected to rational discussion, a matrix for an on-going dialectic of conflicting philosophies. At this level the AEA becomes an organization indispensable to a democratic society, which to survive must contain the built-in possibilities for its own constant reconstruction.

— *Adult Education*

A WAY TOWARD UNDERSTANDING

In 1945 a young American soldier named Robert Johnstone died in battle on Luzon. When the news reached his parents, thousands of miles away in the United States, they told of a letter they had received from their son shortly before his death. He asked that, if he were killed, the money from his soldier's life insurance policy be given in the form of a scholarship to a young Japanese so that he might study in the United States and learn to know what kind of people Americans really are.

In 1948, three years after the end of the war, a young Japanese boy named Robert Yukimasa Nishiyama, formerly a Kamikaze pilot in the Japanese Navy, came to the United States as a result of that scholarship. He was received not as an enemy, but as a friend, even by the mother and father of young Johnstone, whose life was lost in the war with Japan.

In a world ridden by tension, weakened by hostilities, and beset by what appear to be conflicting interests, such faith reflects the conviction of many people in many countries who, like the young American soldier, deeply believed in their common humanity.

This is one great good which can be realized from the many programs now in existence for student exchange between countries. Of course, what students learn professionally or vocationally through foreign study is very valuable, for they usually place their newly acquired knowledge and skill in the service of their own country. But also, to the extent that they have come to associate with a strange people and to know them better, they become carriers of another kind of knowledge.

WHAT STUDENTS HAVE TO TEACH

CHARLES I. GLICKSBERG

Students and educators commoniy assume that it is the function of the teacher to teach. A cornucopia of specialized knowledge and tested wisdom, he dispenses largesse. It is taken for granted that his job is to enlighten the young, to communicate to them a given body of information and ideas, to instruct them in the rudiments of his subject matter. That is what the course of study is for, nd students are marked on the basis of how much knowledge they can assimilate. The successful teacher, according to this touchstone of value, is the one who can most effectively explain the high mysteries of his specialized discipline.

While all this is going on, how much are the students teaching the teacher? This is a questions seldom asked. Perhaps it is an impertinent and irrelevant question. Perhaps such questions should not even be raised. Highly trained for his professional task, the teacher is paid, though not always adequately, for his services. It is his duty to give and to give generously, even inspiringly. The student, on the other hand, is looked upon as a tabula rasa, a body without a richly stored mind, a form without a voice. It is a good thing if he will raise pertinent questions and initiate fruitful discussion—that is, if time permits such deviations from the strictly time-budgeted course of study—but it is not a practice to be widely encouraged. But let us be heretical and perverse on one point: What would happen if college students were encouraged to respond freely and participate actively in class discussions? Why should this activity not be regarded as a fundamental aim of the educative process?

If such an attitude were genuinely accepted by both teachers and students, if the theory were not only embraced but enthusiastically put into practice, then education, at least in the field of liberal arts, would take a revolutionary step forward. For one thing, the classroom, hitherto so formal and joyless an institution, would become a living thing: an arena, a forum, a confessional, a church, a Quaker meeting house. Mind would compete against mind in a collective search for the truth. Who can venture to say where the lightning of a new thought would strike, what seed would fall, and on what fertile soil? Second, the students would seriously assume the full responsibility of participating in the give-and-take of informal discussion. Hence they would not hesitate to confess their ignorance,

their perplexities, the vital problems that trouble them. Third, the hours spent in the classroom and lecture hall would be sharing partners and participants in a common and endlessly fascinating adventure into the Ultima Thule of the unknown. Finally, the teacher, who would be enjoying himself immensely, would be enormously enriched by this free-for-all exchange—that is, if he is sufficiently flexible mentally and spiritually prepared for such a meeting of minds in which everything comes out into the open.

It is easy, of course, to point out the glaring weaknesses and flagrant disadvantage of such a "revolutionary" method Are there not some subjects, notably in the sciencies, where free discussion would be distracting, wasteful, and futile? There is a minimum body of essential facts and formulas to be mastered, and there is no substitute for such painstaking and difficult mastery. Even in those subjects where free discussion is desirable and fruitful, such activities would undoubtedly prove terribly time-consuming. Many students love to hear themselves talk and persist in raising pointless, follish issues. In the classroom as on the football field, there is such a device as "killing the clock".

Let us assume, then, that experimentation in this field will be limited to those subjects where free discussion is maximally fruitful: Sociology, political science, economics, English literature, the humanities. It is to be understood, too, that the teacher is still in charge of his class; he directs and controls the discussion; he acts as moderator, throwing out on occasion leading questions, summing up the points raised. A great deal of valuable time will necessarily be used up in this way, but suppose the sacrifice were made and the experiment conducted. What would happen? How would all this enrich the experience of the teacher?

Before the experiment can be put into operation, certain safeguards must be taken care of. We must be sure that the students understand clearly what is aimed at and what their role under the new dispensation is to be. It will not be necessary for them to throw their notes out of the window, but they will place increasingly less reliance on the mechanical process of note-taking. Moreover, the instructor will have to take the initiative and assume the burden of leadership. It is he who must set the tone and create an atmosphere of confidence. He must discard the regnant academic fiction that students are so many obligingly empty, hollow-sounding vessels waiting to be filled with the fine, aged wine he has to offer. Instead, he will look upon them as life's knowledge and wisdom and purpose incarnate, potential sources of insight and mature power. All he has to do is to listen patiently and encourage the small, still inner voice to speak. If he is willing to

abandon his role of omniscience and infallibility if he is sufficiently alert to recognise the divine spark when it leaps forth, however muffled in smoke he will find that the students respond more than willingly. The God in them will make itself felt. They will ask inspired questions and the issues they raise will reach to the ultimate bounds of thought, the central mystery of life. In short, the students will voice, in varying forms, all the problems, that constitute the basis of metaphysics, religion, sociology, psychology. and literary criticsm -- the eternal enigmas of life.

II

What can the interested and alert instructor gain from such unrehearsed, purely spontaneous sessions ? Each instructor who has ever conducted such an experiment will probabaly give a different answer. Some, the skeptical, would maintain that little or nothing is gained from such an investment of time. It interrupts the thread of discourse, it cause the lecture session to go off on unprofitable tangents, it wastes time by generating a thick cloud of semantic confusion. The more gifted and seriousminded student is often reluctant to speak out. But the majority of experienced teachers who have ever engaged in such an experiment would probably agree that it has much of a constructive nature to offer. Such discussions develop an attitude of intellectual humility and suspend judgement. Not everything is known ; the ultimate issues still remain unsolved. The vast area of the unknown still challenges human intelligence. Once that is recognized, a healthy, bracing intellectual atmosphere is generated. The instructor learns to know his students as individuals, becoming aware of their interests, temperaments, their problems, their outlook on life. Even their professed cynicism becomes meaningful, once it is expained in human terms. Concretely, he learns what questions they would like to have answered, if possible, what doubts assail them.

Once they feel at home in the classroom, free to say what they think the students ask metaphysically profound and disturbing questions. What is the origin of life, the relation of science to religion, the nature and presence of God in human life ? What does the future hold in store for them in an age over-shadowed by wars, atomic bombs, concentration camps, totalitarianism, crematoria, genocide ? What value does literature or art have for those who are greatly preoccupied with the problem of forging a career and earning a living ? What is the basis of ethics ? What is the functional meaning of democracy ? What is the truth about Communism ? Is there a life after death ? These students are terribly in earnest. As they speak, their eyes flash, their words come forth in a rush. And as they tell about their experiences, their doubts, their moments of insight and illumination,

their personalities make themselves felt. They are publicly formulating their attitude toward God, religion, death, immortality, education, marriage, morality, war, peace, the ethics of co-operation. Nothing that is human is alien to their minds.

The opinions students voice, in an out of class, are extremely revealing of their state of mind. By and large, the younger generation in college are inclined to take a short-range view of affairs. They are not cynical; they regard themselves as realistic and practical. It is the perfectionists who are the trouble-makers of the earth, it is the idealists who, by demanding too much of limited and fallible human nature, are responsible for so much ruinous mischief in the world. The short and the long of it is that one must work with human nature as it is. And what is human nature, according to these soberly realistic prophets? Human nature is not only finite but corrupt. Therefore, checks and balances must be instituted against the abuse of power or the victimization of the weak and the helpless. But human nature is also lazy, mediocre, unenterprising, without intiative or driving energy; therefore, a little competition must be instituted in order to encourage industry, stimulate initiative, and promote prosperity. Though the young believe in a system of free enterprise, they are careful to qualify that they would not relax the rules and regulations designed to prevent the rise of monopolies and giant corporations.

There are, of course, different points of view expressed with varying degrees of conviction. The most extreme view was voiced pungently by one young man, who held that competition is not only natural but inevitable. Without some competitive spur or pressure, the human race, he felt, would degenerate and the individual would stagnate in sloth. Another sudent phrased it brutally: "Man is a dog." Another student expressed himself more temperately by saying that it is "natural" for every man to be concerned first about himself and only secondarily about the welfare of society. Thus altruism and humanitarian ideals are out of the question; they are but the rhetoric of hypocrisy.

But the idealists still held out for their philosophy of life, their faith in the future of mankind and in the limitless potentialities for the good of human nature. One courageously declared that she was shocked by those who act solely on the basis of selfish rather than humane and co-operative motives. Man must live for a purpose that transcends his own pecuniary advantage. The object of striving should be not wealth or power but the betterment of mankind. When the class

smiled at this quixotic attitude, she did not abandon her convictions. It is the high duty of the young, she contended, to cherish the dream, to keep the vision of the ideal whole and undefiled, to reach out toward the goal of perfection, regardless of what the practical minded and Philistines may say.

III

But the voice of the Idealist in the colleges today is decidedly in the minority. The temper of youth is predominantly anti-utopian. Edward Bellamy is taken to task for his efforts to establish a perfect society in which work would be regimented and strikes would be eliminated and everything would be governed by the State. Indignantly the students repudiate this brand of socialism, with its promise of equality of payment for all types of work. That is absurd. It would mark the end of individualism. spell the death of initiative and free enterprise. Above all, it would destroy the precious heritage of democracy and plunge the world into a form of corporate fascism, a totalitarian type of government, in which everything would be centralized and regimented. The young cling to their belief in the sovereign virtues of individualism, even if that means muddling through. But the most remarkable feature of this discussion was the opinion of some of the students that every age is an age of trouble. Faith in utopian panaceas is grounded in romantic illusion. Grief, suffering, failure, uncertainty, doubt, hardships, struggle these are not to be avoided. They are the perennial and inescapable consequences of the experience of living.

A literary work may, in the course of discussion, call forth strangely revealing insights into human nature in general and that of the students in particular. In analyzing Huckleberry Finn, one student pointed out a distinction of temperaments between Tom Sawyer and Huck Finn. The first was a dreamer who dwelt in a world as it was and believed in doing things in a practical, efficient manner. Somehow this precipitated a controversy as to what constituted maturity. One student argued that this marked the essential difference between maturity and adolescesnce : and ability to ditinguish between make-believe and truth, illusion and reality. Each student then tried to define what he considered the criteria of maturity. The answers given were personal confessions as well as efforts at formulating a cogent definition. One girl maintained that maturity also included the ability to live with one's self, to accept one's limitations. Another student declared with great earnestness that for her maturity consisted in the power to make her own decision, without having to consult her mother as to which course of action was right. It implied, too, the willingness to accept responsibility for all decisions.

An intense but searching discussion was called forth by a theme a student wrote on "My Paradox of Loneliness," in which he declared that loneliness is God's greatest gift to man and proceeded to expound many of his heretical beliefs : his hatred of crowds, his cynical view of love, his detestation of life in cities. In the course of the theme, he defended his "normality", his right to feel this way. Though the members of the class found this point of view strange, to say the least they felt that the writer was justified in embracing it, since he was speaking solely for himself. One young lady declared that the writer was certainly not running true to form : young men were supposed to be happy-go-lucky, joyous, social-minded, and cheerful, and here he was definitely misanthropic and pessimistic. The most rewarding moment of the discussion period came when one girl questioned the writer as to what he meant by loneliness. That is when he was forced to define his position more clearly. He began by reaffirming his normality, both physically and psychically. He was like other young people, he was no outcast. He simply found people unbearable. He needed to be alone. But the students persisted in seeking to pin down the meaning of loneliness. Did he mean "lonely" or "being alone" ? Perhaps he might have used the word solitude. One can be in a room of full people or on a crowded street and still be alone. Did the writer wish to go off and live in seclusion on a desert island or did he desire to be along with himself by shutting the door of his room ? The other students made it abundantly plain that they valued companionship, friendship, love. They found no pleasure, as a rule, in being alone. As one girl put it, "Though there are times when I like to be alone, if I am too much alone the loneliness becomes insupporable and I long for companionship, someone I can talk to and laugh with and be with. My greatest happiness lies in sharing my life with others."

It is indeed remarkable what students will confess if the atmosphere of the classroom is congenial and permissive. During a discussion of You Can't Go Home Again, by Thomas Wolfe, which contains a brilliant description of an act of suicide, some felt that suicide was justified if a person were suffering from an incurable disease, but not, otherwise. Others believed that it takes more courage to live than to die, that to embrace death is a kind of "escape". Still others maintained that the suicidal impulse was conditioned by a person's conception of what came after death. The same earnest and intense search for meaning and for values takes place when other subjects come up for free discussion : juvenile delinquency, drug addiction, prostitution, crime, euthanasia, marriage, divorce, the religious consciousness.

Inevitably the discussions in the classroom, when not too strictly curbed by the limits of subject matter, touch on ultimate issues, the religious problem. The young are interested in leading a full and rich social life, in belonging to fraternities and sororities ; they are profoundly concerned about their relations with the opposite sex ; they wish to be popular and well liked but above all they wish to be loved ; they have thought much about the responsibility of marriage and raising a family. But finally they come to the supreme paradox of existence : How was the world created ? Is there a first cause, and what does it men to call this force God ? What justification is there for religious observances ?

If their particular religion is right, then what about the other religions on earth ? On the whole, despite the conclusions of science they tend to cling to the religious beliefs of their parents. Many of them find it abhorrent to picture a world that is without order or meaning, a universe stripped of purposes, a mere mechanical monstrosity. Never have they heard Nature whisper : "The stars in their courses blindly run." For them they do not blindly run. Life is real, life is earnest, and death is aeons of eternities away. God is a necessity of the human spirit, a source of consolation in times of need and grief, when the individual comes to realize his finitude and powerlessness. Only when confronted with the task of articulating their beliefs are they left speechless. They know, in general, what they believe or think they belief, but never have been put in the position of having to define and defend their faith. They get lost in a form of abstractions, but their affirmations, though vague and ineffectual are nonetheless impassioned and sincere.

When science points out that unanswerable questions – those that religion persists in asking—cannot be answered, they are not in the least impressed. These questions must somehow be asked, and they must, somehow, be answered. Perhaps an answer will be found that is rationally as well as emotionally satisfying. Man must relate himself in a positive way to the absolute or his life here and now is rendered null and viod. There must be a fundamental reason, they argue, for the passionate persistence with which generation after generation of men have struggled to voice the faith that is in them, to commune with God. The college students of to day are not prepared to give up their religious faith. If they chèrish the religious values of their forbears, it is because by doing so they are able to live meaningfully, productively, and in accordance with their conscience.

It is not easy to set down concretely what an instructor learns from his students, but he is learning continuously, whether aware of it or not. Whatever

does or fails to do, he must inevitably reckon with their human, all-too-human response. If he makes a genuine attempt to communicate with them, to encourage the still small voice to speak out, he will discover that they are not only intensely human in their reactions (what else would one expect ?) but individual in their response, unique in their sensibility and in the fundamental quality of their mind and heart. How sensitive and fearful some of them are sometimes to a point where they suffer acutely from fear of criticism or rejection. Some are emotionally confused and groping. But their most distinctive trait is their search for values, a philosophy of life, a faith.

Few teachers have failed on some days to witness miracles in the classroom; the tense, fascinated attention of the students once their minds have caught hold of some metaphysically provocative, baffling, perhaps insoluble problem. To be sure, some subjects in the college curriculum lend themselves more readily than others to such soul-searching examinations, but there is probably no field where such occasions do not arise. For the mystery remains, and the lightning of thought strikes, and the questions, charged with emotion, however objectively couched, invariably come up. Does life have any meaning ? What is the good life ? Is there a life after death ? Does God exist ? Such questions are "numinous", in Otto's sense of the term : they represent a search, a spiritual quest, a reaching out for ultimate meaning, an attempt to throw off the trammels of doubt. Paul Tillich's book, the Courage to Be, ends with the profoundly paradoxical but poignant statement : "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt". All these dialectical debates and agonistic struggles are enacted in the classroom. Education becomes a vital "numinous" experience once the enlightened teacher perceives that his students have to teach him. He can then appreciate the full meaning of a memorable quotation from The Talmud : " I have learned a great deal from my teachers, more than I have learned from my friends, and from my pupils most of all ".

— *Educational Forum*
Vol. XIX No. 1

San Bernardino of Siena wrote to a young man many centuries ago :

Study is useful to you and to your family, and to your city and to your friends; it will enable you to make a good appearance in all the countries of the world and in any company and with it you will become a man, whereas without it you would remain a zero, a thing of no account.

COOPER UNION

Free Education in Science and Art for Working Men and Women

Cooper Union is an institution that occupies a unique place in the history of American adult education. Here, nearly a century ago, an American businessman gave concrete expression to his belief that working men and women were entitled to free advanced education in the arts and sciences. He erected one of the first schools where such education could be acquired without cost and with reference to no other qualification than ability.

From its inception, the guidance of its founder has shaped the course of Cooper Union for the Advancement of Science and Art. "I desire", he wrote, "to make this institution contribute in every way to aid the efforts of youth to acquire useful knowledge and to find and fill that place in the community where their capacity and talents can be usefully employed with the greatest possible advantage to themselves and the community in which they live".

Today fine arts, architecture, fashion illustration; cultural traditions, elements of aesthetics, contemporary thought, housing, the accomplishments of the United Nations are but a sampling of the subjects offered to students at Cooper Union. The institution includes an art school, a school of engineering, a division of social philosophy, a museum of the arts of decoration, and a library. From the beginning, the entire course of study has been free, and admission only by competitive examination.

Cooper Union was conceived at a time when the entire nation was awakening to the need for education and self-improvement. Workers were demanding free education for their children, pioneers were active in the field of women's education; workingmen's libraries grew rapidly. It was in this cultural climate that Peter Cooper originated and matured his plans for a free school for working-class men and women.

Cooper's belief in the effectiveness of public lectures led to the establishment of a tradition which has been steadfastly maintained up to the present. Less than a year after its opening, Abraham Lincoln delivered at Cooper Union the historic speech which was largely instrumental in securing him the presidential nomination. Since that winter thousands of lectures and addresses, expressing opinions popular and unpopular, have been offered in the Great Hall. The names of Cooper Union speakers over the years are a roster of the American intellectuals of the past centuary.

BRITISH ADULT EDUCATION

One week's study of British adult education at Nottingham University under the guidance of distinguished university professors cannot offer more than an impression of the vast panorama of British adult education.

British adult education has many facts which generally may be classified into three areas: (1) formal classes such as those presented by the Universities, Workers' Educational Association, and Local Education Authorities, (2) voluntary associations as presented by the community centres; and (3) residential colleges (the integrated curriculum). However, "adult education" is one phase of a broader program of "further education". The latter term in Britian includes technical and vocational training, recreational or special interest pursuits, and liberal studies. It is the liberal studies which are emphasized in the British definition of adult education.

It has been a British conviction that the best place to learn a job is on the job itself. Thus, there has been an emphasis on the apprenticeship system in vocational subjects in the whole program of "further education". It is now being recognized that a broader educational background is needed for more adequate job training.

Adult Education in Britain is marked chiefly by a strong sense of tradition. The first adult education effort, in the modern sense, was a class in reading and writing for adults which was offered in Nottingham in 1798. A similar class was organised in Bristol in 1812, and gradually other classes were begun in other parts of the country. The spread of Wesleyan Methodism further influenced British adult education by developing an educational program based on Bible study. The industrial revolution brought into being the Mechanics, Institutes, trade unions and their beginning educational efforts, and the early Peoples Colleges.

These initial efforts bore fruit in the latter part of the 19th century when Cambridge University offered its Extension Lectures and shortly thereafter when the Workers Educational Association was formed.

There are several significant characteristics which distinguish British adult education. The first is the emphasis on liberal studies. The second is the impressive number and caliber of participants in this type of activity. A third is the extent of government financial support but without government control.

Role of Universities.

One of the most prominent sponsors of adult education in Britain is the university. The extra-mural department provides full-time teachers of liberal subjects and works in close partnership with the Ministry of education, the Local Education Authorities, and voluntary bodies such as the Workers' Education Association. Very often the university extra-mural faculty is as large as the intra-mural. High academic standards of study are required even though the courses do not prepare for examinations or diplomas.

The traditional British educational system, which separates academic from technical studies for school children when they have reached 11 years of age, may be partly responsible for the marked interest in "liberal studies" by so many adults. Furthermore, adult education in Britain is dominated by the Oxford-Cambridge emphasis upon such studies. There are instances of universities which have originated from the Workers' Educational Association programs carried on by the two older universities. For example, as a direct result of university extra-mural courses offered in the Nottingham area by Cambridge, the University of Nottingham was established.

The W. E. A.

The Workers' Educational Association, which serves all socio-economic groups, has developed into a popular movement guided by a democratic, volunteer committee structure. It leans heavily on government subsidy. In its development the workers' Educational Association sought to divorce itseif from political life and to achieve the objectivity exemplified by the "liberal" character of the courses offered in such fields as psychology, sociology, languages, literature, and history.

The WEA has contributed to the development of labour leaders whose early education may have been limited by economic conditions. A number of outstanding Members of Parliament owe their educational background to this adult education system. Although the needs of labor unions with respect to "liberal studies" can be met by WEA, the unions have found it necessary to organize, finance, and administer their own courses in trade union work.

Supervision by the Ministry of education is generally limited to a determination of qualifications of courses for reimbursment. However, left wing Marxist groups have organized their own "labor colleges" in order to be completely free to offer courses which may be politically weighed and free from the inspection of the ministry and the influence of the university.

Local Education Authorities.

The local Education Authority, the educational administrative body for the country or borough, consists of (1) a voluntary education committee fully representative of the community, and (2) a chief education officer and staff. Each local Education Authority is required by the Education Act of 1944 to prepare a comprehensive scheme of adult education for its area, and where there are gaps either to fill them or stimulate other bodies to fill them.

The primary responsibilities of the Local Education Authority are promotional and financial, i.e. to give aid to organisations called "responsible bodies" such as universities and district Workers' Educational Association, to make inspection and to give advice.

Influence of State Subsidy.

The national financial support enjoyed by adult education Authorities and voluntary bodies is both a blessing and a hindrance in programming. On the one hand, it fosters the development of a corps of tutors who can rely on a regular salary on a full or part time basis ; groups with special subject interests can expect to find their needs taken into consideration in the building of curricula ; classes can be kept small and grouping made on the basis of the background of participants, tutorial conferences and other means of in-service training are similarly assured. Finally, a degree of status and public recognition of the value and importance of these activities is evident in the granting of subsidies.

On the other hand, certain problems are created by the need to establish criteria for the granting of subsidies. This need has led to discussions as to how far the teacher of a course may go in adapting the content and method to the needs of the individual. Thus, a language course which is taught in terms of business correspondence or travel would be considered unacceptable in terms of the Education Act.

In spite of the fact that the needs and interests of the patticipants were given some consideration, it seemed that emphasis on liberal studies involved a much greater degree of predetermination of courses and course content by university staff members. There was some difference of opinion among British adult educators about this method of planning. Many claim it has had far-reaching results in the great part it has played in the social change that has taken place in Britain in the past half-century. Others are convinced, however, that the students should have more influence in the determination of courses and course-content and that more emphasis should be placed on group participation.

Residential colleges.

The residential college is a type of British adult education that is distinguished more by its impact on British life than by the percentage of the population which attends. There are about 24 short-term residential colleges that offer courses varying in length from one week to one month, and some 10 colleges offering courses from one to two years.

The first residential colleges of the modern type was established around the turn of the century. The purposes of these colleges vary. In some cases as Ruskin Colleges at Oxford, they are organized to offer academic courses leading to the university. In others, the purposes are related to the objectives of the people who started them, such as Stanford Hall—the residential college of the co-operative movement, the Catholic Workers' College, and Hillcroft College for Working Women.

Common and distinctive features of the long-term British residential colleges are : (1) their emphasis on social studies, (2) their tendency to cause upgrading by enhancing occupational or vocational oppertunities, and (3) they can be stepping stones to the university.

The growth of many short-term residential colleges has resulted in a problem of recruitment for some of them. It is difficult to get working people to attend courses in residence of one week's to one month's duration. The directors of some of the colleges have been successful in persuading the management of larger industries to allow employees to take enough time to attend the college courses. Such courses are aimed at the development of the individual and not at trades-training. The purpose of these courses was described as intending "to stop the withering of personalities in big industry and to enable the people who attend to place values in proper perspective."

Community Centres.

An important and rapidly growing aspect of adult education is the Community Centre Movement, which is served, and co-ordinated to some extent, by the National Federation of Community Associations. These local associations, which may not necessarily have buildings of their own, encompass in a representative governing council almost all of the local autonomous groups or branches of national organisations. Individuals may join any of the community center directly or through membership in any of the constituent organisations. The range of activities is wide, serving children as well as adults, in such activities or classes as ceramics, photography, painting. child psychology, ballet dramatics, and music.

The democratic operation, the sharing of responsibilities, the extent of financial self-support, the enthusiasm of the leadership, and the spirit of common ownership are most impressive.

The center seems to be accepted as the central adult education institution in the community, as demonstrated by the representative character of the participating organisations and the extensive committee involvement.

Voluntary Co-operation.

In British adult education voluntary effort is the key-note. Even the work of organisations like the Workers' Educational Association could not be accomplish without the efforts of large numbers of unpaid workers. In fact, nearly all the adult education activities even today. In addition to the workers' Educational association Association there are many other voluntary groups, choral and orchestral societies, drama groups, young people's groups and groups organized for recreational activities.

Serving the entire movement is the National Institute of Adult Education which acts as a clearing house of information, promotes co-operative action in spheres of common interest and "encourages enquiries and experiments." Its financial support is secured from such diverse sources as her Majesty's Forces, Universities, Residential Colleges, Local Education Authorities, Voluntary Bodies, and the Ministry of education. An excellent working relationship appears to exist between it and the various adult education organisations and institutions. It is obvious, however, that an indequate budget and staff preclude the possibility of extending its services and research along all the lines of its stated purposes.

"Adult education in any community is a loose conglomeration of many unrelated activities. There is no unifying influence. It is very untidy, but it works and we like the way it works," the Canadian-American team was told. There was a note of pride in the description of uncoordinated local activities.

Interchange of ideas and understanding between adult educators in the more formal programs and those engaged in informal activities is still largely lacking. The Workers' Educational Association, the Universities, and Residential Colleges through common efforts in the development of classes, have been successful in this respect. However, there seems to be a lack of communication between these groups and such voluntary bodies as community centers with respect to the community organization aspects of their educational programmes

Characteristic differences.

A notable impression was the enthusiasm and devotion of the participants in British adult education to the pursuit of "liberal studies" over long periods of time. This pursuit seemed unrelated to any practical consequences in terms of job-improvement. From the limited observations of the Canadian-American group, however, it would seem that a major result of this program of "education for education's sake" is the development of assured, articulate members of society.

Geographical proximity has resulted in a greater awareness of the problems of the countries of Western Europe. This is true not only of adult educators who visit the continent with apparent ease, but of participants in many of the adult education programs. In one of the residential colleges, Holly Royde, short courses are conducted in comparative government for adults from various European countries. These courses give British and continental Europeans an opportunity to trade ideas and develop an understanding of common problems. Face-to-face relationships have demonstrated their value in facilitating international communication.

It would appear that the social imperatives giving impetus to British adult education differ considerably from those of the United States. There seems to be a greater tendency in Britain for people to maintain largely the same contacts with the same groups of people throughout life. Aside from these differences, it is clear that in Britain, too, the postwar years have witnessed increasing exprimentation in adult education both with regard to content and method. Many new institutions have been established. Different type of curricula and less formal instructional methods are becoming more widespread. American and British adult educators have much to learn from each other. Every effort should be made by the adult education agencies and organisations of the respective countries to insure continued international face-to-face contact among adult educators.

— *Adult Education*
Vol. V No. 1

"Education should make us able to be more aware of and more perceptive to the reasons, origins, meaning of experiences we encounter. It must help us for example, to walk up Park Avenue and recognise the contribution the past has made to the architecture of the present. Education does not mean the amasssing of discrete bodies of information which could be got in a few weeks from the memorizing of texts".

ORDWAY TEAD.

ARE YOU A GOOD TEACHER?

E. E. KEENER

Because of the great importance of public education in our democratic society, it is imperative that every teacher assume the responsibility of becoming the best teacher it is possible for him to become. Benjamin Franklin once said, "Nothing is of more importance for the public weal than to form and train up youth in wisdom and virtue. Wise and good men are, in my opinion, the strength of a state far more so than riches or arms." The same belief is expressed by Jesse Stewart in a soliloquy recorded in the Thread that Runs So True: "I thought-each teacher was responsible for the destiny of America — He held the destiny of this great country in his hand as no member of any other profession could hold it."

These men, far apart in time, voiced the belief that, since our government has been organised on the idea that sovereignty resides with the people, it is highly important that we have an educated citizenry. In order that the people may be able to exercise their sovereignty intelligently and select wise and good men to represent them in their government, the people themselves must be wise and good. If the people are to be wise and good citizens, we must have good teaehers to guide them in our educational institutions.

A teacher who can answer in the affirmative the following three questions in without doubt a good teacher:

Do I love children?

Do children love me?

Do I enjoy teaching?

In order to study the qualities that may enable a teacher to answer affirmatively, we shall examine a few of the many factors that enter into the training and the personality of the good teacher.

1. The one essential qualification of a good teacher is a genuine love for children and youth. Most teachers possess this quality, but in varying degrees. On rare occasions we find a teacher who seems actually to dislike children. Such a person should not be a teacher because he does lasting harm to children. Without

love for children the teacher cannot enjoy his work, and his teaching becomes merely a means of earning a living. For the good teacher, the earning of a living is secondary though necessary. His chief satisfaction comes from seeing children grow and develop under his guidance into good citizens. The teacher who loves children will in turn be loved by children and will derive great satisfaction from his work as a teacher. Each day he can go gladly to his work.

2. A good teacher is a person who is loved by his puplis. They accept him as a friend who can help them to grow and become better members of society. They look upon him as counsellor and guide. Thus they will cooperate with him and accept his wise leadership. Many studies have been made which indicate the qualities that children like in their teachers.

(a) Children like a teacher who is friendly and democratic. The good teacher believes enthusiastically in democracy and practices it in his daily activities. He convinces children that he is interested in their general welfare and in their personal problems. He listens when children wish to talk to him. He encourages children to help plan the activities of the classroom and of the school. He leads his pupils into experiences as a cooperating group of persons working for the welfare of the whole group as well as for their individual needs.

(b) Children like a teacher who has wide interests. The teacher who has wide interests can use the various interests of his pupils as a starting point for many interesting learning activities. A teacher needs a wide knowledge of many fields in order that he may share the different interests. Some children have special interests in sports, photography, stamp collections, handicrafts, music, art, science or hobbies of various kinds. Of course, the teacher cannot hope to be equally familiar with all fields of interest, but he can have enough information to raise intelligent questions and stimulate further effort on the part of the pupil who does have the interest. Such development of special interests very frequently solves serious disciplinary problems. One case in point is that of a seventh-grade boy who seemed to have little interest in school and who was a serious disciplinary problem. His teacher found out that he was interested in photography and encouraged him to develop his interest further and to work with others in the class who had a similar interest. The boy become much involved in exhibiting his products to the class and in explaining how these products were produced. The discipline problem vanished because the boy came to feel that he was a useful member of the group.

(c) Children like a teacher who is fair and impratial. The good teacher never has pets. He sees all children as equal. Any punishment he may have to impose

is done fairly and has a close relations in to the offense committed. Children react unfavourably to unfairness or partiality more quickly than to any other fault that a teacher may have.

Some of the comments of pupils about teachers whom they consider as unfair or partial are: "If you do wrong once, you are wrong all the time." "The teacher scolds some students for doing the smallest things but lets others get away with almost anything." "I have no respect for a teacher who is not fair to everyone." "The biggest mistake the teacher makes is that of taking unfair advantage of shy students or picking continuously on the same person."

(d) Children like a teacher who is cheerfui and happy. Cheerfulness begets cheerfulness. The teacher who smiles much is liked by his pupils, and they likewise become cheerful. Children are greatly pleased when their teacher remembers and calls them by name when he meets them on the street, at church, or at other places. This friendliness ahd cheerfulness outside the classroom helps ereate a similar atmosphere within the classroom. The teacher who is in the classroom. The teacher who is in the classroom ahead of the children and who greets them with a cheerful "Good morning" as they arrive has already smoothed out many problems that may arise during the day. On the other hand, children dislike very much the teacher who is a "crab." A crabby teacher creates many problems in the management of the class which takes time from more use useful activities.

(e) Children like a teacher who shows consistant behaviour. The children experience a feeling of security with a teacher who displays the same disposition from day to day. Nothing can be more disturbing to children than the feeling of not knowing what to expect from the teacher. It is almost better to be consistently disagreeable than to be extremely disagreeable one day and overly indulgent the next day.

(f) Children like a teacher who has a sense of humour. If something funny happens in the classroom, the good teacher laughs with the pupils, even when the laugh is on the teacher. A teacher who frowns and scolds when children laugh is disliked by children, and there are a few such teachers. One student, commenting on mistakes of teachers; said, "When a student does something funny but not discourteous, the teacher, scolds." Another, "Some teachers are boring and don't put any humour into their work."

3. A good teacher must have confidence in himself. The teacher who is fearful of his ability to deal with the numerous problems that arise in the classroom, certainly cannot do his job properly. These fears are quickly sensed by the children who thus develop a lack of coufidence in teacher. Confidence is not shown, however, by a know-it-all attitude. Children resent that attitude. A teacher can admit that he doesn't know or that he is wrong and still hold the respect of the children. He can enlist the pupils to help him find answers he does not have and to avoid repeating mistakes. This creates a wholesome and cooperative attitude.

4. The good teacher has a happy outlook on life. Such an outlook makes living enjoyable. Each day the teacher goes to his work eagerly and not reluctantly. At the end of the day he is pleased with the accomplishments of the day even though they may be small. However tired he might be at the close of the day, he looks toward the next day with the anticipation of doing a worthwhile job in an acceptable manner. Such a teacher radiates happiness in life to those whom he teaches.

5. A good teacher possesses an enormous amount of patience. Sometimes children will do things that seem so unreasonable and discourteous that the teacher may lose his temper. When this happens, the situation is made worse instead of being improved. In one instance observed, children talked about the teacher in derisive terms because he often got so angry that he kicked the wastebasket down the aisle and commanded the pupils to pick up the waste. The children had little respect for this teacher and a few took delight in provoking him to anger.

It takes a great amount of patience to endure disorder and sometime insult and yet remain calm and reasonable. But anger never pays, because it begets anger in others. Dealing with difficult problems with patience gradually lessens the recurrence of serious problems.

6. A good teacher must possess a wholesome and pleasing personal appearance. Young persons like teachers who are good looking. Good personal appearance does not necessarily mean expensive dress. It includes poise and neatness. A teacher can give the impression of good personal appearance by keeping his person well groomed and his clothes neat, clean, and well fitting. The feeling of having good personal appearance will be reflected in the feelings of the teacher, which in turn will enhance his poise and add to his attractiveness.

7. The good teacher has and maintains good physical and mental health. A teacher may have all the other necessary qualities and yet not be a good teacher because of necessary excessive absence due to poor health, the absence of the teacher interrupts the program which he has planned, and the children are the losers even though a good substitute may be available. It requires several days for even a good substitute to become familiar with the program, and the pupils require time to adjust to a new leader.

Poor mental health is even more serious than poor physical health. Some symptoms of the beginning of mental illness are a suspicion and dislike for colleagues a feeling that others dislike you, an attitude of resentment toward constructive criticism, a feeling of discouragement or despair, the lack of a wholesome sense of humour, a feeling of satisfaction at being able to dominate others. When a teacher develops these symptoms, he should see a competent physician familiar with mental ailments.

8. A good teacher has respect for the personality of every child. Each child has a personality of his own. A Child may have some very disagreeable personality traits, but the good teacher accepts him as he is and works to make whatever improvement he can. It is always a mistake to cause a child to think that the teacher looks upon him as having had poor training at home, as being "dumb" as being anti-social or vicious in his activities, as being shy, as being untruthful, and so on. If a child does have these traits, the good teacher recognizes them and uses measures to correct them and to replace them with good personality traits.

Teachers have been known to make remarks reflecting on the parent's training of the child to call a child "dumb" even before the other children, to call him bad, or use other derogatory remarks. Such action is very likely to build up an antagonism between the teacher and pupil which shuts of all chance of the teacher making progress in improving the child's personality traits.

Some evaluations of this quality voiced in one high school are as follows: "One teacher always says that the student is lying and that he has heard that story before." "One teacher repeatedly referred to my religion when he spoke to me."

9. A Good teacher takes time to prepare himself for teaching. Each day's work must be planned. This does not mean that elaborate lesson plans must be written in detail. It does mean, however, that the teacher should give some time to

thinking about the activities that will lead children effectively toward the goals which have been set up as objectives from the day, the week, the month, or the year.

This planning will help the teacher to make clear and appropriate assignments. If children are to accomplish a purpose, they must have an understanding of the purpose and a knowledge of the ways in which they may proceed toward the desired goal.

Not all children will comprehend on the same level or to the same degree. The good teacher will sense those who need special help and will take as much time as possible to give this help.

Also the teaeher should take time to be prompt. Being in the classroom before children arrive and using the few minutes required for the children's arrival in general supervision is advisable. It is always a mistake for the teacher to rush in at the last minute and have to hurry to get the class organized.

10. A good teacher takes time for professional growth. It is as essential that the teacher know of the advancements in educational procedure as it is that the physician knows the new methods for promoting good health and for correcting poor health. A teacher should do some professional reading on both the magazine level and the book level. The magazines contain ideas and findings that are new, but they are not so well-established as the procedures presented in books. Consequently, magazines should be read perhaps more critically than books. But the good teacher does not accept all ideas of any author without first subjecting them to critical analysis in light of his own training and experience. Two or three educational magazines of different types and a few books should be on each teacher's reading list.

Professonal growth will be promoted also by membership in professional organizations. Membership in local, state, and national education associations enables the teacher to keep in constant touch with progress and to contribute to that progress. State and national associations have good professional magazines which are sent to all members. These publications give teachers guidance in professional growth.

11. A good teacher leads children in the establishment of good habits of personal conduct. Discipline is a word that some consider as having a harsh connotation. Discipline, nevertheless, is necessary for each human being. As

much of that discipline as possible, however, should be from within the individual. Children differ greatly as to the amount of outside discipline required. The goal of outside discipline is to gradually lead the child to self-discipline.

It is difficult to set down rules for a teacher to use in this field of activity. Each case is more or less unique. A good teacher, however, must be able to judge a situation quickly and decide on a line of procedure. In general it is better to praise acts of good conduct and good citizenship than it is to be too critical or do too much fault-finding. Sometimes minor offences should be entirely overlooked. When it is neccssary to correct faults, it is almost always done better in private conference. A severe reprimand or lenghty lecture before the whole class about one child's faults is never good.

One of the best incentives to good behavior is that of keeping children busy at interesting activities. Monotonous lesson hearing, when the teacher simply asks questions about what the children have studied, is usually conducive to bad behavior. But an active discussion period in which pupils are enconraged to give their own ideas and opinions will challenge children to the degree that they will respect those who have opinions with which they do not agree. This procedure helps children learn to be orderly without feeling that they are regimented by some iron-clad rule imposed from above. They learn to work harmoniously and cooperatively with others towards a common goal.

12. A good teacher seeks the friendly cooperation of parents. Teachers and parents are working toward the same goal, the welfare of children. They should, therefore, work in harmony. The teacher should try to become accquainted with at least one of the parents of each child in his classes. This should be done as early in the year as possible. Too often the parent sees the teacher for the first time when some problem has arisen concerning the child. Thus they meet first under somewhat strained circumstances. On the other hand, if the parent and the teacher already have met on friendly terms, they will be more likely to have confidence in each other and will be able to solve problems on a friendly basis. The good teacher must realize that the child is the parents' most precious treasure and that the parents are intensely interested in the childs' welfare. A happy, friendly relationship between parent and teacher is a happy situation for the child.

13. A good teacher appraises himself periodically. Self-appraisal enables the teacher to take stock of his success and failures, to note improvement, and to plan for future improvement. This self-appraisal can be done on a general basis, or on a specific basis using a self-appraisal scale which leads to a specific score.

On the general level, the teacher may consider carefully and at length the questions : (1) In what ways have I done a better job then I did last year ? (2) What are some of the things that I have not done well ? (3) How can I make improvements next year ?

On the specific level, the items in this article may be used as a scale. The teacher may give himself a score on each of the thirteen items, representing a percentage of perfection. These scores could then be added and an average secured by dividing the total by the number of items. If a more specific plan is desired, one of the published rating scales may be used to judge the degree of success in the various qualities of good teaching. The published scales carry instructions for use. Such rating scales usually cover qualities similar to the following :

Personal qualities : dress, voice, posture, sense of humour, friendliness.

Instructional skills : preparation, motivation of learning caring for individual differences, evaluating progress, and others.

Teacher-pupil relationships : kindness toward children appreciation of children's problems ability to keep order without regimentation, fairness and impartiality.

Teacher-parent relationships : cordial cooperation with and friendliness toward parents, listening to parent's complaints and suggestions, understanding of parents' problems.

Teacher staff relationships : assuming a proper share of responsibilities in the establishment of school policies, respect for and friendliness toward other teachers, willingness to help with extra-curricular activities, loyalty to school.

Professional growth : professional reading, new ideas tried during year, additional training through attendance in university classes, membership in professional associations.

These qualities of good teaching may sound unattainable by most teachers. It is true that no teacher can be perfect in every respect. A goal which can be attained to a degree is of value in making each year's experience a better year than the previous one. The teacher who sees progress from year to year, even though the progress may be small, will be happy in his work and will go gladly to school each day. That is the mark of a good teacher.

PROBLEMS OF AMERICAN EDUCATION

In common with other countries the United States has been beset with serious postwar problems in education.

There is still a shortage of trained teachers in some parts of the country and a great need for more modern schools in many areas. It is estimated that at least 600,000 new class-rooms will be required in the United States within 7 years and that more than 16 billion dollars should be spent on new buildings.

There are still many inadequate one teacher schools in the rural areas and admittedly, considerable discrepancy exists between the educational opportunities afforded by the various States. The amount spent per pupil by States each year ranges from 60 dollars to 285 dollars.

Those States with large Negro populations have the problems of providing equal public school facilities for all. In a large part of the United States, Negro children share the same educational facilities and the schools as white children. But in some of the States with large Negro populations, there are separate schools and colleges for Negro youth where the advantages are not always equal to those provided in the other schools.

Although the percentage of Negros attending schools and universities still lags behind that of the general population considerable progress has been noted in the last several decades. In 1915 only 58 percent of the Negro children attended elementary school. Today the number is approximately 90 percent. In the 14 to 17 year age group, five of every six young people attend secondary schools. Among the Negros in the same age group the proportion is now three out of four.

Continued from page 53

The good teacher does not condescend to meet the student upon the students grounds and terms ; rather he strives sensitively and sympathetically to penetrate closely enough within the students' mind to meet and minister to his often udrealized but essential and natural needs and desir es.

— ORDWAY TEAD.

Bases for Fundamental Education in Ecuador

The problems which fundamental education has to face are complex, having regard to the economic and social picture—a country some 75 per cent of whose population are peasants, of whom the great majority have been living, relatively speaking, with primitive standards of life.

While the Indian groups do indeed represent 43 per cent of the total population we must realize that there are other ethnic groups equally handicapped and in need of urgent attention— half-breeds, mulattos and negroes, struggling along under elementary living conditions.

It should be emphasized that the national policy regarding Indian education does not differ from the policy applied to other elements of the population-*i. e.* it is not handled in the slightest spirit of segregation or exclusion—since the overriding aim is to secure the integration of all backward groups into the nation without racial or other distinctions. To proceed on any other lines would, in practice, signify the pursuit of an educational policy of undeniable discrimination, and this would clearly be repugnant to the human and democratic feelings of the Ecuadorian.

As regards the Indian, we share the already widespread notion that his 'present attitude is not the result of a racial defect', but is 'a consequence of the kind of life forced upon him'. In other words, the Indian has so far lacked education, healthy living conditions, freedom from serfdom and exploitation in his working life and above all, opportunities for the development of his undeniable innate capacities and virtues.

Co-operation : An Innate Quality of Education.

Whether we consider the Education from the point of view of modern social anthropology or simply of historical experience, we find a congenial tendency which drives standards to high level like a powerful engine. It is a generous and laudable spirit of mutual aid. The Ecuadorians, more particularly the Indians or the half-breed peasants, tend spontaneously to pool their energies in tackling difficulties affecting their own well-being. This means, in practice, that we can count on both psychological and social pressures reinforcing the work of fundamental education, the essential aim of which is to train the individual and the

community to solve their problems by their own efforts and resources and thus to to become the authors of their own social, economic, political, and cultural advancement.

Whatever province he comes from, the peasant, as though moved by an instinct of solidarity, and often without seeking government aid, almost automatically teams up with his neighbours when there is a school, bridge or church to be built, a road to be made, or serious damage to a neighbour's house to be repaired. Whether this quality is a legacy from the aboriginal ayllus of antiquity or is evoked by the urgent common interest of today, the fact remains that the Ecuadorian peasant offers fertile soil for the seed of fundamental education.

Experiments in Fundamental Education.

It is probably fair to assert that the first attempts at what is now called fundamental education in Ecuador date back to the distant days of the colonial empire and were the work of certain religious orders such as the Franciscans who, in marked contrast to the cruel and lazy Crows tenants-in-chief, sought to open up new prospects to the Indians for improving their wretched state of life. The native was devotedly taught new crafts and arts such as sculpture, painting, masonary, etc. and surprised his teachers by proving so apt a pupil that canvasses and sculptures by Indians have a place in the most famous galleries of Europe. In Quito itself, sumptuous and time-defying achievements in sculpture and gold filigree work are eloquent memorials of the magnificence of Indian art in the colonial period.

Later, as the colonial epoch unrolled, there was no lack of generous schemes designed to resolve the great problem of opening the way for the cammon man to positions of higher human dignity. However, while there was no shortage of plans and ideas, what were almost always lacking were the material resources and administrative drive needed to make the educational aspirations of teachers and institutions effective.

One of the large scale efforts of recent years was that initiated by the Ministry of Education with the support of the Development Corporation. The object was to organize in all provinces a series of small cultural teams or missions for successive drives, not only to diminish the grave evil of illiteracy in rural areas but also to initiate concurrent reforms in the sphere of public health, stock-raising and farming, civics and recreation.

The results secured were very promising, despite the faults to be expected in every new undertaking. Accordingly, and in view also of the far from inconsiderable volume of experience already available, the Ministry of Education is taking the necessary steps to revive the Mobile Cultural Extensions Service.

Being persuaded that no work in fundamental education is possible unless teams of instructors are available with the techniques of research and community management at their finger tips, the Ministry of Education has arranged, at various points in the country, short training courses where practical instruction has been given on the study of communities and the planning of projects for their rehabilitation.

In a word, Ecuador has begun to create a favourable climate throughout the country for the launching at no distant date, of the great educational crusade which the national government will have to carry out as a matter of urgency.

That fundamental education is necessary, we agree, but as an adjunct to the regular work of the schools and, primarily, of the teachers' training schools. The Education teacher, by tradition, has faith in the influence of his educational work in the home and the community. In addition, we take care to ensure that all teachers draw up their educational syllabuses on the basis of subjects and activities deriving from a study of the facts and problems of the school's natural surroundings and the human community, which it is to serve. There is also genuine and fruitful cooperation between the schools, the parents and the civil and ecclesiastical authorities. Because of these various factors, our new experiments in fundamental education are organized from and through selected rural teachers training schools. These experiments we may be able to discuss on another occasion.

"To save a considerable portion of the rising generation from falling back into the condition of half-civilized life, what other instrumentality does society afford than to send into every obscure and hidden district in the state a young man or a young woman, whose education is sound; whose language is well-selected; whose pronunciation and tones of voice are correct and attractive; whose manners are gentle and refined; all whose topics of conversation are elevating and instructive; whose benignity of heart is constantly manifested in acts of civility, courtesy and kindness; and who spreads a nameless charm over whatever circle may be entered. Such a person should the teacher of every common school be".

— HORACE MANN.

EDUCATION IN AMERICA

S. N. Mukherji

The United States is considered one of the most advanced nations in the world. Students come to this country from all over the world. There are more than 30,000 of them from 126 different countries, including some 1,200 from India.

It may come as a surprise to many to learn that some 200 years ago the United States had only a handful of schools and colleges. Now, colleges alone number more than 18,000. The explanation for this phonomenal growth is to be found in the energy of the people and the educational system of this country. For a true appreciation of the educational system a general understanding of the people of America as well as the basic principles of education is necessary.

Wherever I have gone, wherever I have met Americans, I have been asked innumerable questions about India: "How is your country progressing since independence?" "What are you doing about adult education?" "What is the condition of untouchables at present?" Wherever I have gone Americans have shown a lively eager interest to learn more about other people how they live, their social and economic conditions, customs, industries and the educational system.

This interest pervades all strata of American society. This thirst for knowledge is reflected in the more than 20,000 newspapers and monthly magazines. The daily newspapers alone number around 5,000. And the interest in current affairs may be seen in the fact that on the average one third of the Americans buy a newspaper every day. About 225 million books are sold annually. In addition there are 224 museums and 74,000 public libraries, not to mention the nation's 909 radio stations. This latter is just as important a source of information as the newspapers.

Let us study the growth of this country from another angle. During the beginning of the last century, not a single building in America was taller than three stories; there were no railroads, wireless factories, automobiles or airplanes; none of these things existed then. But to day America has buildings with as many

as 102 stories; there is a vast network of railroads and wireless spread all over the country. Whereas 150 years ago, the farmer of this country produced enough food for four people, today he produces enough for 14. This growth has been possible as a result of the educational development of the country.

The Basic Principles of Education.

The early colonists, only naturally introduced the same system of education as prevalent in England. Some tender saplings of education were transplanted to this country.

Gradually, the educational pattern of some other European nations, like France and Germany were also introduced. During the colonial period, the aim of education in America, like that in England was the acquisition of knowledge and not preparedness for life; education was not for the masses but was meant for the elite.

Today, education in America rests on three fundamental principles; (1) every child has the right to receive a proper education; (2) the progress of a democratic nation depends upon education. (3) the complete responsibility for imparting education rests upon the individual states. The Federal (National) Government does not interfere in this matter.

Now let us see what is proper education. Several years ago, it was the duty of every state in this country to give free education to all children between eight and 12 years. But today, in all the states, children between the ages of six and 16 receive free compulsory education. They do not even have to buy text books. Public colleges charge very nominal tuition fees and deserving students receive scholarships. In this way, the government ensures that poverty is no barrier to deserving students. There is no discrimination and the white and the negros study side by side everywhere with the exception of a few southern states.

Education in this country aims at developing the child's personality and enables him to stand on his own feet. Attention is paid to self sufficiency, human relationship, economic sufficiency and civic responsibility. In other words, the purpose is to make the child a useful citizen. Sufficient care is taken to select his subjects of study so as to suit his aptitude, temperament and behaviour.

Wherever I go, whatever school or college I visit, I find that "learning by rote" has no place no matter in what field of study, be it history or geography, mathematics or science.

The Responsibility for Imparting Education.

I have earlier discussed the basic principles of education and mentioned that the responsibility for imparting education rests on the states, with no interference from the federal (national) government.

Today, every state defines new educational policy for its own area. It provides guidance, leadership, research service and finance. But in order to carry out their responsibilities effectively, the states have entrusted local administration with heavy responsibility. It is based on the theory that the local body is the proper agency for appreciating local needs. However, the state looks to the over-all needs of the entire area and sees that the local administrators carry out its prescribed policy.

What is the position of the federal government ? Right from the beginning the central government has been helping the states with land grants and economic help, so that education may not suffer for lack of funds. Moreover, the federal government looks to the national needs, and helps the states in running special educational projects. Thus, the federal government always keeps in mind the needs of the entire nation but seldom interferes in state administration of education. There is a sort of a definite understanding among the three agencies — the central government, the states and the local administrators. I shall dwell upon this subject in detail, a little later. The most remarkable feature in this country is that the children of the rich and poor study together. Such a state of affairs does not exist in European countries where the rich and the poor study in separate schools. But in the U. S. A. 90 per cent. of the students are studying in public elementary and secondary schools. In this way almost all the children between the ages of six and eighteen, rich or poor, learn to work study and play together. The same condition prevails in the colleges also. On the average 50 per cent of college students are studying in public institutions. Education is free or almost. free in public institutions but the fees are very high in private schools and colleges. It amounts to around $25 per month in schools and roughly $75 in colleges.

Besides the state, the public is also watchful that the educational needs of the community are met. The community takes a great interest in school and college education. And it is due to their efforts that fundamental changes are introduced in curricula and courses of studies.

Federal Government and Education.

The federal constitution makes no mention of education. After more than a quarter of a century of agitation, the United States Office of Education was established in 1867 as a department of education without cabinet representation. This office at present is a part of Federal Security Agency now Department of Health Education, and Welfare. This office works under the general leadership of the United States Commissioner of Education; The three chief functions of this office are, research, publications and furnishing educational leadership for the entire country. The publication work of this office is, however, very extensive, with scores of circulars, leaflets, statistical reports, bulletins and other items issued each year. In short, the purpose of the U. S. Office of Education, as defined in the act establishing the office, is to "diffuse such information respecting the organisation and management of schools and school systems and methods of teaching, as shall aid the people in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country.

From time to time, the Federal Government summons conferences or appoints commissions for considering some major problem facing the entire nation. Thus, in 1946, President Truman appointed a commission to examine the functions of higher education in American democracy. The report of this Commission submitted in 1947, is wielding a powerful influence on aims and ideals of university education in this country at present. During the last ten years, the Federal Government has been paying a good deal of attention to the promotion of research. Besides maintaining a number of research institutes of its own, the Federal Government contracts with established research centres to work on some specified problems. Greatest attention is, however, given to researches in natural, medical, and technological sciences.

There are some specified fields in which the provision of education is a direct obligation of the national government. These are: (1) education of American Indians, (2) education in some outlying territories and possessions, (3) the special school district of Washington, D.C. (4) Howard University and so on.

Education for national defence is another responsibility of the Federal Government and it conducts a number of educational institutions for military training. The Government also realizes its educational responsibilities to the members of its armed forces and helps them in every possible way. The most significant federal

programme of educational assistance ever provided by any nation is that made available for veterans of World War II of this country through the rehabilitation Act and the G.I. Bill of Rights. These two measures have made provisions for a potential group of 1,600,000 World War II veterans. Between 1945 and 1951 an average sum of more than two and one quarter billion dollars year was paid in benefits to veterans. Almost every college has veterans on its rolls. But for this aid, it would have not been possible for half of these people to receive a college education.

The most noteworthy feature is the award of federal grants in aid of different types of educational programmes. These grants have been of two types ; (1) public lands or monies to the states to aid them in financing their own programmes of education, and (2) special appropriations for special types or forms of education. Every state in this country has at least one land grant college or university, established by the Morrill Act of 1862 and subsequent act. These colleges specialize in the fields of agriculture, engineering and home economics. The Smith-Hughes Act of 1917 and subsequent acts distribute funds to the states for vocational education in public schools of less than college grade. Similarly, the National Lunch Act of 1646 gives aid to the states, when matched by state funds, for supporting a programme of free lunches for children in public and non-private schools.

World War II and its conclusion have made this country more world conscious. "The nation's traditional isolationism" as the President's Commission on higher education remarks, " Almost all the departments or agencies of the U.S. Government have launched some international educational programmes for exchange of persons. The Smith-Mundt Act and the Fullbright programmes have made it possible for thousands of U.S. students, teachers and professors to study abroad and at the same time bring a larger number of foreign nationals to this country for advanced studies. The Fullbright programme provides approximately 500 grants to a number of foreign countries, *viz*. Australia, Belgium and Luxemburg Burma, China, Egypt, France, Greece, India, Iran, Italy, the Netherlands, New Zealand, Norway, Pakistan, the Phillippines, Turkey and the United Kingdom. Thus the United States is trying her best to secure free and uncensored communication among the peoples of the world, so that they may come to understand one another better.

V

State System of Education in the United States

According to the tenth amendment of the Constitution of the United States, ratified in 1791 ; " The powers not delegated to the United States by the

Constitution, nor prohibited by it to the States are reserved to the States respectively, or to the people". The adopters of this amendment made education primarily a state function, and thus the control of education is said to be decentralized. Each state conducts its schools as it sees fit and is not required to account to any other authority.

The state constitution places a mandate upon the legislature to establish and maintain an efficient system of free public schools. It further authorizes the legislature to require or permit the necessary taxes and other means of support. It also establishes some sort of framework within the limits of which the legislature must confine its actions.

The legislature establishes the system of public education in all its basic details. It also provides for state educational agencies and their functions, and for the subordinate administrative units and their functions. It also sets up methods for financing education.

The structural and functional organisation of education is determined by the state constitution and legislature. As such every State has its own individual plan. The common pattern consists of (1) the State Board of Education (the policy making body) (2) State Superintendent of Education (the chief executive officer) and (3) the State Department of Education, working under the direction of the Superintendent, gives the neccssary technical advice.

About two thirds of the schools have state boards consisting of five to nine members. The medium length of service on these boards is between five and six years. The major modes of determining membership of the board are by (1) ex-officio status, (2) elected, and (3) appointment. The present trend, however, is towards election. The chief duties of the state board are as follows :

(a) To formulate and adopt educational policy.

(b) To appoint a chief state school officer.

(c) The submission of the budget.

The superintendent or commissioner is the chief school official. Twenty six states choose the superintendent by popular election; in seventeen states the appointment is made by the state board of education, and in five by the governor. The median salary of the Superintendent or commissioner is $ 7·700 a year. The low salaries paid for this important post in many states partly comes in the way of securing able educational leaders for state school administrators.

The main duties of the superintendent are (1) collecting of statistical data on the schools of the state, (2) advisory and judicial (3) supervisory (4) administative, and (5) integrative i.e. coordinating the work of vaious state boards.

During recent years, every state has developed and organised its own department of education to conform with modern developments in education. The department gives the necessary technical assistance for carrying out the educational programme of the state. At the head of the department is the state superintendent of education. He is helped by the first assistant state superintendent or associate commissioner the other assistant supervisors and staff members. The number of people employed in the state education department, however, varies according to the size of the state.

The administrative set up, however, is different in every state. The common pattern consists of the following major divisions. (1) instruction, (2) vocational education, (3) special and adult education, (4) school buildings, (5) curricular and guidance, (6) school libraries and medical aid, (7) higher education, (8) research and finance.

Such is the general outline of the state system of educational administration in this country. The systems vary widely from one state to another. Hence, it is generally remarked that there is one single administration system, but forty eight educational systems in this country. The dominant note, however, is state responsibility for providing schools coupled with state control.

VI

Local Public School Administration and Education.

The state is the legal educational authority, and the education of the children of the state is the goal. To achieve this end, the state has considered it necessary to create local schools units, and to divide its educational authority and responsibility between itself and these units.

The state may, without interference with local initiative and responsibility, indicate in broad outline the programme of education to be offered in the common schools and the local school administrative unit is responsible for carrying out the general state plan of education. But, its activities are not restricted by the state plan and it can put into practical operation the local ideals of education.

Today there are about 75,000 basic units of school administration in the country. The system embraces country, township, town and local school districts. These differ greatly in area and school population. They range from small one teacher units with fewer than a dozen children, to large city school system with half a million children or more and very in area from less than five to more than 5,000 square miles. The majority are much too small. This problem is giving a headache to educationists in the country. But the process of elimination of schools with few pupils and the consolidation of small districts into larger units has already started. All but fourteen intermediate administrative units are, however, maintained between the state and local districts.

The educational administration of local public school units rests with the school boards, which are created by state legislation. They are the agents of the state to perform managerial duties that were assigned to the local districts. The school board members are as much recognized as state officials. They are expected to keep in mind the welfare not only of their own school district but of the whole state.

It may also be noted that members of the board are required by law to be district residents. They are usually laymen, and important infiuential members of the community.

The executive officer of the board is the Superintendant of Education. Except in Florida the local boards in all the states appoint their own superintendents. As the American Association of Schools Administrators remarks, probably the most important responsibility resting upon a modern board of education is that of keeping a competent superintendent in charge of the community's schools. The board should not waste its time and energy in official routine and details of administration. These can be and are delegated to the superintendant who is at the same time the board's chief exective officer, the technical adviser and the whipping boy.

But the greatest responsibility of the Board is to maintain proper school community relationship. The board represents the will of the people and as such it has to discover the establishment of advisory groups of lay citizens to advise and assist the Board. It may also be noted that Board meetings are open to the public and the press. In a number of areas organizations like school board community forums, community education associations, and present teacher association has been formed. In short the board members are not solitary recluses. They

have to be up and about, keeping a close contact with people and listening to the trends of public opinion.

It may thus be noted that perhaps nowhere in the world is the control of education so close to the people as is found in this country. In fact, one of the chief sources of strength of the American educational system is the degree of control vested in the local boards of education which represent the community. This provides for local initiative and control over public education, and helps to preserve the vitality of American education. — *By Courtey of USIS.*

TWO GREAT NAMES IN AMERICAN EDUCATION

On the long list of men and women who have shaped American education, two names stand out with a special lustre, The one, now ninety one, is philosopher John Dewey, whose belief in all life as education has had a vast influence on curriculum and teaching methods. The other, Horace Mann, a New England lawyer turned educator, was perhaps greatest among the founders of the American system of free public schools. Neither man has single-handedly altered the educational scene. They are two among many, speaking from different eras, they have formulated some of the major philosophical concepts which underly schools and schooling in the United States of America.

According to Deway, "Infancy, youth, adult life, all stand on the same educative level in the sense that what is really learned at any and every stage of experience constitutes the value of that experience and in the sense that it is the chief business of life at every point to make living thus contribute to an enrichment of its own perceptible meaning.....Government, business, art, religion, all social institutions have a meaning, a purpose. That purpose is to set free and develop the capacities of human individuals without respect to race, sex, class, or economic status. And this is one with saying that the test of their value is the extent to which they educate every individual into the full stature of his responsibility" Mann, like Dewey, believed in education for all men; he devoted his life to the establishment of free, universal education, and, in a sense, laid the foundation upon which John Dewey erected a later structure.

Mann wrote, "Under the Providence of God, our means of education are the grand machinery by which the 'raw material' of human nature can be worked up into inventors and discoverers, into skilled artisans and scientific farmers, into scholars and jurists, into the founders of benevolent institutions, and the great expounders of ethical and theological science."

BOOK REVIEWS

"ADULT EDUCATION TOWARDS SOCIAL AND POLITICAL RESPONSIBILITY" (Unesco Institute for Education Publication No. 1) PP. 143 3/6.

The UNESCO Institute for Education in Hamburg invited 38 men and women of 15 countries in September, 1952 to discuss "Adult Education as a means of developing and srengthening social and political responsibility." The report of this Conference is a valuable contribution on this subject and many besides. It states in the synthesis of group reports that "men will not rise to great heights as political and social beings unless they are inspired by high ideals. It is part of the business of adult education to help them to find those ideas. Equally it is the business of adult education to recognise the limits to objectives which there is any hope of achieving within the foreseeable future".

The publication contains the opening address by Prof. Johannes Novrup, Chairman, Governing Board of the Unesco Institute for Education in which he states that adult education is a genuine child of democracy, and underlines a few adult education principles. He says that in an age of democracy where everybody is supposed to feel co-responsible for social and political affairs, elementary schools do not suffice, and adult education is needed in order to make us understand the vast complexity of society today, as well as to open our eyes to the values of literature, art, and science" and to give us a philosophy of life. Not only would schools be enough to achieve this but also meeting places, such as clubs and community centres where the adult could share his experiences in a "new form of life" with others. Longer stay in residential colleges may be needed for those who have the time and the necessary resources. Finally, he gives the features of the century old folk high school movement in his own country; which he rightly terms as the very crown of Scandinavian adult education.

In the next chapter the Adult Education movement of France, England and Germany and how it affected their national life is narrated. Chapter fifth is the synthesis of the work of the five groups of the Conference. The 6th chapter which is the longest, contains eleven studies on various aspects of adult education including the chapters on the value of residential institutions in Denmark, France, Germany and England. This section includes one contribution by Mr. Sohan Singh, Assistant Educational Advisor, Ministry of Education, New Delhi

on the subject "Political responsibility for the Citizen". He was the only representative from the East and the editor says: "the rest of us were products of the civilization of Western Europe and it was a salutary experience to have amongst us a representative of another and a great civilization who from time to time caused us to re-examine assumptions which we were scarcely conscious of making, and to see familiar features in a fresh light". Mr. Sohan Singh points out that "the humanity orientated approach while subordinating the rights of individuals and peoples, will in practice create conditions for their greatly enhanced life. For after all who can love a family by hating its members, and to love humanity you must love and cherish the meanest of its component parts". In the one page document on the "Training of personality in adult education" Frau Dr. Berta Hilber — Bindschedler, Director, folk High Schools in Switzerland presents the other side of the picture. "More than ever adult education today needs to lead people to themselves, to the true man who is a person, a union of soul, body and mind and who finds his true place in a world only in relation to other persons. Thus our task is predominantly to train personality". This urgent task, of course, is before all leaders and workers of adult education.

This publication is in fact a handbook on the various aspects of adult education by experts and deserves careful study by workers in the field, though its title which is misleading limits it to one particular aspect.

J. W. R.

ADULT EDUCATION FOR EVERYBODY. New York Adult Education Council, Inc., 104 Fifth Ave. New York, 11 N. Y. 112 pp $ 2.50.

Last year the New York Adult Education Council published its 20th Anniversary Year book of Adult Education. This new volume, in the same type format as its predecessor "is the result of requests for more of the same". Aiming to "broaden understanding of adult education", it focuses on some of the less well-known adult education efforts in the United States", especially the action of people to improve community life and citizenship." Authors include Robert J. Blakely, Harry, J. Carman, Stuart Chase, David D. Henry, Herbert C Hunsaker, Clarence D. Jayne, Beverly and Thomas Muir, Harry and Bonaro Overstreet, Houston Peterson, and Mark Starr.

"NEVER TOO LATE" by Nikhil Ranjan Roy, published by Orient Book Company, Calcutta 12 pp 122, price Rs. 3/-.

The need for a practical handbook for field workers engaged in adult education activities in the country has prompted Mr. N.R. Roy to write this book. There are eleven useful chapters, with headings such as :

Why Adult Education, Mass Education Movements in the Past, Illiteracy, a World Problem, Methods and Motivation, Post-literacy Problems, Village Library etc.

He considers the Budha as the greatest mass educator of all times. Asoka is also given a place of honour. He discusses the rest of the period up to the advent of the British in one single para by stating that folk-culture in India manifested and maintained itself in a variety of forms and descended from generation to generation by word of mouth. Perhaps this part deserves a more detailed description in view of our present effort to use indigenous culture in developing the movement. He also deals with adult education work in Bengal. An all India assessment would have been more useful.

" Method and motivation " (a chapter on various literacy methods) would have been more useful if examples of the methods were made available even as an appendix. The chapter on the post-literacy problem is very useful especially for those who write for adults.

'Modern Media of Mass Communication' is a misleading heading for the chapter on formal and informal methods of adult education which the author gives in detail in this chapter. The mechanical aids may not be available for most of the workers in villages but the discussion method and other informal methods could be made use of even by a humble worker with great advantage.

In spite of drawbacks the book can serve as a guide to workers. A lack of books on these subjects is keenly felt. Mr. Roy, a leading worker in the field of social education, has given of his experience and knowledge to the cause of social education in this book, for indeed in this world it is *Never too late.*

J. W. R.

Why not let us co-operate with you in your Educational undertaking ?

Why not turn to best advantage our 30 years' experience in the field of Teaching Aids ?

We are the Sole Indian Manufacturers of

ROLL-UP BLACK BOARDS :

PLAIN ∘ OUT LINE ∘ GRAPH

COPY LINE ∘ DOTTED.

They are useful for any kind of Education :

PRE-PRIMARY ∘ PRIMARY ∘ SECONDARY

COLLEGIATE ∘ ADULT ∘ SOCIAL ∘ COMMUNITY.

They have been approved for use by :

Heads of Educational Institutions.

Principals of Colleges.

Executors of Community Projects and Development Blocks.

Directors of Education all States.

They are famous for their quality, utility and durability.

FOR PARTICULARS PLEASE WRITE TO :

MEGH SLATE FACTORY LIMITED,

Post Box No. 24,

BARAMATI (Poona) India.

Members of the Executive

1. Prof. M. Mujeeb, Vice-Chancellor, Jamia Millia, Jamia Nagar, Okhla, Delhi.
2. Shri J. L. P. Roche Victoria, Catholic Centre, 2, Armenian Street, Madras.
3. Shri J. C. Mathur, Secretary Education Deptt. Govt. of Bihar, Patna.
4. Shri M. S. Gore, Principal, Delhi School of Social Work, Delhi.
5. Shri A. R. Deshpande, Special Officer, Community Project Administration, Rashtrapati Bhawan, Delhi.
6. Shri N. R. Roy, Chief Inspector of Education (Social) Govt. of Bengal, Writer's Bld. Calcutta.
7. Shri B. C. Mukherjee, General Secratary, West Bengal Adult Education Association, Student Hall, College Square, Calcutta.
8. Shri S. R. Pathik, General Secretary, All India Mass Education Society, Sewadham, Malaon, Distt. Gonda. (U.P.)
9. Shri T J. R. Gopal, Organising Secretary, South Indian Adult Education Association, 10, Narshingpuram, Mount Road, Madras.
10. Shri D. L. Ananda Rao, Adviser on Adult Education, Govt. of Hyderabad, Hyderabad.
11. Shri N. R. Gupta, Asstt. Director of Education, Delhi State, Directorate of Education, Delhi.
12. Shri B. L. Gour, Principal, Janta College, Vishwa Vidyapeeth, P. O. Partap Nagar, Udaipur.
13. Shri B. M. Kapadia, Social Education Officer, Bombay City Social Education Committee, Opp. G. P. O. Bombay.

Indian Journal of Adult Education

ORGAN OF THE INDIAN ADULT EDUCATION ASSOCIATION

Quarterly Devoted to Adult Education Problems
(Started in 1939)

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

Single Copy Re. 1/4/-

Annual :

India .. .. Rs. 5/-

Foreign .. .. $. 2/-

Office :

30, FAIZ BAZAR, DELHI.

PRINTED AT THE I. M. H. PRESS, CHANDNI CHOWK, DELHI.

PUBLISHED BY AWADH SHARMA, 30, FAIZ BAZAR, DELHI.

INDIAN JOURNAL

of

ADULT EDUCATION

Vol. XVI June, 1955 No. 2

Published by
INDIAN ADULT EDUCATION ASSOCIATION
30, Faiz Bazar, DELHI.

President	...	Dr. Amaranatha Jha
Vice-Presidents	...	Hon'ble Acharya Badri Nath Verma
		Dr. Zakir Hussain
		Shri K. G. Saiyidian
		Dr. S. R. Ranganathan
		Shri T. Madiah Gowda
		Shri G. Harisarvottam Rau
		Dr. R. V. Parulekar
Hon. General Secretary	...	Shri V. S. Mathur
Hon. Treasurer	...	Lala Onkar Nath M. P.
Associate Secretaries	...	Dr. D. B. Shastri
		Shri V. B. Karnik
		Shri T. V. Thimme Gowda
		Shri S. Raghvan
		Shri S. C. Dutta
Members of the Executive	...	Prof. M. Mujeeb
		Shri J. L. P. Roche Victoria
		Shri J. C. Mathur
		Shri M. S. Gore
		Shri A. R. Deshpande
		Shri N. R. Roy
		Shri B. C. Mukherjee
		Shri S. R. Pathik
		Shri T. J. R. Gopal
		Shri D. L. Ananda Rao
		Shri N. R. Gupta
		Shri B. L. Gour
		Shri B. M. Kapadia

INDIAN JOURNAL OF
ADULT EDUCATION

Vol. XVI June, 1955 No. 2

Published by
Indian Adult Education Association
30, Faiz Bazar, DELHI

Single Copy—Re. 1/4/- Annual Subscription—Rs. 5/-

CONTENTS

TO OUR READERS

As our readers must have noticed, we experimented with a different format for this Journal in our last issue. We received appreciative comments and are encouraged to keep and improve it. This issue brings you some photographs as a new feature.

In order to acquaint ourselves better with great names in Indian Education, each quarterly issue will carry photographs and brief biographical sketches of two distinguished men in this field. Another regular feature will be a page-ful of facts on the Indian Adult Education Association and Social Education. We find quite a few people dropping in at our offices in search of information on these points and hope this page will help our members to pass on facts to interested friends.

Our April issue of the Social Education News Bulletin mentioned a visit paid us by Mr. Leo Fernig of UNESCO. He has been in India at the request of the Ministry of Education, Govt. of India in an advisory capacity, helping to develop the newly set up Bureau of Text Book Research. We have had occasion to discuss matters concerning this Journal with him several times as he was authorised to come to an understanding with the Ministry of Education towards the partial use of this Journal for UNESCO material. As a result we have enlarged our pages to double the number. We have also trebled the number of copies printed every quarter to enable our Journal reach other associations and societies advocating the cause of Adult Education throughout the South East Asian countries.

Mrs. Welthy Fisher, Administrator of Literacy House at Allahabad, was in Delhi for about a fortnight. This seventy two year old lady with her stirring personality, has brought into being India's first experiment in combining the Training of Adult Education Workers with a Literacy Work Shop and Publishing House. Literacy House has submitted a

proposal to the Himachal Pradesh Govt., which if carried out will raise the percentage of literacy there from 9 to 50 in two years. There are other pioneer schemes afoot under her guidance as well.

In May, when colleges closed for the summer vacation, students all over the country volunteered to spend a major part of their holidays in furthering literacy drives sponsored by state Governments. The need for training volunteers has been recognised and short 2 to 5 day training courses were given in most states to volunteers for this work. In Delhi State alone, 1,800 students are actively involved in all parts of the State to advance the cause of Literacy. Several articles in this issue point to the incumbent duty of Universities to train their students for such work as a matter of course, as well as open the portals of schools and colleges to community activity to enable the ideals of education to infiltrate every day thinking and living. The Vocational and Educational Guidance Course in progress at the moment in Delhi, is planning also to train teachers to give such guidance as is necessary to students who feel the urge for a Rural Welfare vocation.

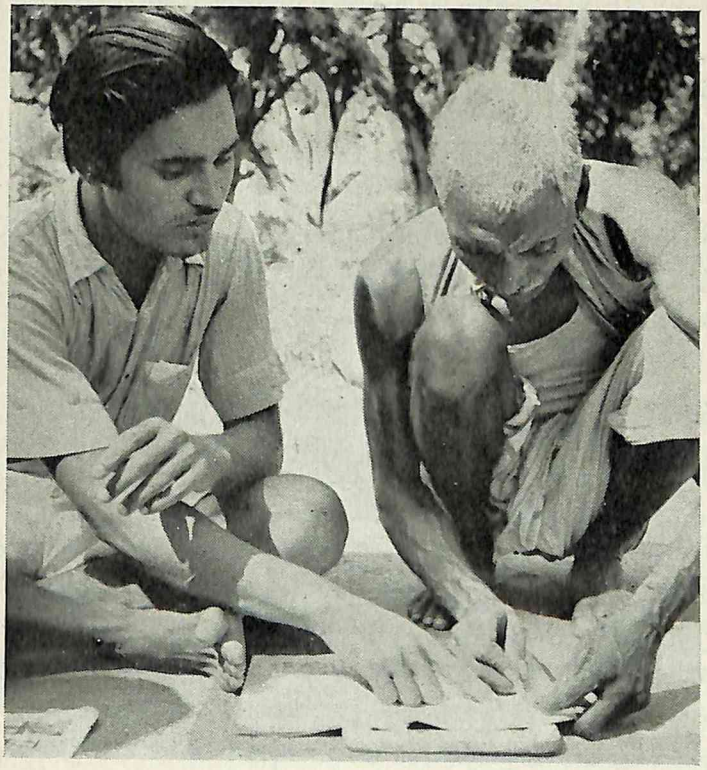
—L. S.

Hast thou not known ?

Hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary ?

They that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; and they shall walk, and not faint.

—Isaiah.



This photograph catches the spirit of literacy projects everywhere, and is sent us by Mr. and Mrs. Maqbool Masih who are carrying out a five year project in two groups of villages centred round Takhtpur in Bilaspur district, in Madhya Pradesh.

EACH ONE TEACH ONE

Welthy H. Fisher,
is the Administrator of Literacy House at Allahabad. She is 72 years old and has devoted her life to social service and the spread of literacy in India and China. She is connected with World Literacy Inc., New York.

For some months during the creation of Literacy House, I shied away from using the slogan "Each One Teach One". It was a worthy and inspiring idea, and certainly it would work if people could be per-

suaded to try it. The fact that totalitarian countries had made it work by issuing fiats, that every-body who could read and write would have to prove they had taught others during the year, would not help.

In Democracy, the Government regulates the education of its children to safeguard the country's future, but what Democracy dares make it obligatory that adults after doing the hard day's work should go to school ? So, as we taught, we tried to inspire. But after sending out 452 trainees from our one-month-training courses, we began to receive many voluntary reports. These reports came not only from those who had jobs like these in the Community Project Development Systems, where literacy was an integral part of their work, but reports too from men and women who came to learn how to do their individual share in the country's social revolution.

The most amazing letters came from all parts of India ; they came from serving women, from teachers, and social workers ; they came from some educated abroad who tucked in literacy classes in the lean moments of leisure ; they came from cultured individuals ; from University students, with degrees hanging idly on their walls ; from Christian Pastors ; from retired government servants, who at a vigorous fifty-five were now about to fulfil a life-long wish to serve the people. And from all the letters and reports there emerged one clear hand-writing on the wall ; EACH ONE TEACH ONE. If there had been no such slogan it would have had to be written.

Sometime ago, a very ordinary looking young man sat on the floor in the rear row of the training class. He didn't have much to say in my classes, but I often saw him shaking his head in approval of some of the ideas presented. In fact in the evaluation test at the end of the course when I find out the direction of their thinking, he admitted frankly that he had come to the course to find out whether Literacy was a "veil for religious propaganda". He found, "the contrary to be true", he said. It seems, he had taken a month out of his M.A. Course, to investigate this adult literacy training—how could a whole month be used in just learning how to teach the alphabet to illiterates : So he came, got his certificate and left.

Soon after his return to Allahabad University, he came back to Literacy House to invite our staff to the classes for adult illiterates that the Social Service League of the University had formed. They followed to the letter the type of classes that he had taught during the training for practice every night in the villages. What enthusiasm he had engendered, what skill he had shown in organising, and what friendliness was evident to the last Harijan in the colony! Thirteen of these centres have been carried on by these devoted students. Melas have been held, Red Cross Nurses and Doctors have been called into service; a Library of books that the new literates can read has been established and a room given by the authorities. This colony's representative in the Legislature had been there and the District Magistrate had come and visited and left a warmer feeling of unity for this area. It all stemmed from the enthusiasm and intelligence and social mindedness of the rather ordinary looking young man who sat on the floor in the back row of Training Course No. 15. He had not only taught one he had awakened a colony.

I was at a dinner party at the home of a friend. The young girl who served the dinner seemed shy and I found her often looking up from her serving at me. So when she left the room I enquired whether I had forgotten some one I had previously met. "Oh, no", was the answer, "She is our little 15 year old serving girl. We are both teachers and never found time to teach her, but when your women trainees came along and taught in the adjoining villages, she asked if she might go". "And I may say", added my hostess, "That she fairly leaps from the kitchen to get to the village on time every noon". "And furthermore, she now stays away several hours; one hour for her own studying, but after that she runs back to her own home and teaches her still young mother everything she has learned that day".

A cultivated young man from the city of Brindaban arrived at the appointed time for entrance to the 18th Course at Literacy House. He had his B.A., and an excellent letter from a well known citizen of the town. "UNEMPLOYED" was the answer to the form question "Your present employment"; and in answer to the question, "Why did you join this course?", he put down these interesting sentences: "I have been

wanting to serve my people ever since I left college, but I do not know how. I have come here to learn."

After a half-hour's chat with this delightful young man I knew that his desire was genuine. He was one of the best students of the course. His work in the village was done with sensitivity. I noticed that he dressed appropriately for the village, too, and that when the village melas took place, the young adults he had been teaching, were always prepared to take trained part in the programme. He devoted himself to them.

At the end of the course, when he received his certificate and planned to go back to his "unemployed" state, we wondered about his future, for no agency had sent him. He had come under his own steam. About a month after his return, however we began to receive letters and postal cards. He was saving even the annas by writing long letters on postal cards. "I have started a centre", he wrote, "and my mother has made the first contribution". His second letter said, "One of the Community-minded citizen has given me a large room for our classes. Forty adults are coming every night". Soon after that he appeared back at Literacy House with Rs. 50/- in his hands. "I am here to buy books for our new literates", he said, "and I want the best selection for 60 people who are now studying in our classes".

"How do you get your equipment ?" I asked eagerly of this noble young Indian citizen, and he said, "I go from shop to shop. Sometimes I get one slate given to me, and sometimes paper, and at other shops pencils, and at the others even as big a gift as a lantern. Our school for illiterates of our city is growing."

A call came to help in organizing classes for teaching 120 illiterate lepers at Rama Krishna Mission and we asked this young man to go as our representative. Who could represent the idea of "EACH ONE TEACH ONE" better than a young man who in his home town had won the cooperation of its citizens in helping those who had been voiceless long, too long.

EACH ONE TEACH ONE works.

WE invite our Readers to send in news items, Letters to the Editor, and articles on topics related to Social Education.

ALSO

The Indian Adult Education Association, in pursuance of the recommendation of the 5th National Seminar held at Mysore in 1954, has decided to compile a full authentic reference book on various forms of recreational and cultural activities prevalent in India.

We request those who have knowledge and experience of the forms of cultural and recreational activities in their state to let us have a brief account of such activities giving particulars regarding :

1. (a) Bhajans and Kirtans etc.,
   (b) Melas and Festivals of their area,
   (c) Physical activies and games,
2. Instruments used,
3. Texts of Songs and dialogues on them,
4. Class of people with whom it is prevalent,
5. Its present existence in natural or refined form,
6. Other interesting particulars.

Descriptions are necessary wherever possible.

Please address this data to Shri J. W. Rasalam, Research Associate.

EDUCATIONAL INSTITUTIONS and SOCIAL EDUCATION

S. C. Dutta,
Associate Secretary, Indian Adult Education Association.

In India, if social education is to have any meaning and any purpose, it must accept community approach as the only method of work. Accordingly, setting up community centres throughout the country becomes the need of the hour. With the resources which the Government and the Community have, it will take years to achieve the objective of having a community centre in each village of India. In order that we may be able to achieve our objective, we should adjust our requirement to the resources available. I suggest that we look at the entire educational system as an integrated whole, with the school as the pivot. The school should not only guide and direct the physical, mental, social and emotional growth of boys and girls, but also improve the quality of community life. It should concern itself with the happiness, welfare and success of the people, their recreation and amusement, their health and their occupational success. If this concept is accepted, the school should become a positive agent of social progress.

But this would need a thorough over-haul in our present day educational system. The attempt to have a national system with fixed text books and examination standards will have to be scrapped. The school will have to adjust its programmes and procedures to the needs of the pupils and to the cultures of the communities they serve. The curriculum will have to be rooted in the soil of the community culture. The school will have to seek a living situation within the realities of community living. Books can contribute to this programme but cannot

control it and therefore will have to be adjusted. We must say good bye to the concept of classes, periods and subjects. Instead the life activities of communities must furnish the basis of education programme in the schools.

In order that the school should become a centre of community activity, teachers must be trained properly as community workers. They must be provided with many and varied opportunities in their pre-service and in-service training to have vital and significant experiences which grow out of

(*i*) the needs, interests and capacities of children,
(*ii*) Community problems, issues and resources and
(*iii*) the broad areas of living in present day society.

Thus, if the schools can become schools of social action, meeting the needs of children, serving the home, building health, fostering wholesome recreation, recognising civic needs, stimulating creative activity, encouraging vocational interests and developing vocational skills and co-operating with other community service agencies, life in the community will achieve a significance and a utility. Then the school will become an instrument of development and progress of the community and will be able to fulfil the real purpose of education. Instead of having to find money to set up community centres anew in the villages, let us reorientate the entire school system and make the schools centres serve the needs of the community. Not only will this approach help the country produce better future citizens but will enable us to make the present ones better citizens.

Other educational institutions which can also help mass education are the colleges and universities. Our universities and colleges have not so far paid any attention to adult education work. Being modeled on the pattern of English Universities, they have tended to develop certain attitudes which, regardless of how appropriate they may have been at the time of their origin, have no relation to the present need of our country. This does not mean that they should leave their objectives, on the other hand my contention is that the universities in order to pursue their objectives unhindered, must come down from their ivory

tower of the "objective pursuit of knowledge" and help in the movement of mass education.

Today, our low economic condition, the crisis in moral and spiritual resources and the worsening international situation have endangered the fabric of our civilized existence. The democratic way of life to which we aspire can be lived only by a highly educated people, because it demands an active, intelligent, independent, self-reliant and trained co-operation from each and every member of the community. It becomes essential to educate the community to maintain the democratic order of society, which is necessary to enable universities to pursue knowledge, research and thinking unfettered. It is in this context that I consider adult education to be an essential part of University contribution to Education.

There is a dearth of suitable personnel to conduct adult education work. Adult education work requires a type of person who must have the qualities of public leadership and the ability and knowledge of a teacher. He should be a teacher-cum-leader. He requires the best of mental equipment and training. Universities can provide both. Let them undertake to train such workers. In India, till today the Government has casually thought that adult education work could be done by immature students, volunteers and school teachers. Now realisation has dawned for the need of accepting the principle of having trained persons for this work. We have not enough persons to do this task efficiently. Universities can render a great service to the cause of adult education by starting training colleges for adult education workers, providing necessary theoretical and practical training. Training Colleges for Adult Education Workers is the need of the hour and the universities should find their way to a major contribution.

Universities can also help the Adult Education Movement by sharing their experience and knowledge with many unfortunately less educated people who are not in a position to go through the mill of a formal college education. They can organise extension lectures, lectures on even highly technical subjects can be given in a popular way for the benefit of these less educated trainees.

Universities can also hold periodical camps of a short duration on specific subjects. About five years ago, the Delhi School of Economics held a summer camp in Kashmir. The Indian Renaissance Institute of Dehra Dun holds each year, camps on current political thought. Universities can also hold such camps. Not only will camps serve as refresher courses but provide a fine opportunity for living and community thinking. Short courses on academic subjects also could be started by them.

Universities can start what have come to be known as Peoples' Colleges both residential and non-residential. Oxford University has Ruskin College, which has played a notable part in the education of working men and women. There are many more such in England, for example, Hillcroft College, for Women, Catholic Workers College and Fircroft College, which have substantial achievement to their credit. We can draw upon their experience and suitably adjust it to our requirements.

Lastly, universities can serve as a lever of community activity and social progress. They can stimulate educational activities amongst people in localities around them, improve their health and sanitation, organise recreation and leisure, develop cooperatives and inculcate in them the love for cooperative living and community action. It will help students to learn to develop socially. It will educate them to the realities of life in our society. Their learning will be realistic and not merely academic.

Universities then, will be socially useful and will provide the necessary link between the people and educational institutions. For organising all this, it may be necessary to set up in all Universities, an extra-mural development section. It is earnestly hoped that the Universities will realise their responsibility and consider ways and means to provide the necessary link with people of all levels of intellectual attainments and help to produce happy human beings and useful citizens for a democratic society.

THE UNESCO GROUP TRAINING SCHEME FOR FUNDAMENTAL EDUCATION (MYSORE)

J. B. Bowers,
is Director of Fundamental Education Training Centre, Yelwal, Mysore, India. Before coming to India, he was connected with the Fundamental Education Division of UNESCO.

Unesco, with the generous cooperation of the Government of India and the Government of Mysore State, has just completed the first phase of an interesting experiment in training specialists for international service in fundamental education. From December 1953 to July 1954, 17 persons, 12 men and 5 women from 10 countries of Europe and Asia, went through a 9 month course of practical training. A second course involving 15 participants from Asia, Australia and New Zealand is continuing from September 1954 to May 1955.

The course was primarily intended to train younger persons (ages ranged from 24 to 30 years of age)—for technical assistance work. Its purposes may be summarized briefly :

to discover, by practical experiment in the field, universal techniques applicable to fundamental education in any environment;

to develop in the members of the group the sensitive and flexible approach needed to adapt these techniques to a particular culture;

and to study the integration of various specialist's services within the fundamental education programme and their relationship with other activities in a wider scheme of community development.

Those who organized and directed this course felt that some such training might well be regarded as an essential preparation for technical

assistance work in fundamental education. It is encouraging to see that at the end of this course four of the European members were at once absorbed into junior posts in the Unesco technical assistance programme, whilst the six members from India and one from Burma returned to national service in their own countries.

A special feature of the course was its experimental nature. After a short discussion seminar for the European students in Paris, and a one-month study tour of important projects of adult education and community development in Mysore State, the group settled down to field work in the training area. The course was itself an experiment in training. Equally it imparted training by experimental methods. The staff made it clear that they were not instructors but colleagues in research with the students. More-over in view of the wide field of study to be covered, the permanent staff of three persons was supplemented as occasion demanded by visiting specialists, as well as by local interpreters and assistants.

In selecting the European condidates a special effort had been made to build up a team with varied qualifications for example in anthropology and psychology, film work and photography, the graphic arts, radio and literacy teaching.

It was thus possible to divide the group into four specialist teams and a number of smaller units. Perhaps the most effective way of summarizing briefly the work of the course may be to indicate the purposes and achievements of these teams.

The Social Sciences Team

This was composed of students with backgrounds in anthropology and psychology. It worked in two units. The first of these was concerned with the techniques of basic survey :

how to obtain essential socio-economic data about a village or larger area;

how to "infiltrate" into a village community (the unit constructed and occupied a 25-rupee shelter of bamboos and matting outside the villages);

how to approach the villagers-through individual interviews, house-to-house surveys and direct observation of their daily life;

how to use local informants and interpreters for this purpose;

how to record and present data, so that it could be used by planners, educators, extension workers and production specialists ;

how to tap the knowledge of technical specialists in other aspects of rural development, and interpret this knowledge to the education and production staff ;

how a basic survey provides the starting point for more continuous social science advisory services, responding to the day-to-day demands of, say, the literacy worker or the filmstrip producer.

The lesson which the whole group learnt was the indispensable value to basic survey and of the continuous services of a social science unit in any fundamental education project.

The second unit consisted of three members with speicalist qualifications in psychology. With the whole-hearted co-operation of the psychology department of the University of Mysore, whose staff and students took an active part in all our work, they carried out several interesting experiments :

to evaluate the response of the local villagers to films and radio broadcasts ;

to test the achievement of adults in two of the literacy classes established by the Mysore State Adult Education council ;

to guide the artist working with the literacy team in the production of experimental primers, by assessing the villagers' understanding of his drawings ;

to adapt a non-verbal intelligence test unrelated to any particular cultural context, for the purpose of testing 72 students—48 men and 24 women—in the experimental classes started by the literacy team ;

to evaluate the effectiveness of a number of posters— some of which were already in use in the training area and others which were designed by the artist of the audio-visual team;

to work out methods of studying the attitudes of illiterate adults as a technique of basic survey and evaluation.

Although these various experiments were necessarily too rapid and superficial to rank as scientific research, they served a very valuable purpose in the training of the whole group, as well as of the unit itself. They showed, realistically, how such a unit could render service to a fundamental education project, especially in guiding the production of educational materials. They demonstrated also the difficulty of simplifying and adapting psychological methods, evolved for the most part in Western cultures, to the special problems of educationally and economically underdeveloped areas.

The Audio Visual Team

The second specialist team studied the production and use of audiovisual materials for largely illiterate adult audiences, especially posters, educational films, filmstrips, radio broadcasts, museum exhibitions.

The film unit gained valuable experience in making films for villagers, in villages and with village actors. One 16mm colour film, a 'Garden Comes to Life' was made. Another short film to encourage villagers to plant trees on waste land was started and will be completed in the second course.

Six experimental broadcasts for village audiences were prepared and recorded on the group's tape recorder. In this work the staff of the All India Radio Station in Mysore gave most valuable help and advice as well as access to its studios.

Of the various items produced by the team, perhaps the most interesting was an exhibition unit on the subject of tree-planting and erosion control. It brought together various audio-visual media, including models, posters, diagrams, and various gadgets; all manner of locally available substances, such as crepe rubber, papier mache clay, gauze and

putty were tried out for model making. The food Technological Research Institute in Mysore helped to make a sectional working model of a tree, which drew water up from the subsoil through its roots and emitted it as vapour into the air. A glass cloud incorporated in the same model then produced a realistic rainstorm. It was found that, for illiterate audiences, a much increased impact was achieved if models and other visual elements were equipped with sound, so that they had a simultaneous appeal to eye and ear. A viewing box with earphones linked to a recorder was particularly effective. The use of three stereo-viewers proved extremely attractive and indicated a great future of 3D' photography in fundamental education.

The exhibition was set up in the central hall of the bungalow for a 'farewell function' on 19th July, 1954. The response which it evoked from visitors, including some five hundred villagers from the training area, was most gratifying to those who had worked long and hard on its construction.

In the next course, if funds can be found for the purpose, further experiments will be tried, in order to construct a fully mobile exhibition unit, with cheaper and less complicated sound installations.

Adult literacy naturally assumed an important place in the training programme and the literacy team of six persons divided their study into five phases, which of course, overlapped to some extent:

the study of documentation on existing adult literacy projects and methods, including particularly the preliminary survey on Methods of Teaching, Reading and Writing, prepared for Unesco by Professor W. S. Gray ;

a first hand investigation of the work of the Mysore State Adult Education Council and its methods and materials ;

the preparation of a series of experimental teaching and reading materials in the Kannada language, specially designed for adult classes, and based on the 'eclectic method' advocated by Professor Gray ;

the recruitment and training of three literacy teachers ;

the setting up of three experimental adult literacy classes—two for men and one for women - in the villages in which new materials were tried out.

The experimental materials produced in Kannada included two primers, three supplementary books, two work books and a teacher's guide.

The primers and readers were written and illustrated, under the 'pedagogical' control of the team, by two of India's foremost creative artists, Shri K. S. Karanth and Sri K. K. Hebbar, both of them born and brought up in villages of the Kannada-speaking region. The materials were then put to the test in the three experimental classes organized in the training area.

The Training Team

The fourth team studied methods of training—for specialists, field workers and villagers. Its members were able to spend some time in the various training institutions operating in Mysore under the National Extension Scheme and the Adult Education Council. Later, under the leadership of a visiting specialist in horticulture from FAO, and with the co-operation of the Department of Horticulture of Mysore State, the team was able to organize its own experiment in training for villagers. The team next trained a small mobile unit, of one horticultural demonstrator and two working gardeners, to demonstrate useful techniques in the surrounding villages.

Although the experimental work in specialist teams in the villages was the most practical, and so, to most people, the most interesting aspect of the course, a constant effort was made to keep the whole group aware of what was being done by each team. Each team would report progress to the group, and the film unit, for example, would often have an 'apprentice' from the literacy team working with it, and the experimental literacy classes or film evaluation projects in the villages would generally be attended by one or two persons from other teams.

Looking back over the nine-month course a number of valuable impressions emerge :

the harmony with which this group of many different nationalities worked together, in the severe limits of the bungalow and under hard conditions in the villages,

demonstrating the essential solidarity of mankind; the co-operation given by the government, the Adult Education Council, the university and the people of Mysore, in giving technical advice on problems of the training area and providing assistants and interpreters to overcome the problem of language; above all, the warm sympathy and tolerance shown by the villagers of the training area in submitting to surveys, tests and inquiries, enrolling in literacy classes and extending a real friendship and hospitality to their international guests.

A quotation from the final report of the course emphasized this last point:

.....it cannot be said that we have made a very noticeable impact on their age-old conservatism, or caused much change in their daily lives. Nevertheless, in our limited experiments we have learnt how this can and cannot be done—still more how it should and should not be attempted—and this was an essential objective of our training. Above all we have established such sympathy with the villagers that if, in the next course, we desire to intensify our educational activities over a wider area, we shall have no active resistance to overcome.'

—From material supplied by the Education Clearing House, UNESCO, Paris.

Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.

—Proverbs.

ADULT EDUCATION—WHY THIS APATHY

Ernest Green,
President, International Federation of Workers Educational Association.

To anyone like myself, who has spent over thirty years of his life dealing with adult education, no question could be more unpalatable than the one which heads this article. Why this apathy?

Spectacular results are not usual in education, nor does one measure progress only in terms of figures. But if there has been regular and sometimes substantial progress year by year, followed by a recession just as continuous, then one must be sensitive to such a warning. That has been the experience of adult education in Great Britain. In the Workers' Educational Association, there has since 1949 been a slight decrease in the number of classes and students year by year. During this period, the sense of frustration among voluntary local branch officers has steadily increased, and at public meetings, where attendances have seldom justified the strenuous organising efforts which have preceded them, I have invariably been asked 'What is the solution to this problem of apathy ?'

In an attempt to find an answer to this question I undertook an inquiry. It was carried out by means of questionnaires, one appropriate to those who had participated in adult education and the other adapted to secure the reactions of those who had only slight or no experience.

In addition, I issued a prepared syllabus and 55 study groups met, holding from two to eight meetings each, to discuss this and to submit reports. Two groups were residential college groups, one a university student group and the rest experienced members of WEA branches.

The inquiry was spread over the United Kingdom and, thanks to nearly 1,900 people who either filled in questionnaires or were members of study groups, I am a little nearer to solving the problem; the report based on the material collected has been published in book form.

The questionnaires came from both participants and non participants and from branches of the largest trade union in the United Kingdom.

A National or International Problem ?

Is the problems of apathy to adult education national or international ? It would be difficult to include within the scope of this article all the evidence already in one's possession as to the position in European countries other than Great Britain. Even if such evidence were included, it would not be entirely conclusive, because no effort has yet been made to undertake anything but the most casual inquiries.

That the problem is causing some concern in other countries is evidenced by the fact that Denmark is pursuing similar inquiries to my own. Finland, over the past two years has been engaged on an inquiry and has just published a report Workers' Adult Education in Finland. A brief summary of the report is published in English. Even this summary is too lengthy to review here, but it may be said that the main hindrances to educational interest in each locality studied were 'lack of interest; lack of premises; lack of leadership'. The report concludes : 'One notes with misgiving that the cultural interest of the young among the working people proved to be weak throughout. Amusements attracted them strongly. They attend study circles less frequently than the rest, and in newspapers, periodicals and the wireless they look for items which recognizedly have little, if any, value.

In France, a selected study group has been studying my book to ascertain how far the British problem of apathy was applicable there. The secretary of the group (belonging to the CCT educational section) says: "We found that your views and ours were very similar. There is no desire for education (generally speaking) such as was known in the past generations. Space prevents a full consideration of this group's report but in the main, their conclusions tally with my own.

From Switzerland one learns that 'Political opponents are not fundamentally the chief problem of the labour movement but rather the manifold aspects of apathy as you describe them in your book. The problem has become aggravated during the last 10 years in our country. The great development of the entertainment industry has contributed to this'.

The following were also mentioned as contributory factors; fear of war, fear of a new economic crisis, the spread of totalitarianism, and the desire to forget by the escape route of entertainment and amusements.

So one could go on. Without being too dogmatic, it would be safe to argue that this problem is international, though to what extent could only be ascertained by a scientific inquiry which, I hope, may eventually be undertaken.

To return to the United Kingdom, it was obviously necessary to learn something from the educational background of my correspondents. How far had school experience excited their curiosity and inspired them to continue their education on leaving school ?

Not unexpectedly, it was revealed that almost everything depended on the kind of educational opportunity they had had.

Those who had attended the elementary school and left at 14 (or earlier in the case of some of the older correspondents) showed only 33.2 per cent stimulated to continue. The percentages stimulated in other types of school were central 56.75 per cent, secondary technical 59.26 per cent, secondary modern 64.31 per cent, secondary grammar 75.97 per cent, private 70 per cent, fee-paying public schools 76 per cent.

Thus one found that, for those who had had a liberal education as provided in most grammar schools, the chances were that over three out of four would continue their education, while only one in three of those who had attended elementary schools were likely to do so.

The criticisms of those who were not stimulated were that subjects were not made interesting, that most of them were no use to them in later life, that there was no explanation why certain subjects should be studied, that many of the teachers encouraged an inferiority complex by taking

interest only in the 'good scholars' and that classes were too large. A surprisingly large number claimed that school was frustrating, boring and dull.

So far as secondary schools are concerned, the main criticism centred upon too much cramming—too much 'stuffing for examination purposes'—and almost unanimous protest against 'excessive homework'.

Summing up, it was evident that in most of the grammar schools a real effort is being made to inculcate a sense of social responsibility. Most correspondents claimed that until every school curriculum is more closely related to life, in the community, and is more concerned with developing personalities than prize winners, there is little hope of extending continued education.

What Kind of Interest Was Stimulated ?

Particulars from 1,387 correspondents showed that 925 had, in fact, continued their education on leaving school. Of these, 838 had attended classes in schools or colleges for commercial, technical or professional training, the rest for recreational or cultural subjects, 14 had taken correspondence courses and a few had joined WEA classes in late adolescence. Roughly speaking, of those who continued one third were drawn from elementary schools and two thirds from secondary schools. The kind of interest stimulated was, of course, almost entirely utilitarian, and only two out of the 838 who attended classes were attracted by humanistic studies.

So far, it would appear, two conclusions could be drawn. The first is that the foundation for interest in adult education must be laid in the school. There seems to be a strong case for the whole content and aim of the school curriculum to be overhauled and so revolutionized that no child should leave school without a better knowledge of life and society and his place and personal responsibility within the community. Unless he is given a liberal education (Whatever type of school he attends) he will be as limited in interest and as apathetic as the present adult generation.

The second conclusion arises from the heavy bias towards utilitarian studies, I have emphasized the importance of these, especially in

respect of adolescents, but it is not sufficient to build up a race of men and women whose only urge for education is based on self-interest.

Most technical and professional subjects should be offered, not in isolation, but linked up with a background of liberal study. There are few subjects which can, with justice, be isolated from human, economic, social, psychological and, often also, cultural factors, and the great need is to secure a synthesis between technical and professional training and the liberal studies.

This would probably involve a complete reorientation in the training of teachers in technical and professional institutions, but it would be a tremendous step forward. Utilitarianism should not be an end in itself but the means to a full and satisfying life.

It would not be assumed, although the bias is towards technological and professional training, that there is an overwhelming interest in even this aspect of further education. Larger numbers are attracted here than to the liberal studies, but there is disturbing apathy here also. My study groups made inquiries and presented reports covering education authorities serving one ninth of the population of the country, excluding children at school. In the areas covered by this section of the population, the enrolments in evening institutes, mainly for technical, professional and recreational subjects, represented 4.52 per cent of the population. As students must enrol for at least two subjects, the percentage of students was approximately 2.26.

While it was clear that the faulty character and content of school experience had discouraged the majority of those who had not been attracted to adult education, many other reasons for apathy were given by my correspondents and the study groups. So many, indeed, that one can only select those which received the most emphasis in over eight hundred essays submitted.

No one will be surprised to find that the main reason put forward was the competition from entertainment (including sport, amusements, radio, television and the cinema). One is not sure that adult education was ever designed to compete with sport and amusements. These factors

are not new and until recently, adult education progressed in spite of, or alongside them. Radio, television and the cinema are in a different category and, while one recognizes their competitive character in relation to adult education, there is another aspect. They may, under certain conditions, be an ancillary factor.

I was anxious to find out from my correspondents to what extent radio, television and the cinema had been or could be a telling factor (*a*) in mass education and (*b*) for selective groups keen on specific subjects.

The general consensus of opinion was that these were already the most potent force, in mass education. Most correspondents saw the dangers of 'brains trusts' and tabloid presentation of vitally important issues, but were willing to concede that the public taste has been progressively educated in musical appreciation, drama and by the objective presentation of contraversial issues and the news bulletin. A movement such as the WEA had a responsibility for stimulating the BBC to recognize its immense power, and to urge the continuous raising of standards in all types of programmes. Educational movements should take a more active part in suggesting programmes which had an introductory relationship to their own work.

It was not thought that sound radio could do much for small specialist groups, but in television there were immense potentialities and equally great dangers.

The dangers were already patent. Large numbers of people, torn from their normal active pursuits and hobbies are now engaged in long periods of passive absorption, and so accustomed to looking and listening that they are becoming incapable of expressing themselves; they sacrifice the hour they may have spent in systematic reading to observing, all too often, the superficial presentation of vitally important problems. The social habits have been crowded out in the stampede towards the television screen. Friends who may have paid visits to exchange views on world affairs are no longer welcome if they come, they come to look and listen, and the two greetings 'Good evening' and 'Good night' is a not unfair summary of the conversation before and after the evening television programme.

That of course, is the debit side of television.

Most of my correspondents recognized immense educational advantages in television if properly used. It gives a new meaning to the discussion group as contrasted with sound radio, is able to project his personality into the home. He can use a blackboard, maps, diagrams and photography. He can dramatize his approach to his subject.

The only defect is the inability of the viewer either to ask questions or join in the discussion, but even this disadvantage could be partly met by fortnightly talks and presentations, with the viewers able to submit points of view and questions and have them answered or discussed in the intervening weeks.

Apart from the contribution, television can make to mass education, most of my correspondents saw possibilities for specializing for groups, especially in subjects depending upon visual presentation. Subjects which came readily to mind were art appreciation, painting, architecture, music, science subjects such as biology and botany, international problems and a host of other subjects of literary, sociological and economic character.

With regard to the cinema film, there was less enthusiasm for its educational use than for radio and television, partly because it was recognized that the production costs of educational films are too prohibitive, and partly because, if produced, a film must have a box office popularity.

On the other hand, some of my correspondents held the view that the adult education movement does not take advantage of the publicity and educational value of existing films which could be used to arouse initial interest in education.

Mention was made of films such as Bicycle Thieves of de Sica, The Grapes of Wrath, The World is Rich, etc. and films produced in Denmark, Sweden, Yugolavia and the U.S.S.R. as admirable for educational propaganda if they can be introduced with a background talk and discussed after showing.

What seemed necessary in view of recent developments in the visual arts was some effort to discover how these can be linked up more

effectively with adult education movements, and the recommendation made was: "There should be an independent inquiry as to the future of radio and television in relation to the education of the citizen and that the BBC itself might take the initiative in setting up the inquiry committee.

There were, of course, many other reasons given for apathy, the most important being the claims of home and family especially for married people with young children; the fact that adult education offered no financial incentive; the fear and uncertainty as to the future—'Is it worth while? Should we not eat, drink and be merry if tomorrow we die? social security and full employment—"Why bother, when the state will provide?" meeting rooms too austere and uncomfortable; too tired mentally and physically after a hard day at work; lack of publicity etc.

I must leave the reader to work out solutions to these problems where they can be found. I made my own suggestions, but limitation of space prevents repetition here.

The Educationally Underprivileged.

One problem overshadowed all. That was the case of the educationally underprivileged. By and large, this means the manual worker, especially the semi-skilled worker who left school at an early age and had no opportunity for anything like a liberal education.

Apathy among this group is especially alarming. It is not without significance that of nearly two thousand correspondents who participated in the inquiry, only 11 described themselves as unskilled workers. Further, the problem of attracting manual workers to adult education has become increasingly difficult in recent years. In 20 years, the number of manual workers has steadily decreased in proportion to white-collar workers, and while today the rough average is one in five, it was, at its best, three in five.

What are the main reasons for this decline and is there a solution?

Most of my correspondents blamed the meagre education of their school life; some I regretted to find, thought large numbers were mentally

incapable of sustained educational effort; some argued that their sensitivity to their educational and social disadvantages had produced an inferiority complex, a fear of ridicule—they were afraid of 'being thought ignorant', they thought tutors were too highbrow. There were other reasons given but those quoted were the most recurrent.

I could not accept the view that large numbers were incapable of sustained educational effort. That would have been a negation of the whole mission of the Workers Educational Association. There are, of course, mentally incapable people in all ranks but to apply some unwritten law or yardstick of an IQ to test the measure of WEA capacity to provide classes seemed to me an admission of defeat.

The fact remains that adult education has not 'registered' with the educationally underprivileged and we have to ask ourselves, is our approach wrong ?

Many study groups and correspondents put forward suggestions which aimed at solving the problem. The most obvious was to reduce the standard of class work to what was assumed to be the intellectual level of this group. That seemed to me to be wrong. We shall not win over students from any social class by lowering standards or, if we win them, we shall not retain their confidence. We may need different standards but not lower ones.

The most useful suggestions were :

to supply courses which offer opportunity for simple practical work , on the assumption that groups of this kind have little use for abstract study;

to recognize the arduous daily tasks in which men and women are involved and to provide special linked up one day schools at weekends, when they are fresher, and to give such schools a homely and social content ;

to utilize, particularly for this group, visual material in larger measure ;

to seek to organize such groups from their existing interests, such as clubs, trade union branches, etc., so that they

would meet as a group knowing each other and sensing no inferiority complex ;

to exercise care in the choice of tutors for such groups, selecting tutors who can speak the language of the group and can maintain interest without giving an impression of patronage or talking down ;

to encourage tutors who recognize the importance of this field of work to spend some of their summer vacation in industry making contacts and gaining the confidence of the workers ;

to take the class into the workshop itself where this is possible, and free from influence by the management ; expecting from managements that they will exercise understanding, and in recognition of the vital importance of this work as an aid to encouraging a sense of social responsibility, that they will be liberal in allowing reasonable time in working hours once a week for legitimate courses.

No one imagined that these suggestions would completely solve the problem of apathy, but they would help. It may be that the check to progress is in any case only temporary, though we cannot afford to be complacent.

This has been a brief review of some of the causes for apathy and a few tentative solutions. Fuller treatment of these is given in my book. It is hoped that adult education movements will set up their own working parties to examine this subject and make their own recommendations towards solving this vitally important problem.

—From material supplied by the Education Clearing House, UNESCO, Paris.

FACTS ON ADULT EDUCATION

● The Indian Adult Education Association was founded in 1937.

● The First All India Adult Education Conference was held in Delhi in March, 1938.

● The constitution was made final in 1939, and aimed at spreading knowledge on all subjects related to all round welfare, serving as a central bereau for information and advice and as a connecting link for inter-provincial cooperation and coordination. It undertook to prepare and supply radio, visual material and to publish this Journal and the monthly Social Education News Bulletin as well as other literature.

● This Association has directed its effort during the last 16 years towards creating public opinion for the need for adult education and to ensure the complete co-operation of the official and non-official agencies in the field.

● This Association has been conducting Training Courses for adult education workers and agencies and holding Regional and National Seminars on various issues such as Training of Social Education Workers, Preparation of Literature for Neo-literates, Organisation of Community Centres, Place of Recreation and Cultural Activities in Social Education. The National Seminar has become a regular feature of the Association's activities.

● In 1949, the Ministry of Education, Government of India was presented a note on "Adult Education in the Indian Union" emphasizing the need for a separate Department of Social Education.

● In 1950, Departments of Social Education were established in various states under the Directorate of Education.

● At present there are nearly 3,000 Chief Social Education Organisers assisted by nearly 6,000 village level workers.

OUR EDUCATORS

SARVEPALLI RADHAKRISHNAN

Dr. Sarvepalli Radhakrishnan, Kt. Cr. (1931), F. B.A. (1939); F.R.S.L. (1951); M.A. (Madras 1909, Oxford 1936); D.C.L. (Hons.) 1952, Oxford; Litt. D. (Hons.) 1953, Cambridge, and other doctorates—was born on September 5, 1888.

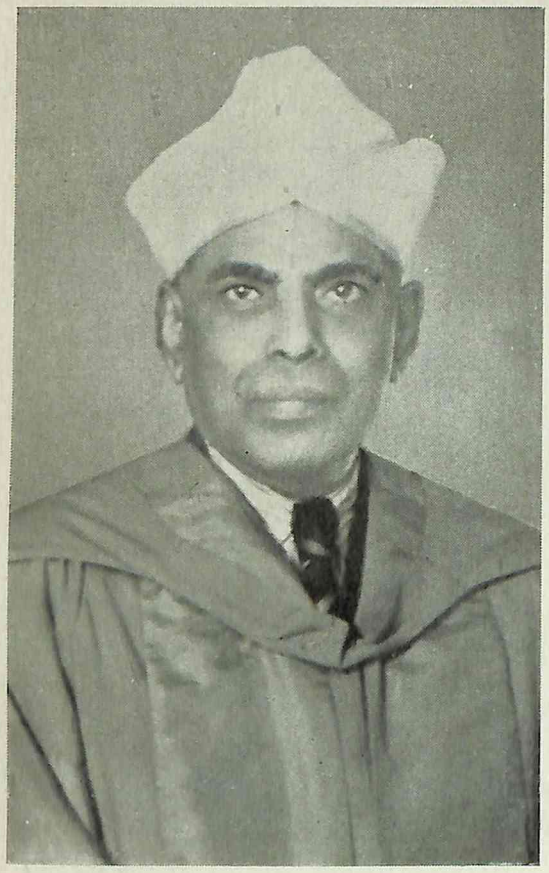
To begin with he studied at the Madras Christian College, and began his career as an Assistant Professor of Philosophy at the Presidency College, Madras at a hundred rupees a month, where he taught from 1911-1916. In 1921, he was asked to take up the King George V professorship of Mental & Moral Science at Calcutta University, the most important chair of Philosophy in India. Since then, he has delivered the Upton and Hibbert lectures at Manchester College, Oxford (1926, 1929-30) and the Haskell Lectures in Comparative Religion, at Chicago (1926). He was Andhra University's first Vice-Chancellor from 1931-36 and Vice-Chancellor of the Hindu University at Benares from 1939-48. He has held many other positions of great honour in his 67 years of a brilliant life culminating in his emergence into the field of politics in 1949 as India's Ambassador to Russia, and in 1952 as Vice-President of the Republic of India.

The tradition of the Rishi is alive in Sarvepalli Radhakrishnan. This tall, lean, alert Andhra can awaken the smouldering fires of Eternal Truths with a keen glance from his piercing eyes, or with his polished and precise speech that wastes no words in his effortless oratory. His writings scintillate with scientific spontaneity. In discussion with him, disagreement does not hurt but misunderstanding does, above all the freedom to doubt prevails.

DR. S. RADHAKRISHNAN

"If the universities produce men who are not afraid to work for the things they believe in, if they are not afraid of being laughed at, if they have disciplined courage, they will have justified themselves.

"It is the function of universities to provide young people with an intellectual experience which will broaden their horizons and make them more valuable members of our society. We are attempting to build a Welfare State. We are planning to grow more food, to heal and prevent disease and to develop our natural resources for the well being of man. It is for the Universities to supply the Nation's need."



DR. A. L. MUDALIAR

" As long as the acquisition of a University Degree is said to be a passport for employment, so long will educational standards continue to be low. Critics have not been wanting who have stated that the Universities have been producing an increasing number of unemployed literates. But if higher learning is viewed from a more detached and comprehensive angle, it will not be difficult to realise that it has its own part to play and that a person who has attained this higher level should never be wanting in resource for playing the role of a successful citizen. The world is in a precarious state; it has shrunk considerably in that time and distance have been annihilated and no part of the world can be said to be remote from any other part thereof. Universities must recognise that they have to train students to regard themselves as citizens of the world. Barriers must be shed and one who has emerged out of the portals of a University should stand forth as a beacon light for progress, for friendship, for enlightened ideals of humanity, and for the welfare of the whole world."

For the past eight years he has tried to promote a cleaner understanding of the highest common factor between the philosophies of East and West that may bring the peoples of Europe and Asia more closely together and strengthen the cause of peace in the world.

His writings are many and profound. "The Hindu View of Life", "The Future of Civilisation", "An Idealist View of Life", "Eastern Religions and Western Thought", "The Philosophy of the Upanishads," "Education, Politics and War", Religion and Society" are all widely read books.

His are challenging words; they resound with the crash and clang of a thrown gauntlet: "What are the values for which universities stand? We do not have today any agreed picture of man and his place in the universe. We live in a world of confusion and conflict of purpose. The familiar landmarks are down; the old basic certainties have decayed. Unless a new integration of effective belief is achieved our civilization may collapse".

A. LAKSHMANASWAMI MUDALIAR

Dr. A. Lakshmanaswami Mudaliar, M.D., LL.D., D.C.L., D.Sc., F.R.C.O.G., F.A.C.S., is the younger brother of Dr. A. Ramaswami Mudaliar. Both brothers are leading lights in their own circles.

Now 68 years of age, he has distinguished himself as one of the most outstanding medical men in this country. But his interest in, and association with universities is that of a great educationist and goes back to 1925 when he was made a member of the Syndicate, Madras University. He acted as Vice-Chancellor, Madras University in 1936 and 1940 and has been occupying that eminent position since August, 1942. He was President of the All-India Education Conference held at Trivandrum in 1946. He is an elected Member of the Executive Board of the UNESCO till 1956, as well as a Member of the University Grants Commission and Member of the Indian National Commission for UNESCO.

He has been appointed leader of the Indian delegation to the Health Assembly, Mexico City 1955. He was the Chairman of the Inter-University Board in the period 1948-49, and of its standing Committee, 1949-51. He has been a member of the Indian Medical Council since its inception. He has also been a member of the Council of Technical Education, and on the governing body of the All India Council of Scientific and Industrial Research. He was the Chairman of the Secondary Education Commission, 1952-53 set up by the Government of India.

Dr. A.L. Mudaliar has held strong and independent views on educational problems. He is a fearless advocate of the autonomy of Universities and is critical of those who have laid the blame for deterioration in the standards of University education on the Universities. He attributes this to over-crowding in colleges, and the dearth of trained personnel.

He is a great believer in the potentiality of the teaching profession itself to set right the defects in the educational system provided the status of the profession is upgraded so as to make it consistent with the demands made on it. He holds the view that by upgrading the secondary schools and introducing diversified courses of instruction with vocational bias, as well as establishing multi-purpose schools, the over-crowding in colleges can be greatly reduced. Regarding the study of English as an important language in Indian Universities he is emphatic that continued attention should be given it and feels that for many years more to come it should be retained as the medium of instruction for higher studies.

Bring me men to match my mountains.
Bring me men to match my plains.
Men with empires in their purpose,
And new eras in their brains.

—*S. W. Foss.*

THE ADULT LEARNER

Peter Siegle,
belongs to the Centre for the Study of Liberal Education for Adults.

> Youth, as Bernard Shaw remarked, may be too precious a thing to be wasted on the young. Can experience compensate the adult learner for the loss of youthful speed and flexibility ?

"You cannot teach an old dog new tricks", the saying goes ; this despite the fact that there is not one of us who does not learn something new almost every day. When we sit in the barbers' chair and hear him discuss the latest baseball news complete with statistics and batting average, we realise he has learned a great deal about baseball without benefit of formal classroom training. It makes us wonder what would happen if we attempted to teach baseball theory to that same barber in a classroom setting. Chances are the challenge of a formal classroom would prove too much for him not because of the complexity of the subject, but rather because the very idea of schooling runs counter to his basic beliefs.

The notion that adults cannot be educated has become part of the mythology of our American system. It is related to our "accent-on-youth" theme, which is aided and abetted by educators themselves who place so much emphasis on the training of the young but who have failed to regard the education of an adult as something different from that of a child.

Psychology has taken up the challenge created by these notions. Beginning with Thorndike's early investigation of adult abilities there has been a great deal of research on the physical changes, intelligence, learning ability, interests, motivation, and perception of adults.

Although these studies have yielded many conflicting results, they proved that adults never cease to be able to learn. At the same time they have made clear that some significant physical changes do occur with age, and that these changes are important enough to warrant the attention of educators. As the adult grows older, his speed of recreation and the tempo of his life slow down. His eyesight and hearing lose their youthful keeness, and he tires more easily.

If ability is reckoned only in terms of speed of reaction and physical stamina, then there can be no doubt that adults have less ability than younger people. But learning ability, like other productive capacities, consists of social and psychological as well as physical factors. When you want brilliance and excitement, you go to youth. When you want considered judgment and reason, with perhaps less of flamboyant discovery, you go to older adults. Where speed and stamina are not of prime importance, adults do well.

Studies show that the human body has the capacity to adjust itself to changing demands and changing conditions. By making minor alterations in the way tasks are set up, by reducing the speed of activity, by making improvements in the physical environment to compensate for the decreasing physical abilities, the performance of adults can be kept at a very high level. In industry, for example, minor adjustments in the nature of the job and in working conditions have succeeded in maintaining a high level of productivity among older workers. Needless to say, the same principles apply to intellectual pursuits. It is more difficult, however, to adjust the conditions, methods and scope of a learning situation to the requirements of adulthood.

Despite a wealth of research regarding learning in general, there is still a great need for understanding which is helpful in the teaching of adults. In a useful theory, the relationship of learning to adult situations must be considered in several ways.

Learning about Learning.

First : What do we mean by learning ? Webster's Collegiate Dictionary calls learning "the acquisition of knowledge of skill". For most purposes this definition is good enough. But when we consider the many

possible outcomes of a classroom experience, changes in skills, habits, understandings, techniques, attitude, values, and ways of looking at problems we need a more useful definition. Psychological literature provides this working definition; learning is life long process in which experience leads to changes within the individual which are characterized by some kind of improvement. The lifelong process factor cannot be taken lightly, for both common sense and expert opinion agree that throughout life people are continuously changing as a result of experience. But whether specific changes can be expected to occur as a result of experiences in the classroom is still an open question for all age groups.

Second: What do we mean by learning ability? Most psychologists define intelligence as the ability to learn, and most intelligence test results indicate that there is a decline in learning ability with age. However, the decline is slight; adults never reach the stage, where it is impossible for them to learn. On the contrary, according to Irving Lorge and Rose Kushner who surveyed the literature in 1950, "Intelligence tests, after accounting for the known facts of physiological deficit, lead to the generalization that no adult needs to be inhibited in learning anything merely because of his age." And further, "The failure to learn is dependent more on the learner and his experiences than upon age itself".

Third: What is the learning process? To understand learning ability we must know what goes on in the learning process. There are two elements involved, levels of learning and kinds of learning. The more complex the task, the higher the level of learning; and at any level of complexity there are several kinds of tasks an individual can learn to perform.

Achievement is to a considerable extent determined by the kind of experiences the individual has had, and also by such factors as motivation, conditions under which learning takes place, and the individual's interests.

Such, in a classic study, indicates that while the ability to learn declines in the middle twenties, this is less true of tasks related to long established habits and more true when the new material conflicts with

previous habits. Hence, whether or not learning ability deteriorates significantly depends upon what is to be learned.

Most studies of learning ability employ tests involving new tasks or tasks which minimize prior knowledge or experience. From the standpoint of adult ability to continue learning in a classroom, such conditions need not indeed, do not exist. Hence, while some research tells us that there appears to be a slight decline in general ability, the situation is far from hopeless. As Lorge points out the results of intelligence testing demonstrate "(*a*) that verbal scores such as reading and vocabulary are not affected significantly throughout the age range twenty to sixty, and (*b*) that much of the lowered performance in mathematical skills and reasoning in spatial relationships represent the penalty of speed or disuse of function".

A comparative study of achievement was recently completed at Brooklyn College as part of an experimental degree programme for adults sponsored by the Centre for the Study of Liberal Education for Adults. Where Graduate Record Examination scores were compared with college sophomores and seniors in a careful sample of colleges and universities, the adults (who averaged age 42), proved themselves superior to sophomores in Social Science and Humanities, superior to seniors in Humanities, equal to seniors in Social Science, and inferior to both sophomores and seniors in Natural Sciences.

Practically Speaking

These results indicate that there are significant differences in kinds of learning ability at different age levels, and that there are many possible reasons for the decline in ability as demonstrated by test results; limitations of the tests themselves, disuse of functions, remoteness from schooling, decline in physical abilities, shifts in motivation and the tendency of adult life to demand specialized activity.

Hence, in order better to understand adult ability, we would do well to change the focus of our attention from the theoretical to the practical and ask ourselves whether or not our own experience indicates that adults can learn what we try to teach them. In the very real context of the classroom a large number of teachers have had extensive contacts

with adult students. During the past two years many of these teachers have taken part in faculty seminars conducted by the Centre for the Study of Liberal Education for Adults in which they discussed ways of improving their teaching. In the considered opinion of the teacher, the adult can learn. His educability, however, may be limited by a number of characteristics.

(1) "The fear of self, which may take the form of inferior feelings or marked diffidence resulting from his long absence from the classroom; (2) lack of association or personal uncertainties in his economic or community status, (3) fear of others that may stem from such reasons as have just been mentioned or from the bruising contacts of the work-a-day world; (4) fear of ideas issuing, in part, from conservatism, from the sluggishness of routine, and in part, no doubt, from the stong cultural compulsions of our system".

These fears may add up to a tenacious mind or resistance to the assimilation of new ideas. They may stand as a block to the learning process and effective adaptations to change. The adult student may be threat-oriented rather than problem-oriented at the outset, thus challenging all of our ingenuity or provide reassurance and the restoration of confidence. Another handicap is lack of continuity in his pursuit of education, the fact that the adult may be in and out of the classroom over a period of many years, with frequent interruptions or long absences and the time lag between his secondary schooling and his entrance into our adult classes.

"We believe that in many instances the adult student is seriously confused about what the academic programme has to offer and as to how it can help him. Unfortunately, he is seldom offered guidance and conselling; he is left to reshape his expectations and resolve his confusions as best he may. Moreover, even if the student is neither fearful nor confused, he is likely to be unused to academic procedures and may from the very first be resentful of the ritual of registration, enrollment, and other formal routines of schooling.

"On the postive side may be included the adult's eagerness for learning and his spirit of inquiry born of years of academic starvation; his

relatively free scope of action, owing to the fact that he is less circumscribed or distracted by academic trappings and campus frivolities; his self-identification with the adult educational programme which he seeks by his own volition and pursues at his own expense; his more integrated purpose derived from the hard school of experience; his more coherent life programme, built from the socialization process through years of childhood to the rounded personality of the autonomous adult. Further, the various dissatisfactions with himself and his social or economic situation which lead him to attend our classes may strengthen his desire to learn and make his thinking more critical ".

Those who teach adults tend to corroborate findings of studies that there are many kinds of learning to which adults are exposed and that the difficulties in teaching adults are of a different kind from those encountered among undergraduates and children. The obstacles to teaching are often intensified by the failure of teachers to adapt techniques to the adult personality. On the other hand, the adult's culturally imposed fears about his own abilities are sometimes too great to be overcome with anything less than the most expert understanding by the teacher. This places a heavy burden upon the adult educator who must only prove to himself that he is confident of the adult's abilities, but must also transmit that confidence to the adult student.

Both student and teacher must recognize that the most precious ingredient the adult brings to the classroom is experience. In the lifelong process of constant change, older as well as younger persons acquire knowledge, skill, and habits; they are capable of changing their ways of thinking, feeling, and doing, because every adult is a cumulative, dynamic integration of experiences which serve as resource material ready to be tapped for future learning.

Adult Leadership

ROLE OF SOCIAL EDUCATION IN EXTENSION PROJECTS

D. Paul Chawdhry,
is a trained social worker and is now an Inspector of the Central Social Welfare Board.

The basic idea underlying the National Extension movement in India is not a new concept. It has been tried earlier by Mahatma Gandhi at Seva Gram, Poet Tagore at Sriniketan, Mr. Spencer Hatch at Martandam, Dr. Mosher at Allahabad and Mr. F. L. Brayne in Gurgaon District of the Punjab, besides others. Although these efforts did some good to these areas in the form of achievement of physical targets, yet this work did not spread.

As part of the Five Year Plan of National development, the Government of India launched the scheme of Community Projects followed by the National Extension Service. While launching the scheme, efforts were made by social administrators to encourage participation by the people in rural areas so that this may became the People's Programme. The schemes have been in progress for over $2\frac{1}{2}$ years and it can safely be said that through these schemes there has been a great deal of material progress in Rural areas in the form of digging of compost pits, reclamation of waste land, re-modelling of wells, installing of pumping sets, construction of roads, paving village streets, and increasing production by introducing new techniques of agriculture. The Programme Evaluation Organisation of the Planning Commission while submitting its second report on the working of the Community Projects and National Extension Service in India showed satisfaction over the work done in the field of Rural Welfare and felt that never before so hopeful an outlook for building democracy from the lowest strata existed as when community projects went into action.

Although the achievements in our Extension Projects cannot be under estimated yet if we analyse the working of these projects after studying them closely, we have a different view.

Commenting upon the work of Rural re-construction done in the Punjab, Mr. F. L. Brayne the then Rural Reconstruction Commissioner said in 1938 "wherever you go, you will see some work being done. Nothing will offend your eyes but will this work spread ?" Answering this query himself in the negative Mr. Brayne was not very hopeful of seeing this work spread. Even today we must look at development work from the same angle. As a student of scientific social work, I believe that material achievements *viz.*, of compost pits and remodelling of wells, construction of roads, establishing schools and dispensaries etc., are not so important as the means by which these results are achieved. As it is, officers in charge of the projects have to show that the targets laid down by the Community Project Administration have been achieved without bothering about the methods used. In order therefore to consider whether there has been some progress in the achievement of these targets the most important thing which we must find out is how these targets are achieved, since unless there is participation by the people in this programme even the achievement of results with the help of a few people is not very useful as this type of work will not then spread.

In order to study the part played by social education in community development work, I had occasion to visit some projects in India. I have seen roads being made by villagers, and sanitary wells being constructed with the help of village people. I cannot therefore, deny that a lot of work has been done in Project areas.

But as a student of social education, I was more concerned with how that work was done. A casual visitor might have been satisfied with the number of wells dug, and with the number of miles of road constructed etc. in Project areas, but the success of the scheme can only be judged if the process through which the development programme passed leads to democratic action. Another real test of the success of such schemes is to see whether even after withdrawal of Government assistance, the people continue to do this work themselves as enthusiastically with local

leadership. The answer to this test is not very hopeful as my experience has shown that although some of the people are participating in community development work, yet often they are forced to participate because the officials in charge of these projects want to show some results to superior authorities or to visiting Ministers. In this connection I would quote here the report of the Programme Evaluation Organization. This will point out the voluntary nature of public participation and its necessarily qualified relation to official initiative. "It is only when (official) influence attains the substance of coercion, which is pressure with a sanction that the risk of promoting the democratic progress of the people being sacrificed to that of obtaining, a merely material result clearly arises".

In one of the villages of a project area, I saw the streets of the village paved with bricks and drains that had been constructed. I cannot say how this work was done, whether really with the people's participation in the true spirit or with official influence but I can say that the streets were full of filth and the drains were choked with foul, stagnant water which meant that they had not been cleaned for quite a few days. I naturally conclude from this that the paving of streets was not at all the felt-need of the village. This item of work being on the list of targets of the project, it was completed *by them for the people* who were not even educated about the use of the drains and paved streets. Instead of spending on the purchase of bricks, it would have been wiser if these efforts had educated the people about the need and use of paved streets and drains in the village.

Along with organizing cleanliness drives it is necessary that the people should be educated about the need of public health programmes in the village. If we are successful in organising social education programmes in favour of public health measures, such drives will automatically come from the people without being forced on them by the project staff. This might take a lot of time because educational progress with traditional communities is really very slow. So the cleaning of the village, which is considered to be the end by the project staff does not help the village community for preparing itself for social action. Similarly, merely opening a dispensary in a village by some outside agency is not

enough because the people may not even use the dispensary since they think they can cure their diseases with traditional superstitious methods.

It is therefore necessary that while building the vehicle of development programmes, the vehicle be provided with the wheels of social education. Unless people's minds are prepared to accept the change there is no point in introducing the change. Our social education programmes should therefore be organised around the solution of specific problems of a particular area.

In still another village, after exchanging my views with the Gram Sevak, I found that even these obtained assistance from the police in bringing round the people for construction of roads. From this I gathered that although the people might have participated in helping the project staff in the payment of the street or construction of roads, yet social education had not played its part in making the people feel the importance of the people's participation in the construction programme. It is evident from all this that in all such types of work, the educational process was lacking. I firmly believe that by such development works, wherever the educational process has been absent, the results achieved have been more harmful to this scheme than good.

An article entitled "The Method of Demonstration" by Jack D. Gray states that in order to sell improved ploughs the Gram Sevak withheld the crop loan of cultivators who refused to purchase the improved plough. In another village, grants for a social education centre were refused until the people of the village adopted a certain number of smokeless chulhas. It was later on discovered that these improved ploughs so forced on the farmers were lying unused in their houses because they did not know how to use them nor were they taught how to operate and adjust the ploughs. The cultivators were disgruntled. It was also found that out of the smokeless chulhas built, only one was being used in the village. It is therefore evident from the above cases that the improved ploughs and smokeless chulhas left the people unchanged; only the plough and the chulha were changed. These methods were used because the staff of the project had to achieve certain targets fixed by the Block officers or somebody else in authority who decided what is good for the villagers. In

other words we can say that in their anxiety to bring about material changes in the villages the persons concerned did not try to change the outlook of the people.

By social education I mean the educational process which prepares a community for social change and helps people understand their problems and solve these problems with the help of resources available in the community.

For sometime now I have been connected with the training of the social education staff required in the Community Projects and the National Extension Service. With all the necessary qualifications and training for this work, the social education staff has not been able to adjust themselves with the administrative staff because the attitude of these personnel towards social education has not been appreciated by other staff who are mostly from the Revenue, Agriculture and administrative Departments. These administrators are very enthusiastic in bringing about material changes in the villages but they are aware that this material change without involving a change in the outlook of the people is against the spirit of the scheme itself.

Unless the higher official realises this and stops expecting concrete signs of an inward progress, the lower strata of staff will have to continue making this mistake in order to justify their existence.

The fundamental principle of the Community Project and National Extension Service is "SELF-HELP" but this cannot be achieved unless more emphasis is laid on Social Education in the project areas. The targets must not be fixed by the development department of Community Project Administration but fixed by the people themselves for whose progress these targets are meant. The project staff has to make the people conscious about their needs and available sources.

The project staff has to help the villager remove hindrances in the way of their progress. They have therefore to work with the villagers and not for the villagers.

The judicious use of local leadership and democratic procedure is the most important thing in the execution of our plans. The Project staff

should be friends, companions, guides to the villagers in community development work. If not, we should plainly term such work the Government's contribution for a people's programme and not People's participation in the Government's programme. The important thing is that the progromme should be *by the people and for the people*, the government should contribute to such an extent that the people look upon Government help as a sort of incentive.

TREES

Ye who pass by and would raise your hands against me, hearken ere you harm me.

I am the heat of your hearth on the cold winter nights, the friendly shade shielding you from

the summer sun, and my fruits are refreshing draughts quenching your thirst as you journey on.

I am the beam that hold your house, the board of your table, the bed on which you lie, and the timber that builds your boat.

I am the handle of your hoe, the door of your homestead, the wood of your cradle and the shell of your coffin.

Ye who pass by, listen to my prayer and harm me not.

UNESCO ASSOCIATED PROJECTS—VII

Gezira Adult Education Scheme (Anglo Egyptian Sudan)

Introduction

The fertile plain of the Gezira lies about 25 miles south of Khartoum and covers an area of about a million acres. The cotton crop of this area, and the millet and lubia which are grown as subsidiary crops, bring prosperity to the local inhabitants and contribute a large percentage of the revenue of the Sudan Government. Between 1925 and 1950 an organization known as the Gezira Scheme, consisting of a partnership between a British firm, the Sudan Government and the Sudanese tenants, was responsible for the economic and social development of the area. In July 1950 the British firm withdrew and the scheme then became a joint partnership between the State and the people, the Sudan Gezira Board undertaking the functions previously performed by the commerical firm. Under this partnership the tenants and the government each take 40 per cent of the profits and the remainder goes to the Sudan Gezira Board. In addition to their 40 per cent the tenants keep their grain crops, which are grown in rotation with cotton. It is the tenants' responsibility to grow and pick the cotton but they must give the crop to the Board for sale in bulk. The government provides the irrigation system and allocates the land while the Board contributes the management and undertakes the supervision, ginning and marketing of the cotton.

A feature of the constitution of the Gezira Board is its responsibility for Social development. Through the initiative and under the guidance of the Board schemes for the social, as well as the economic, improvement of the area are actively pursued. Wells are being dug and machinery supplied for the provision of a clean and plentiful water supply. Tenants are encouraged to build better houses and to improve their

furniture. More money is being spent on growing fruit and vegetables and on fattening animals. The Gezira Board runs a local newspaper and employs a social research officer, whose work finds practical application in the improvement of villages and the better diet of the people. The widening of interest among the tenants and the creation of a sense of social consciousness is the function of the adult education team.

Aims of Adult Education in the Gezira

The aims of adult education in the Gezira are many, but the predominant aim is to improve the life of the people socially and economically and to inculcate the idea of self-help. The intention is to make a man a better citizen. His obligation as a farmer has purposely been before his obligation as a citizen because the efficiency of a man in his job is the material basis of his citizenship. In the Gezira 90 per cent of the tenants' life is concerned with agriculture and it is within the framework of this absorbing interest that the adult education officer has to do his work. The agricultural field staff are responsible for seeing that the crop is produced, but the adult education officer must work with them to help them achieve their aim. For this purpose the management of the Gezira Board have encouraged every opportunity of co-operation between field and adult education workers. Through adult education the instructions of the field staff can be interpreted so that they are not merely to be carried out as orders but understood as a means of better husbandry. The adult education worker tries in this way to help the people understand the reason for any recommended course of action, whether it concerns their land, their animals, their health or their children. The cultivators of the Gezira are thus encouraged to think for themselves and work out their own solutions to the problem of improving their economic and social conditions. The work of adult education is mainly conducted amongst the agricultural tenants of the Gezira Scheme and their families. There are over 23,000 tenants in the scheme, most of whom have received no formal education. Elementary schools are now rapidly growing in number and the target of 100 per cent literacy for the younger generation of boys should soon be achieved. The parents of these children have not however received the benefits of the education. Adult literacy is one

of the important functions of the adult education team but in the main the work has to be conducted amongst an illiterate population.

A pilot scheme of adult education was first started under similar conditions at Um Gerr in 1945. In 1948 the Ministry of Education of the Sudan Government, in conjunction with the cotton management, prepared a scheme for the introduction of adult education in the Gezira.

The Structure and Staff of the Scheme

For purposes of agricultural supervision the irrigated area of the Gezira is divided into groups and blocks. The adult education is organized within this framework and a scheme has been worked out to provide adult education in the Gezira over a period of 12 years (1949-61). The adult education officer is responsible for conducting an intensive campaign over two blocks for a period of three years, after which he moves on to another area. When the adult education officer has completed his three years work, a resident adult education officer is left to supervise an area of six blocks—the area previously covered by three adult education officers. A senior adult education officer is in charge of the work of the whole team. During 1953, the mail staff working in the Gezira consisted of one senior adult education officer, one resident adult education Officer and five adult education officers. The 12 year scheme provides for an increase of staff.

The adult education officers are trained in the Sudan, recruited from the cadre of intermediate school masters and give a four-month course before taking over their duties. Two months are spent at the Institute of Education at Bahkt-er-Ruda where they receive instruction on the theory and methods of adult education. This is followed by two months' apprenticeship in the field. The senior adult education officer and two other officers have taken a two-year diploma course at Barnet House, Oxford ; another officer has taken a year's course under the auspices of the Community Development Clearing House, Institute of Education London University. All the adult education officers are Sudanese.

At the same time adult education work is being carried out among the women closely in conjunction with the men's work and as far as

possible the same areas being covered. The women's programme consists of social welfare and health work. Two British social welfare officers are assisted by 14 Sudanese social welfare workers and one British health visitor by two Sudanese health workers. The Sudanese welfare workers are trained school mistresses who are given a two-month course in welfare work ; the health workers are qualified nurses and midwives.

The Ministry of Education of the Sudan Government is responsible for the conduct and administration of the adult education scheme and works in close collaboration with the Sudan Gezira Board. In addition to administering the scheme the Ministry provides the adult education workers, trains them and pays their salaries. It supervises the work and provides the materials necessary for the courses. The Social Development Branch of the Board advises the Ministry on the areas to be covered by adult education, provides free housing and transport for the workers, and generally assists in obtaining the co-operation of the field staff and the agricultural tenants. The success of the work depends upon the close co-operation of the Ministry, the Board and the tenants.

Present Activities

In planning the activities of his area the adult education officer keeps in mind the aim to improve the life of the people socially and economically and to strengthen in them the idea of self-help. Each officer conducts annually two civics courses lasting a fortnight. In conducting the course the officer seeks the assistance of the staff of the Board and of government departments. Once a year the senior adult education officer arranges a residential civics course which is attended by selected students of these courses. Much importance is attached to the community atmosphere of the course and talks and discussions of a more advanced nature are arranged.

Much of the administration of the Gezira is conducted through councils—local government councils, agricultural councils or village councils. The adult education officer attends the meetings of these councils as an adviser, not as a member. He guides procedure and offers suggestions; and he sees that the resolutions are carried out or that they are passed to the correct authority for action. During his three years of

office in the area it should be the aim of the Adult Education Officer to make the council a lively and efficient body capable of initiating action for the improvement of the life of the community.

The adult education officer also organizes literacy campaigns and for these he enlists the assistance of the local schoolmasters. Part of his duties is to arrange village games and organize inter-village football matches; where there is a boys' club he should attend its meetings and encourage the club leader. In one area the adult education team runs a two-year course for the training of village carpenters and it is hoped shortly to start a similar course for builders. Youths trained in these classes return to their villages, where they may be able to improve the standard of village building and furniture.

The adult education team sometimes promotes a 'feature' such as a campaign for a specific purpose. The Gezira team is at present preparing for an anti-bilharzia' week during which it will engage the support of schoolteachers and schoolchildren, village sheikhs and village dispensers, the agricultural field staff, councils and clubs, the women welfare workers and others who spend their lives in a bilharzia area.

On the women's side the work is no less important and may in many respects produce more immediate and tangible results. Work amongst women in an Islamic country is mainly conducted within the four walls of a courtyard. Here the social welfare worker, with the assistance of the sheikh, collects together a group of women from the village which meets weekly for lessons in sewing, cooking and house management. In some villages the women are taught the elements of home economy, a subject which has great value in a poor country where there is much extravagance. Afternoon classes where the village women meet the wives of the field inspectors are held and here the instruction is more like that given in a women's institute in England, where simple toys are made and elementary skills taught. Some of the younger women are given literacy courses and a feature of all classes is a discussion on some topical and domestic subject led by the social welfare worker. The welfare worker needs to be proficient in organizing discussion, as many of the women prefer to chatter rather than listen.

The health work is conducted along similar lines. Regular classes are held and lessons are given on child welfare, healthy diet, cleanliness and health precautions. The health visitor also holds a clinic for expectant mothers and gives advice on the care of children.

Finance.

The cost of adult education in the Gezira is shared between the Sudan Government and the Sudan Gezira Board. The Sudan Government, within the budget of the Ministry of Education, meets the charges for salaries, allowances and educational material of all the adult education workers. The annual expediture to be met by the government amounts approximately to £13,000.

The Sudan Gezira Board meets the expenses of the housing and transport of the adult education staff and provides certain aids to adult education such as film projectors and a travelling cinema. The total cost to the Board amounts to about £10,000 annually.

Some assistance is also obtained from local government councils towards the running of literacy campaigns and boys' clubs. Councils also assist village clubs and village sports.

Main Problems or Obstacles Foreseen in the Near Future

The continuation and expansion of adult education in the Gezira depends upon the availability of staff and funds; the success of the work depends on maintaining and improving the present activities of adult education and introducing new techniques. Both the Ministry of Education and the Sudan Gezira Board have made provision for funds over the next five years to meet the costs of adult education. Provided the scheme continues to be successful, funds are likely to be forthcoming beyond this period. The supply of staff presents a problem which can only be met locally. The expansion of all branches of education in the Sudan makes heavy demands on the limited trained staff available and as the staffing of schools is given first priority in the educational programme, adult education may have to face certain limitations. This staff shortage is not indeed likely to be so serious as to bring adult education in Gezira to a stop, but it may necessitate the slowing down of the original 12 year

programme. It has been found difficult to attract the best candidates by recruiting staff to work exclusively in adult education, it being felt that prospects are better for the worker who has also had training and experience in school education.

New staff will continue to be trained locally and a few selected officers may be sent abroad in order to assimilate new ideas. Work in adult education is in danger of stagnation unless new ideas and new methods are constantly forthcoming. Contacts with abroad, either through the training of Sudanese staff or by the visits and advice of experts to the Sudan, will be an inspiration to the team's efforts.

—From material supplied by the Education Clearing House, UNESCO, Paris.

We walk by faith, not by sight.

—II Corinthians.

* * * * *

Trifles make perfection, and perfection is no trifle.

—Michelangelo.

MY EXPERIMENTS IN SOCIAL EDUCATION

Mary George,
is a constructive worker who was at Wardha with Gandhiji for a number of years and is at present in charge of the Kasturbai Kendram at Koorkencheri, Cochin.

Her husband Mr. S. K. George formerly of Santiniketan is now a professor of G. S. College, Wardha and chairman of the Government Enquiry Commission on the Work of Missionaries in India.

The problem of the poor and uneducated children around me had moved and baffled me even as a little girl. At the age of sixteen, I decided to devote my life to the betterment of the lot of the unprivileged children of our country. My experiments in Child education started with the birth of my first child. I read books on child care and training and tried to bring up our two children in regular habits of life. The results of my experiments gave me confidence and created in me a great desire to share what I had learned with other mothers and their children. As our children grew up I also became averse to sending them to the type of school where I myself had been educated; for I can trace many of my weaknesses, like my fear-complex, lack of confidence and poor health, to the unsatisfactory early training I had in such schools. I therefore longed to give my children and other children a better upbringing and education to help them to be worthy citizens of future India. To qualify myself better for this, I underwent a short training in Kindergarten methods of teaching at the Ladies College, Colombo. What a contrast that school was to the school I had attended! The Play-way methods of education gave full scope for self-expression, and saved children from the effects of supression of their natural instincts. Regular times for food, sleep and learning, not only developed their minds and bodies, but helped in the formation of good and regular habits. Group games and common meals, where the children helped in the serving of food and the cleaning of

dishes, developed self-help, good manners and community spirit. The spirit of give and take was thus inculcated early in life, a spirit which is conspicuous by its absence in adult life, and the lack of which is responsible for much of the disharmony we see in public life all around us. The artistic tastes of children were developed through drawing and painting, thus giving free self-expression to their reactions to natural beauty around them. Swings, slides, sea-saws, and-play, clay-modelling, etc., all helped to develop their senses in the most natural and healthy way. This short training in Kindergarten methods opened my eyes to the possibilities of better training of our children, Kindergarten, Nursery and Balwadi provide the natural and heathy environment needed for the full growth of children, and the formation in them of right habits which form the foundation of good character.

In the year 1934, I started a Kindergarten, the first of its kind, in Trivandrum, the capital of Travancore State. This new school attracted many children, our own two children among them. It was a primary school, run on Kindergarten lines. Progress charts of the children were maintained. The children enjoyd the time they spent in school and the parents testified to the improvement of habits in their children. Unfortunately, I had to charge a fee of Re. 1/- per month, in order to meet the expenses of running the school. Even though a few poor children were admitted free, the School catered more for the children of the well-to-do than for the poor. This gave me no satisfaction. I, therefore, handed over the school, after five years, to the Travancore State branch of the All-India Women's Conference, in order to free myself to serve poorer children. Smt. Dakshyani Amma, who was helping me in the School then, is still carrying on the School, under Government auspices. The School has thus established itself, and has a Training section attached to it since last year.

My acceptance of responsibility as the Prathinidhi of the Kasturba Gandhi National Memorial Trust, in Kerala, provided me with opportunities for fulfilling my long-cherished dream of serving the poor children of our villages. Balwadis form a special features of Kasturba work all over Kerala. Gram Sevikas are given special training in Balwadi

during their period of training in the Koorkencheri Training Centre. There is a Balwadi attached to each of the twelve Gram Seva Centres in Kerala. The poor village children who attend them are bathed and taught to be clean. Daily visits to the homes of the children by the Sevikas and occasional visits of the Mothers to our Maternity and Child Welfare centres go a long way to establish contacts with, and to influence, the grown-ups. These little children whom we are trying to train in clean and healthy habits are the hopes of future India. Every child born is entitled to a comfortable home, nourishing food, clean clothing and true education ; and we should not rest content till that goal is achieved.

Truly has it been said that the "hand that rocks the cradle rules the world." Though in India women are respected and loved, it must be admitted that most women have not enjoyed equality and freedom and therefore have not had the opportunity of real education. The result is that they are ignorant, superstitious and backward in many ways. Is it any wonder that the homes of even highly educated men are not kept clean, and the children are undisciplined and badly trained ? Our Prime Minister once said, that the progress of a country is measured by the progress of its women. Judged by that test where does India stand ? Free India should not lag behind in the march of progress by keeping her Mothers ignorant. It is sad to see our educated brothers neglecting the education of their womenfolk. Constructive Workers, Politicians, Doctors, Lawyers and even College Professors are all busy improving others, but fail to give even a little time to the education of their wives and sisters.

Is it not true that if you educate a man you educate only an individual, but that if you educate a woman you educate a family ? Yet, how slow we are in realizing and acting upon this truth ! Social Workers have an uphill task to convince both uneducated women and their educated husbands of the urgency of this problem. Theirs has often been a cry in the wilderness.

But it is heartening to find that the situation is changing in our country. There is a growing recognition of the importance of the education of both the child and the mother. The First All-India Child Educa-

tion Conference, held recently at Indore, passed a resolution asking the Union and the State Governments to take more interest in pre-school education. It is to be hoped that in our concern for universal Primary Education we shall not overlook the great importance of pre-school education. Nursery Schools ought to be started throughout the country without delay. We are almost a century behind many Western countries in the field of Child Education. The care and training of the pre-school child involve contact with the Mothers and thus help in their training as well.

The Socialistic Pattern of Society envisaged by the Congress and the Government of India demands the all-round development of all sections of the people. Women and children naturally need the greatest attention, if such a goal is to be realized. The trend of progress and Government schemes bring much cheer and encouragement to Social Workers in the country. Pioneers of Social Service, who had toiled and moiled without proper encouragement before Independence, can now go forward with the backing of well-established organisations. The Social Welfare Board, for example, is enlisting the services of many women workers. It is good to know that the Kasturba Trust has undertaken the training of such workers for the Social Welfare Board. Other organisations, like the Bharat Sewak Samaj and the Sarva Seva Sangh, are also giving a great lead to the people in methods of self-help and co-operative endeavour.

But the great need continues for sincere and devoted workers in all these fields. There aught to be no dearth of such women workers in a country that produced a whole galaxy of women leaders in the fight for national freedom. Let us hope that trained and devoted women will come forward in increasing numbers to fulfil the hopes and realize the visions of a land where every man, woman and child will have the opportunity for full and unhampered growth and development. This would be a fulfilment of the dream of the Father of the Nation, who has done more to inspire and draw out for useful service the women of India than any one else.

PLACE OF LIBRARIES IN FUTURE INDIA

Sohan Singh,
is widly travelled. He was librarian of D. S. College Library, Lahore before joining the Ministry of Education. He is now an Assistant Educational Adviser.

Those workers in the field of Social Education who have followed up the various programmes of Social Education in the country and have given some intelligent thought to them now feel that the planners of Social Education should shift their attention from literacy to the use of literacy. For many years to come many millions of Indian children and adults will remain illiterate, but the victory over literacy is now assured. It is just a question of time. We should now, therefore, forge instruments for the use of literacy in raising the standard of living of our people.

In this task libraries hold a key position. There is no doubt that equal emphasis has to be laid on the production of suitable literature for the people, but if there is no organisation to bring this type of literature into the homes and schools and community centres, the mere bringing out of the literature will be of no avail. We have, therefore, to think out vigorously the future library plan of the country. This article will deal with this subject.

Experience of working of libraries in foreign countries and in conditions resembling those prevalent in this country lead us to think that the unit of library service in this country should be neither too small nor too large. There is another principle to be borne in mind. The various levels of library service should as far as possible go with the various governmental levels.

Combining both these principles we feel that the best unit of library service will be a district. Thus the basic library service of the country should hinge around a district library. In fact, many State Governments have now started setting up district libraries in their States.

The service rendered by a district library would be similar to the service rendered by a country library, in a Western country. However, in most of the countries in U.K. or U.S.A. libraries in the towns grew up much earlier than libraries in the country and town libraries generally have kept their independence from the country library service. This has resulted in good library service in towns and comparatively poorer service in the rural parts of the country. We must learn from this. The future district library in India will serve both the town and the country equally. Otherwise, the inevitable result will be a higher service in urban areas at the expense of rural library service. This will go against the whole concept of State policy in India.

Thus a district library will serve the district town, or other towns in the district as well as the hundreds of villages and hamlets in its jurisdiction. It will thus have branches in various towns and a travelling library service for the rural areas. A circulating library service will thus be the essence of district library service.

Each district will have to evolve its own method of keeping the books in circulation in accordance with its geography and topography. The point is that the books must reach the homes of the people in the same way as necessities of life do.

Though the district library will be the basic library unit in the future, it cannot stand alone. Both above and below the district level there will have to be library organisations both to utilize the resources of district libraries as well as to support them. We have already mentioned the branches that a district library will have, but more important—a district library must reach out to groups of men within the district whenever men come together in groups for work or for recreation. Thus, there will be a small deposit of books in the community centres as well as in schools, work places etc. These small collections will be kept fresh by the district library by additions of new books and taking away old books from time to time.

The most important part of library organisation and which will lend strength to the whole of it will, of course, be the village library. These libraries will owe their size and strength to the district libraries

but their health, that is to say, a sustained use of their book collections, will have to depend upon the people of the village themselves. It is one of the most important tasks of the social organisers in India to give books the right place in the lives of the villagers both as instruments of learning as well as means of recreation. Well organised study circles in villages will afford the best justification for the services of a district library.

In order that the staff of a district library may devote themselves more to promoting the use of books as means of welfare for the people rather than to performing mere technical operations over them, it is desirable that the district libraries should be freed as much as possible from the routine which takes away such a large chunk of a librarian's time. It would be conducive to a healthy working of a district library if all the technical processes are performed in some central library and the district staff is left free to give advisory service, reference service and bibiographical service to the student groups, community centres and other similar groups.

Thus the future set up of library service that we envisage in the country will be based on district libraries supported by regional libraries above and travelling libraries, deposit stations and the village libraries below.

It is important that on all these levels the library organisation should have the support of the people.

The most vital point at which this support is needed is at the lowest level, namely, at the village level. Wherever there is a village library there should also be a village library committee, which will be responsible not only for regulating the use of the library but also for increasing the welfare of the people through the use of books in general.

Similarly, the district libraries and the regional libraries should also have their own committees. It is important that these committees, should not be isolated from the general developmental work in the villages and districts. At each level the library committee must be linked with the developmental set up. Thus a village library committee may be a part of the village education committee which in turn will be a part of the village panchayat. Similarly the District Library Committee must function

as a part of the District Development Council or whatever body is responsible for developmental work in the district.

So far libraries have been established in different places in India through governmental action. Either the education departments have established small libraries at social education centres or they have set up or given assistance to other libraries in towns. With one single exception there has been no effort at a uniform library policy following as a result of library legislation. Indian librarians will have to work ceaselessly to promote library legislation in the various States in India. Apparently, there may be no distinction between a library set up resulting from a governmental order, such as is obtained in Bombay State, from the one resulting from legislation, as in the Madras State. But all the same the distinction is there. Libraries set up under a governmental order can also be taken away by a governmental order, but when the people through their legislature have given libraries to themselves, knowing that they are essential instruments of their own welfare, it will not be easy for a Government to plead financial stringency and strike them off with a stroke of the pen. It is therefore most essential that eventually, if not immediately each State must have its own library legislation which will support the entire library system within its area.

This library legislation must be based on sound principles governing such legislation in their countries. Firstly, it must give to the people libraries in the real sense of the word, that is to say, libraries where they can go with the same ease and freedom and lack of reserve as in any institution supported by Government. So far as the individuals are concerned these libraries must be free libraries and not based in any way on the capacity of an individual to pay for the services he derives from a library. Secondly, the legislation must provide these libraries with adequate funds. It is no use setting up libraries and then letting them wither from lack of finances. Thirdly, the library legislation must also concern itself with the wherewithals of the library service such as training of librarians, production of suitable books etc.

The question of funds for supporting the library system envisaged in the article deserves some attention. As it is, under the present Five

Year Plan, States have set up libraries without having recourse to any specific legislation for the purpose. They have set up libraries as they have set up, say, schools and colleges. This has been rendered possible because of the help that the State Governments are receiving for this purpose from the Central Government. But the flow of central assistance is bound to grow thinner and at any rate will never be adequate enough to support the entire library structure in the country. It is, therefore, essential that the State Governments should from now onwards take serious thought of the ways and means of supporting the libraries which they are now setting up with aid from Central Government. The best thing would, of course, be to provide for the needed library expenditure in the regular educational budget of a State Government. The next best thing is the one which has been done in so many places in the world—namely, to raise a special library cess which can be augmented by contributions from the State Governments or if possible, from the Central Government. The Madras Library Legislation provides for such a cess and I think it will be easier for the State Government to take recourse to this device, namely, special library cess, than to introduce library budgets surreptitously or overtly in their regular educational budgets. Whatever may be the device, the State Governments have to face the problem and the sooner they do so the better for the future of library organisation in India.

In short, the sort of library structure which we think will meet the needs of India and which is necessary as an integral service in the welfare state is as follows :—

The basic unit will be the district library which will be essentially a service organisation rather than a book-processing organisation. The district library will essentially be a book circulating service. In the villages there will be small libraries replenished from time to time by the district library. If necessary there may be intermediary libraries between the village libraries and district libraries. The district library in its turn will be fed by regional libraries which will be the libraries for the entire area covered by a regional language. It is hoped that these libraries will free the district libraries from most of their routine work. The future library system in India will be based on a sound legislation and will be

supported at every level by the people who enjoy the library service. Thus there will be library committees from the village to State level, integrally connected with the development bodies at each level.

The regional libraries will most probably be the Central libraries for each State and it is hoped that the various Central libraries will then themselves be knit together in a National Library System through a National Central Library. This National Library System will not be a mere name, for a member of any district library will '*ipso facto*' be a member of the National Library System and will have the library in India which is a part of the National Library System.

The basis for such a system has already been laid. Many State Governments are now setting up their district libraries and it is only a question of time when these district libraries gain strength and develop their services downward to the village level and also forge strong links with Central libraries in their States. Social Education workers and librarians all over India have the great task of bringing out a smooth evolution of this system and also speeding up its growth.

Punjab Educational Journal

A pen becomes a clarion.

—*Longfellow.*

A SCHOOL WITH A FUTURE

Children of all classes learn together in a unique experiment

Ten-year-old Ram stood at a roadside in the Delhi University campus and watched groups of well-dressed children going to school in buses. As for Ram and his friend Pushpa and scores of others, the only education they could hope for was to listen to old women's gossip; their only recreation, to whimsically pelt stones.

That was seven years ago. Today, Ram and Pushpa and the other children of *chaprasis*, *dhobis*, cooks, *malis*, milkmen and sweepers of the University area, have a school to attend. Their transition from the vagabond life started in 1947, when Dr. (Mrs.) Leila Raja Ram, wife of the Principal of St. Stephen's College, established a small medical clinic to treat the children in the campus for fever, rickets, diarrohea and other juvenile ailments. The skeptics scoffed and the many parents wondered why anyone should come farward and help them.

The wall of suspicion was broken by a near 'miracle.' A workman's baby was dying. As a desperate last act, the parents brought the infant to the doctor, who saved its life. The news spread. Soon scores of women and children crowded the clinic. From the treatment of the body to the treatment of the mind was a simple step. Mrs. Raja Ram organised a nursery school. The late Sir Maurice Gwyer, then Vice-Chancellor of Delhi University placed a hutment at her disposal. Here she gathered the children to teach them the three R's and the simple rules of cleanliness. Runny noses, sore eyes, itches and illiteracy began to disappear.

This new sense of security and happiness inspired by the clinic, the school, and its sympathetic teachers had a psychological impact on the young minds. The Rams and Pushpas keep their heads high and smile at

the other children going to school. Today over a hundred needy children are reciving not only education, but continuous health care and free milk each day.

Up to this point, the project was interesting, but hardly unique. India has a growing legion of free schools for underprivileged children. But on Delhi University campus another need arose. Children of middle-class parents—clerks, stenographers, teachers, white-collar workers—wanted to send their children to school. Such families could pay a modest tuition fee.

Therefore, the doors of the school that was started for the underfed children of the manual labourers were thrown open to middle-class children as well.

A children's democracy soon came into existence. Without any differences of class, creed or wealth, all now learn together, play together and grow up together. The only difference is in payment. Some parents pay Rs. 5/- to Rs. 10/- a month. The poorer children receive the same schooling for four annas a month.

The fees are not sufficient to pay for the present staff of ten teachers, good equipment, kitchen garden, playgrounds, medical care and free cup of milk. External aid is required and is forthcoming.

The Delhi University gives a modest grant ; there is a monthly contribution by the St. Stephen's Social Service League and voluntary donations come in from time to time. Mrs. Raja Ram recently visited the United States and took opportunity to interest Americans in her project. As a result the school wears a new look, with better furniture and other essential equipment.

The school has given educators and psychologists an opportunity to do a comparative study of children from different strata of society in the same environment and with the same facilities for mental development. Perhaps it is significant that the children of the labourers have shown greater initiative than the children of the clerks and teachers.

—American Reporter

A PLAY FOR PUPPETS

BORROW SORROW

E. B. Brook ;

Mrs. E. B. Brook's interest in Puppets dates back to war days in London when she found it an excellent entertainment to relax weary nurses on leave.

Characters :

Ram Singh	...	A villager
Champa	...	His wife.
Leela	...	Ram Singh's daughter.
Sethji	...	A money lender
Gopal	...	A village social worker.
Other villagers.		
Bridegroom.		
Dancing party.		

SCENE I

(*Champa and Ram Singh enter and sit down. After a while Champa speaks*)

Champa—Leela's father ! O Leela's father ! Listen to me.

Ram Singh—Yes, I am listening.

Champa—Do you realize that our daughter is old enough to be married ?

Ram Singh—Yes, yes.

Champa—We must find a good boy for her.

Ram Singh—Of course, of course !

Champa—How can she stay like this at home any longer ?

Ram Singh—Yes, yes, that is right.

Champa—Why don't you do something about it ?

Ram Singh—Need you ask ?

Champa—I do ask. I should ask.

Ram Singh—You do ask !
Champa—She will soon be too old to remain unmarried.
Ram Singh—Yes, yes, that is right.
Champa—Well, then, why don't you do something about it ? I can't understand you.
Ram Singh—Can't undersand me ! You know I have no money.
Champa—You can borrow from some one.
Ram Singh—From whom can I borrow ? Only a money lender.
Champa—Then borrow from him.
Ram Singh—I have just paid up my last loan.
Champa—But after all this will be for your daughter's marriage.
Ram Singh—I still don't like to borrow again soon.
Champa—But you say you have no money.
Ram Singh - You know I have none.
Champa—Then, you will have to borrow. Our daughter must be married
Ram Singh—Well do you have some boy in mind ?
Champa—Yes, I have.
Ram Singh—Who is it ?
Champa—Ram Prasad's son is a very nice boy.
Ram Singh—Yes !
Champa—He would make a good son-in-law.
Ram Singh—Do you think so ?
Champa—He is hard working and intelligent.
Ram Singh—I will think about it.

SCENE II

(*Ram Singh enters the money lender's house*)

Ram Singh—Namaste, Sethji.
Sethji—Namaste. I haven't seen you for a long time.
Ram Singh—Sethji, I have been busy all this time in my fields.
Sethji—The harvest was good this year ?
Ram Singh—Not so good, Sethji. I have only a little land and this year I sowed much wheat but it did not do well.
Sethji—But I saw plenty of good bajra.
Ram Singh—Not plenty, Sethji. I planted a few rows only.

Sethji—Yes, but what you had was good.

Ram Singh—Sethji, I have a request to make.

Sethji—What is it ?

Ram Singh—I am badly in need of money and you are the only one who can help me.

Sethji—How much do you want ?

Ram Singh—I want it for my daughter's marriage.

Sethji—Oh, so your little girl is getting married ?

Ram Singh—She is now a woman. She cannot remain unmarried any longer.

Sethji—Oh, indeed.

Ram Singh—If you help me now I shall be greatful to you for the rest of my life.

Sethji—I can give only Rs. 150/- at the usual rate of interest.

Ram Singh—Thank you very much for your kindness. I shall return the money as soon as I sell my next crops.

Sethji—Come inside and I will write it in the books.

(*Both go out*)

SCENE III

(*Champa and Ram Singh are busy in making arrangements for their daughter's marriage.*)

Champa—Have you sent for the sweets ?

Ram Singh—Yes, everything is ready. I have also asked a music party to come.

Champa—I am so happy I can't control myself.

(*Music party comes and a dancer starts singing and dancing. After the dance bride and bridegroom come on the stage with garlands around their necks. Bridegroom's friends congratulate him and wish him a prosperous life. Then all go out*).

SCENE IV

(*Champa and Ram Singh are sitting together before their house*)

Ram Singh—Well, our daughter has been married now six months.

Champa—Yes, it was a good arrangement. I am satisfied.

Ram Singh—A good arrangement for her. But what about my arrangement with the money lender ? I saw him look towards me at the bazar today but I avoided meeting him.

Champa—Well, you can put him off for a while longer.

Ram Singh—I shall have to. For again the crops are not good. But look, who is that coming ? (Champa looks and then hurries into house.

(*Money lender approaches*)

Sethji—Ram Singh ! Ram Singh !

Ram Singh—(standing) Namaste Sethji. We were just talking about you. Come sit down.

Sethji—I hope you were talking about paying me the money you owe. Surely your crops are harvested. Really, I cannot wait any longer. Others are making demands on me.

Ram Singh—We were just saying what a kind fellow you are. You helped us out when we were in great need. I am sure you will understand my present difficulty. You know all the crops around have been poor.

Sethji—Yes, I know. But that is the very reason others are pestering me. So I must collect my old debts.

Ram Singh—But I have nothing with which to pay you. We do not have enough even to eat. Surely you can give me a few months longer.

Sethji—Well, if you say so I take your word. But do you know how much you owe me ?

Ram Singh—Yes, Rs. 150/-.

Sethji—What, you took Rs. 200/- and you now say that you borrowed only Rs. 150/. I never suspected that you are such a fellow.

Ram Singh—No Sethji, I swear I took only Rs. 150/-. How can I deceive you ?

Sethji—You borrowed Rs. 200/-. And because you are trying to deceive me I shall not give you any more time. Return the money within a week or I shall sue you.

(*Exit Sethji*)

Ram Singh—What a calmity ! What shall I do. I will ask my friend the Goan Sathi, to help me (Exit Ram Singh).

SCENE V

(*Enter Ram Singh*)

Ram Singh—Gopalji'. Are you at home ?

(*Enter Gopal*)

Gopal—Who is calling me ?

Ram Singh—I, Ram Singh.

Gopal—What is the matter, brother ? You look worried.

Ram Singh—I have come to ask for your help.

Gopal—What can I do for you ?

Ram Singh—I borrowed Rs. 150/- from Sethji at the time of my danghter's marriage.

Gopal—Yes.

Ram Singh—Now he says I borrowed Rs. 200/-

Gopal—Did you ?

Ram Singh—No Gopalji. I am telling you the truth. I borrowed only Rs. 150/-

Gopal—Then Sethji must be making a mistake ?

Ram Singh – Brother, he calls me a liar.

Gopal—How much is written in his book ? That is the important thing.

Ram Singh—How can I tell, brother ? I can't read.

Gopal—I have told you so many times to come to my class and learn reading and writing.

Ram Singh—Yes, yes.

Gopal—You always had some excuse. You said it was not necessary for you to read.

Ram Singh—I did not think there was any need.

Gopal—And now the need has arisen. If you could read Sethji's book you would know how to defend yourself.

Ram Singh—That's true. That's true.

Gopal—This time you have suffered because you are illiterate.

Ram Singh—Yes, that is true. I am unfortunate.

Gopal—Not unfortunate, but unwise. Why not learn, Ram Singh ?

Ram Singh—I am old.

Gopal—Not as old as Shankar and he has learnt to read these last few weeks.

Ram Singh—Very well. I will try. When can I start ?

Gopal—I am always here to help you. This evening ?

Ram Singh—Yes, I will come to your classes, but what about this money how can I get hold of so much more ?

Gopal—How much longer have you ?

Ram Singh—Only a week.

Gopal—Then you will have to sell something.

Ram Singh—There is the small field. It is not good to sell my land, but what can I do ?

Gopal—Perhaps you need sell only a portion of it; come let us see what we can figure out.

(*Both go out*)

SCENE VI

(*Gopal goes to Ram Singh's house. Enter Gopal*)

Ram Singh—I am coming Masterji.

Enter Ram Singh)

Ram Singh—Namaste, Namaste, Masterji.

Gopal—Namaste, brother, how are you ? Is everything all right in your house.

Ram Singh—By God's blessings everything is fine.

Gopal—Good, I have brought you a book. Today I received a new set of books for my class. And when I saw this one I thought I must take it to my good friend, Ram Singh. Of all my class you are the one who will appreciate it most. So I wanted you to have first chance.

Ram Singh—That is good of you. But do you think I can read it ? It looks thick.

Gopal—That is because it has so many pictures in it. But any way you can read it. You really have made wonderful progress in four months. This book tells what some farmers in another village

did to improve their crops. Here, see, it shows how much more they are getting from the same amount of land.

Ram Singh—(Looking at book) what I need to know is how to get more crops from less land. Remember I had to sell a piece to pay off that scoundrel sethji ?

Gopal—Yes, that was too bad. Well, I hope the book will be some help I must be on my way now as I have some work.

Gopal goes out. Ram Singh also goes out.
Then Ram Singh returns and calls his wife)

Ram Singh—Leela's mother. O Leela's mother.

Champa (off stage)—Wait a few minutes I am cooking.

(*Ram Singh sits reading. Soon his wife comes*)

Champa—What is it, Leela's father ?

Ram Singh— I have some good news to tell you.

Champa—Thank goodness. At last you have something good to tell me. Tell me quickly what it is.

Ram Singh—Masterji has given me this book. It tells about some farmers who got bigger and better crops by using nitrogen on their fields.

Champa—Nitrogen ? What is that ? You use a lot of big words now that you can read.

Ram Singh - Nitrogen is a kind of fertilizer. Cow dung would be just as good but we don't have enough. I can buy nitrogen from the government factory.

Champa—Really if it is so then why don't you ? We can then make more money.

Ram Singh—But the trouble is we don't have enough money to buy it. I shall try to get some from Sethji.

Champa—Oh, don't go to him. He will cheat you again and you will have to sell all our land.

Ram Singh—This time he cannot fool me. Now I can read and know what he writes.

Champa—If you think so then go to him and ask for the money.

(*Exit Ram Singh and latter Champa*)

SCENE VII.

(*Ram Singh goes to Sethji to get money*)

Ram Singh—Namaste, Sethji, Sethji, I need Rs. 50/-. I have to buy some fertilizer.

Sethji—No, no I cannot give you a single pie. When the time of returning comes, you tell lies and do not want to return the sum to me. Go away from here.

Ram Singh—No Sethji, this time it won't happen. I promise I shall return the money at the fixed time.

Sethji—Well, if you say so, I will give it to you but remember if you refuse to return it at the agreed time I will drop you in court.

(*Sethji counts Rs. 50/- and gives to Ram Singh*)

Sethji—Here are Rs. 50/- Now make your thumb impression on this paper.

(*Ram Singh takes the paper and looks at it*)

Ram Singh—Oh, Sethji I took only Rs. 50/- and you have put down Rs. 100/- In this way you cheat poor men. This is what you did before. You wrote Rs. 200/- when I borrowed only Rs. 150/- but because you had my thumb print I could do nothing. You called me a liar. You are a liar—a liar—a cheat—a swindler.

(*Enter Gopal*)

Gopal—What is the matter ?

Ram Singh—He has tried the same trick on me again. I asked for Rs. 50/- and he has written Rs. 100/- in his book but I can read now and I will not sign it. He is a liar. He will not cheat me again.

Gopal—Are you not glad you can read ?

Ram Singh—Oh, so glad.

(*Starts singing song after which all go out*)

BOOK REVIEWS

MANUAL ON SOCIAL EDUCATION, Issued by Community Projects Administration, Government of India, Ref. 1955 pp. 105.

This Manual issued by the Community Project Administration is marked Serial No. 31 and is said to be a companion volume to the village level workers' Manual, and the Community Project Hand book.

It is intended for Social Education Organizers, and also for those who feel that Social Education work needs training. Hence the basic notes on which the whole theme is struck are clearly denoted in the Introduction and need recital :—

1. That the Social Education Organizer is a member of a team of workers of which the Gram Sevak is a very important member since he has the most primary contact with the people.

2. That Social Education is a *process* and not a *product.* In terms of village Development work this means that social education is conceived of as the *means* to achieve the objectives of village work and should not be thought of as an *end* in itself.

3. That the single most important objective of village development work is the change which is brought about in *people* and not in *things.*

4. That a great deal more needs to be learnt about doing effective village work than is presently known and that *experimentation* is the key to the gaining of new insights and knowledge about village work.

5. That all aspects of the culture of the village and all aspects of the lives of the people in the village should receive attention in the village development programme.

The Manual is divided into three parts. Part one defines what Social Education is and the work of the Organizer. It is well stated.

Part two of the Manual deals with some aspects of the Social Education programme in terms of the performance of specific jobs. These chapters would repay study as they contain results of practical experience well worth attention.

Part Three contains some appendices including a plan for Community Centre Building designed by Shri A. R. Deshpande Special Officer in Social Education.

The emphasis on the human factor which is essential for making a success of the projects is the underlying thought of the book, and awakening a sense of vocation the aim of the author.

J. W. R.

THREE THOUSAND YEARS OF EDUCATIONAL WISDOM

Selctions from Great Documents, Second Edition—Enlarged. Edited by Robert Ulich. Cambridge; Harvard University Press, 1954 668 pp. $6.00.

This comprehensive anthology represents the ideas of great thinkers on education. The sections of the book deal with the educational philosophies of ancient Greece and Rome, early and medieval Christianity, Islam, modern education tradition of Judaism, and the philosophy of John Dewey. Several documents published for the first time in English and extremely rare documents are included. The author's prefaces to the extracts relate each author to his time and bring out the importance of his contributions to educational thinking.

A SELECTED LIST OF STAGEABLE HINDI PLAYS

The Government of Bihar has recently published a list of about 2,000 books in Hindi on various Subjects. From the drama section of that list a shorter list of plays is presented below. Some of these, on experience, have been found to be suitable for the stage.

		Rs.	a.	p.
1.	HARSH : by Seth Govind Dass, and Published by Pragati Prakashan, New Delhi ...	1	8	0
2.	KARTAVYA : by Seth Govind Dass and Published by Pragati Prakashan, New Delhi ...	2	0	0
3.	SHERSHAH : by Seth Govind Dass, and Published by Pragati Prakashan, New Delhi ...	3	0	0
4.	CHARUMITRA : by Ram Kumar Varma, and Published by Sadhna Sadan, Allahabad ...	3	0	0
5.	DHRUVTARIKA : by Ram Kumar Varma, and Publised by Rajkamal Prakashan, Delhi ...	1	0	0
6.	RAMYA RAS : by Ram Kumar Varma, and Published by Ramnarayan Lal, Allahabad ...	1	0	0
7.	KALIDASS : by Udaya Shankar Bhatt, and Published by Rajkamal Prakashan, Delhi ...	2	0	0
8.	ADIM YUG : by Uday Shankar Bhatt, and Published by Atma Ram & Sons, Delhi ...	3	0	0
9.	SHAPATH : by Harikrishna Premi, and Published by Atma Ram & Sons, Delhi ...	2	8	0
10.	DASHASHWAMEDH : by Laxmi Narayan Misra, and Published by Hindi Bhawan, Allahabad ...	1	8	0
11.	VATSA RAJ : by Laxmi Narayan Misra, and Published by Hindi Bhawan, Allahabad ...	1	8	0
12.	HANS MAYUR : by Bridvan Lal Verma, and Published by Mayur Prakashan, Jhansi ...	2	4	0
13.	PURVA KI OAR : by Brindban Lal Varma, and Publised by Mayur Prakashan, Jhansi ...	2	4	0

		Rs.	a.	p.
14.	PARDA UTHAO PARDA GIRAO : by Upendranath Ashka, and Published by Neelabh Prakashan Grih, Allahabad ...	3	0	0
15.	KAID AUR URAN : by Upendranath Ashka, and Published by Neelabh Prakashan Grih, Allahabad ...	2	12	0
16.	PAITRE : by Upendranath Ashka, and Published by Neelabh Prakashan Grih, Allahabad ...	2	12	0
17.	SAMARPAN : by Jagannath Prasad, and Published by Atma Ram & Sons, Delhi ...	2	8	0
18.	CHHALNA : by Bhagwati Prasad Bajpayee, and Published by Rajkamal Prakashan, Delhi ...	2	0	0
19.	BHOR KA TARA : by Jagdish Chand Mathur, and Published by Pustak Bhandar, Patna ...	1	8	0
20.	KORANK : by Jagdish Chand Mathur, and Published by Bharti Bhandar, Leader Press, Prayag ...	3	0	0
21.	HAMARA SWADHINTA SANGRAM : by Vishnu Prabhakar, and Published by Hindi Prakashan Mandir, Allahabad ...	1	8	0
22.	PUNAVRATTI : by Hans Kumari Tiwari, and Published by Gyan Vidyapeeth, Patna ...	1	0	0
23.	PRIJAT MANJARI : by Devendra Nath Sharma, and Published by Ajanta Press, Patna ...	1	8	0
24.	AMBA PALI : by Benipuri, and Published by Ajanta Press, Patna ...	2	0	0
25.	NETRA DAN : by Benipuri, and Published by Janvani Karyalaya, Culcutta ...	1	0	0
26.	AHOOTI : by Lalchand Bismil, and Published by Prithvi Threatres Prakashan, Bombay ...	4	8	0
27.	KALAKAR : by Ramanand Sagar & Prithiviraj, and Published by Prithvi Threatres Prakashan, Bombay...	4	0	0
28.	SIRAJUDDAULA: by Shri Chaturbhuj, and Published by Bakhtiarpur, Patna ...	2	0	0
29.	MEER QASIM : by Shri Chaturbhuj, and Published by Bakhtiarpur, Patna ...	1	12	0

		Rs.	a.	p.
30.	BUJHTA DEEPAK : by Bhagwati Charan Varma, and Published by Bharti Bhandar, Prayag ...	2	0	0
31.	NAND RANI : by Shambhu Dayal Sexana, and Published by Nav Yug Granth Kuteer, Bikaner ...	1	4	0
32.	SAGAYEE : by Shambhu Dayal Sexana, and Published by Nav Yug Granth Kuteer, Bikaner ...	1	0	0
33.	BHAYEE AUR BAHAN : by Shyamoo Sanyasi, and Published by Chetna Prakashan Ltd., Abid Road, Hyderabad ...	0	12	0
34.	KAL PATH : by Uma Shankar Bahadur, and Published by Betar Book Company, Patna ...	1	2	0
35.	BAHOOK : by Shrimati Manorma, and Published by Hitchintak Press, Banaras ...	1	12	0
36.	UMADE NATAK: by Shrimati Rani Shivkumari Devi and Published by Hitchintak Press, Banaras ...	1	8	0
37.	CHANDRAGUPTA NATAK : by Shrimati Rani Shivkumari Devi, and Published by Hitchintak Press, Banaras ...	1	8	0
38.	MANAV : by Smt. Vindhyavasni Devi, and Published by Vindhya Kala Mandir, Qazipur, Patna ...	1	8	0
39.	TAR KE KHAMBE : by Satyaendra Sharad, and Published by Central Book Depot, Allahabad ...	2	0	0
40.	AMIYA : by Smt. Sanchanlata Sabbarbal, and Published by Sahitya Sadan, Dheradun ...	1	4	0
41.	NATAK AUR NAYAK : by Sadgurusharan Avasthi, and Published by Indian Press, Prayag ...	1	8	0
42.	DEVTA : by Sita Ram Chaturvedi, and Published by Pustak Sadan, Banaras ...	1	8	0
43.	SENAPATI PUSHYAMITTRA : by Sita Ram Chaturvedi, and Published by Pustak Sadan, Banaras	1	8	0
44.	REERH KI HADDI : Collection Kalidass & Translation, and Published by Sasta Sahitya Mandir, New Delhi ...			

		Rs.	a.	p.
45.	MALVIKAGNIMITRA : by Govind Shastri Dugvekar and Published by The International Publishing Co., Banaras ...	0	12	0
46.	KAUMUDI MAHOTSAVA : by Devdatt Shastri, and Published by Manas Mandir, Sahitya Press, Jabalpur ...			
47.	KALIDASS GRANTHAVALI : by Editor Setaram Chaturvedi, and Published by Bhartiya Vikram Parishad, Kashi ...	2	0	0
48.	BARGAD : by Krishnalal Shridharni, and Published by Rajkamal Prakashan, Delhi ...	1	8	0
49.	MRICHHKATIKAM : Shoodrak Translation by Prabhudayal Agnihotri, and Published by Manas Mandir, Sahitya Press, Jabalpur ...	2	4	0
50.	JUWA : by Muktabayee Dixit, and Published by Maharashtra Hindi Prachar Samiti, Poona ...	2	8	0

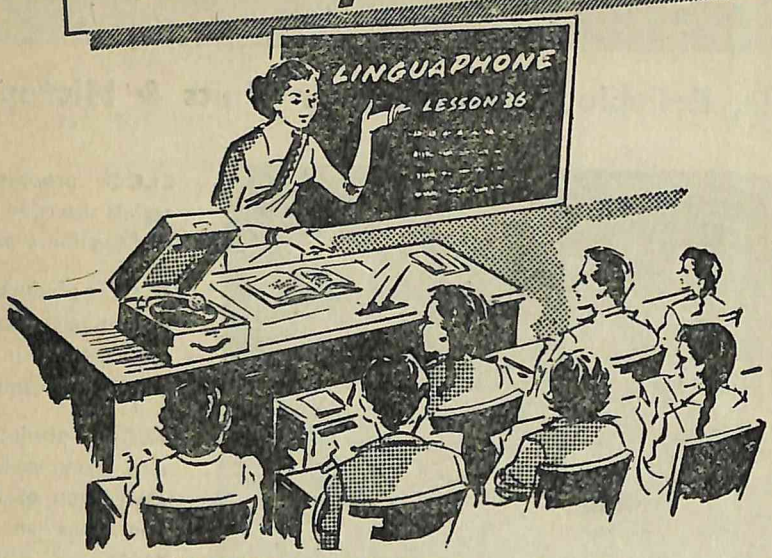
BOOKS USEFUL FOR ADULT EDUCATION WORKERS.

1. **"Social Education Literature"** by Dr. S. R. Ranganathan.
2. **"Report of the First National Seminar on the Organisation and Technique for the Liquidation of Illiteracy".**
3. **"Report of the Second National Seminar on the Organisation of Community Centres".**
4. **"Report of the Third National Seminar on the preparation of Literature for Neo-Literates".**
5. **"Report of the Fourth National Seminar on Training of Social Education workers.**
6. **"Rural Adult Education in India"** by Dr. S. R. Ranganathan.
7. **"History of the Indian Adult Education Association".**
8. **Training in Social Education** by Meher C. Nanavatty.
9. **Shaksharta Prasar Tatha Biradari Gharon ki Vyavastha.**
10. **Samaj Shiksha Karyakartaon ki Samasya Aur Yen ka Hall.**
11. **"Place of Recreation in Social Education".**
12. **"Education for Leisure** by Dr. S. R. Ranganathan (New Edition).
13. **"Living Democracy in Denmark** by P. Manichhe.
14. **"Samaj Shiksha Path Pradarshika"** Hindi.
15. Directory of Adult Education Agencies and Workers.

Can be had from :—

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

first you listen



THEN YOU SPEAK

- 2,500 Schools throughout the world are at present using Linguaphone for the teaching of living languages.
- In India, Linguaphone Language Sets are used by the Central Government, the Defence Services, Universities and Schools as a most important aid to the Direct Method of learning modern languages.
- Linguaphone records introduce *native* voices into the classroom, thus evoking a correct atmosphere and stimulating interest.
- Unlimited repetition engenders correct speech habits by unconscious assimilation, resulting in perfect pronunciation, intonation and rhythm.

COURSES IN

English	Spanish	Hindustani
Arabic	Hebrew	Swedish
Persian	Chinese	Latin
Russian	German	Modern Greek
French	Italian	Etc., etc.

Full details of the Linguaphone system of learning languages may be obtained from :
The Linguaphone Institute (India) Ltd.,
Dept., AE/S, 359 D, Naoroji Road, Bombay.

LINGUAPHONE
FOR LANGUAGES

Indian Journal of Adult Education

ORGAN OF THE INDIAN ADULT EDUCATION ASSOCIATION

Quarterly Devoted to Adult Education Problems
(Started in 1939)

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

Single Copy Re. 1/4/-
Annual :

India	...	Rs. 5/-
Foreign	...	$. 2/-

Office :

30, FAIZ BAZAR, DELHI

PRINTED AT THE JANTA PRESS, 38-H, CONNAUGHT CIRCUS, NEW DELHI.
PUBLISHED BY AWADH SHARMA, 30, FAIZ BAZAR, DELHI.

INDIAN JOURNAL

of

ADULT EDUCATION

Vol. XVI September, 1955 No. 3

Published by
INDIAN ADULT EDUCATION ASSOCIATION
30, Faiz Bazar, DELHI.

President	...	Vacant
Vice-Presidents	...	Hon'ble Acharya Badri Nath Verma
		Dr. Zakir Hussain
		Shri K. G. Saiyidian
		Dr. S. R. Ranganathan
		Shri T. Madiah Gowda
		Shri G. Harisarvottama Rau
		Dr. R. V. Parulekar
Hon. General Secretary	...	Shri V. S. Mathur
Hon. Treasurer	...	Lala Onkar Nath
Associate Secretaries	...	Dr. D. B. Shastri
		Shri V. B. Karnik
		Shri T. V. Thimme Gowda
		Shri S. Raghvan
		Shri S. C. Dutta
Members of the Executive	...	Prof. M. Mujeeb
		Shri J. L. P. Roche Victoria
		Shri J. C. Mathur, I.C.S.
		Shri M. S. Gore
		Shri A. R. Deshpande
		Shri N. R. Roy
		Shri B. C. Mukherjee
		Shri S. R. Pathik
		Shri T. J. R. Gopal
		Shri D. L. Ananda Rao
		Shri N. R. Gupta
		Shri B. M. Kapadia

INDIAN JOURNAL OF
ADULT EDUCATION

Vol. XVI September, 1955 No. 3

Published by
Indian Adult Education Association
30, Faiz Bazar, DELHI

Single Copy—**Re. 1/4/-** Annual Subscription—**Rs. 5/-**

CONTENTS

Late Dr. Amaranatha Jha

It is with profound sorrow that we record the passing away of Dr. Amaranatha Jha, our President, on the 2nd of September in Patna.

For over twelve years, Dr. Jha guided the destinies of our Association with great ability and devotion. The place that the Association occupies in the country today is a tribute to his leadership.

Dr. Jha, an eminent educationist, filled with distinction practically all the important academic offices. He began as a Professor of English Literature at the University of Allahabad and rose to become the Vice-Chancellor of the University, succeeding his illustrious father, Dr. Ganganath Jha. For nearly twelve years, he lead the University with distinction. Later, he became the Vice-Chancellor of the Banaras University.

Dr. Jha was an administrator, a great scholar and a linguist. At the time of his death he was the Chairman of the Bihar Public Service Commission. Earlier, he had been the Chairman of the Uttar Pradesh Public Service Commission. His interest in and for the teachers was great. He was President of the All India Federation of Educational Association for over twelve years. In that capacity, he waged a battle to secure for the teachers, a living wage, security of tenure and a status, and was successful in his attempt to no small extent.

For nearly two decades, Dr. Jha devoted his time, energy, influence and scholarship to serve the cause of education. His loss is irreparable and the gap created by his death difficult to fill. The best way we can perpetuate his memory is to dedicate ourselves to make the Association strong to be able to serve the cause for which it exists.

ADULT EDUCATION AS A FUNCTION OF THE LIBRARY*

Cyril O. Houle
Dean, University College, University of Chicago, U.S.A.

The most obvious comment that may be made about adult education is that it cannot be precisely defined. As one surveys the broad reaches of activity which are covered by the term and catches glimpses of the bewildering prospects and intricate by-paths which it includes, there seems little hope of a definition which will clearly include all that should be included and exclude all that should be left out. Everyone who is concerned with adult education stands at some particular place within the field and his horizon is shaped for him by the point of his location. When he talks with others, he always finds that they see the field in a somewhat different fashion than he does himself. As a result, he usually concludes that adult education is inherently undefinable. This conclusion has been reached so many times in the past 25 years by individuals, committees, associations, and national or international conferences, that one might almost infer that the chief characteristic of adult education is that it cannot be defined.

And yet why should it ever have been expected that there would be a precise statement explaining this term which covers so broad a range of human activity ? Is there a precise definition of "library" ? What about other words which connote fields of professional service ? What is "health" ? What is "recreation" ? What is a "university" ? If we cannot arrive at exact definition for these terms, how can we demand it of adult education, which is, if anything, a vaster concept ?

*A digest of the Introductory address delivered by Dr. Houle, as the Director of the Malmo Seminar on *the Role of Libraries in Adult Education* held in 1950.

If we inquire, instead, into the major idea which the term implies, and abandon the hope of precision, we may come to a more fruitful conclusion. It is hard to define "health" exactly but the doctor and the patient both have a clear general idea of what it is. It is conceivable that, despite the diversity of viewpoints which seem to separate adult educators, we may find some common conceptions which, when made clear, will help them to work more effectively with one another. It is particularly important at this international Seminar, when we have so many different backgrounds, customs, and conceptions, that we must have as clear a common understanding as is possible of the major field within which we shall work together.

Most adult educators tend toward one of the two definitions of the field within which they work. These definitions are not contradictory and neither is more or less valid than the other. The difference is simple ; one is much more inclusive than the other.

All philosophers will agree that education, so far as it is a natural process, is the result of experience. It is what we do, and what we think about what we do, that educates us. But is all experience education ? In answering this question, educators disagree.

In the broader sense, it would appear that all experience of whatever sort has an educational value. As a man reads a book, magazine, or newspaper, sees a motion picture, listens to the radio, talks with friends, watches television, works at his job, or sits in solitary contemplation, he is doing things which have some kind of an effect upon him. He acquires information, increases a skill, or gains new insight. He is helped to reinforce or change an attitude or sense of appreciation. The psychiatrists and psychoanalysts have demonstrated clinically what we already knew empirically : random, unorganized, and unplanned experience has a powerful impact upon people and produces marked changes within them.

This view of education is a valid one. It leads us on, however, to another point. There are some experiences which we undertake consciously for the purpose of learning. When experience is purposefully directed toward the production of changes within ourselves, those changes are more

likely to occur than if experience is random and formless. One who studies a book will learn more from it than one who reads it for recreation ; his enjoyment may be less but his education will be greater. We institute schools for the young so that we may induct them carefully into adulthood. We do not merely let them grow wild in the streets. Our belief in the value of conscious goals in the education of children should extend to a similar belief in the education of adults.

It is for this reason that some adult educators prefer to use the term "education" as signifying not all experience but only that more direct kind which is undertaken with a desire to learn or a desire to teach. If we were to draw a large circle and label it "experience" we would need to draw a smaller circle within the larger and call it "education". In this case the incidental learning products of the experience which is not undertaken for purposes of education might be called "conditioning" or some other term. But whatever words we use, we are not merely playing with words. There is a real and substantial difference between experience which is directed toward the learning of new skills, knowledge, understanding, attitudes, or appreciations and that which is not.

The element of conscious purpose can exist in the mind of the teacher, the mind of the learner, or both. The individual, in his path through life, frequently finds that his way will be simpler or faster or his enjoyment richer if he develops his potentialities further by learning something more. Every library has, for example, some people who pursue their own course of self-directed study without the knowledge or the assistance of the librarians. Often groups of adults may work together, with no formal teacher, to explore their experience and to come to generalizations which are useful to them. On the other hand, an institution can try to teach the people of its community even though its first step in the process must be to help them understand what it is that they need to learn. Some libraries have, for example, set themselves the task of doing something about such problems of their community as disease, intolerance, or narrowness of cultural interests, and are selecting and promoting the reading of books which may offer solutions to these ills. Usually, of course, there is no major difference of intent between teacher and learner. In most learning

situations, there is both a teacher who wishes to teach, and a learner who wishes to learn.

The second of the two definitions is the more useful one for our purposes. To use the first and say that education is equivalent to all life is to adopt a framework so broad that specific accomplishment becomes almost impossible. In trying to do everything, we are likely to do nothing. Furthermore, and perhaps more basically, the second definition is more in accord with the general and accepted view of education. It is the one which seems natural to most people, including those who are not specialists in the field.

But, of course, we have now only defined education. We must also consider the difference between the education of children and the education of adults. This distinction is another one that cannot be made precisely but about which our general conceptions can serve us as useful guide-posts. Since a child grows gradually into manhood, as a sapling becomes a tree, nobody can mark off the exact moment when maturity arrives. None the less, although the process of change from one to the other is gradual, the two are different. An adult is a mature person. He has the responsibilities of life upon his shoulders and is relatively independent rather than relatively dependent as is a child. He earns his living, he votes or has the right to vote, he plays a role in the real community of politics and economics rather than in the play community of children. Furthermore an adult's psychological orientation is different from that of a child. He has had many experiences and hence views each new experience with a balance of judgement which is impossible to one of less maturity. He has had kinds of experience which no child can have: courtship, marriage, the rearing of children, vocational adjustment, and a sense of bodily decline rather than growth. Because of these differences the education of adults must be planned and executed in a fashion which is profoundly different from that of the education of children. The sad failure of much adult education in the past has resulted from the fond but unrealized hope that there could be a substantial transplanting of programmes originally designed for children to the new field of adult education.

The foregoing considerations may perhaps be summarized briefly if we say that, for convenient reference but without hope of exact precision, we may define adult education as the effort put forth by a mature person to improve himself by acquiring new skills, information, understandings, attitudes or appreciations, or the effort of an agency to present the opportunity and the encouragement to mature persons for improving themselves or their community.

What are the implications of the foregoing distinctions for the library ?

Clearly, if we take the first definition of adult education, all libraries, in as much as they provide the tools of learning for those who wish to use them, are adult educational institutions. Anything which they do to enlarge the number of these tools or make them more widely available is, in a sense, adult education. In such a case, the extension of the library itself is an extension of adult education.

If we take the second definition, we are committed to a more positive programme. We accept the fact that the library must take the lead in stimulating and helping to shape, the desire to learn on the part of the people of its community. Since only a small percentage of people in the most favoured communities use the facilities of their libraries and since the majority of the people of the world have at best only mediocre library service, librarians must conclude that, if they are to have a greater share in the building of happier individuals and a better society, they must go beyond their role as providers of material into a more active role as adult educators.

After making this decision, librarians ordinarily move in one of two general directions :

The first is to develop a set of special activities, often carried out by a separate division or branch of the library. In the United States adult education has sometimes seemed to be synonymous with readers' advisory services, reading lists for special interest groups, the work of subject-matter specialists, the provision of audio-visual aids, or programmes of public relations designed to persuade people to support and use their

libraries. In such an approach, the new service takes its place alongside the old ones. If there is a new department, it exists beside the more traditional ones and makes its own fight for a place in the budgetary sun.

A second approach considers that adult education is not a special emphasis of the library but a central theme running through all aspects of service. Often those who have started with a special department have found that its work, unless it is rigorously limited, spreads out far beyond the original scope of service and creates problems of internal organisation. Such libraries have therefore frequently turned from the first to the second approach to adult education.

The implications of this approach for the re-examination of the library's organisation and programme of service are of the most far-reaching sort. All the parts of the library are drawn into the planning for the accomplishment of the library's educational programme. Specialised departments dealing with such functions as readers' advisory service or extension activities have an important place, but so do all the other sections of the library's organisation, staff and programme. Co-operative staff planning becomes essential as do integration of effort and evaluation of progress and outcomes.

Let us assume, for example, that a library staff decides to make its community more fully aware of the goals and programme of Unesco. Once this decision is made, we see its implication for all parts of the library staff. Some of the book budget must be allocated for the purchase of materials. Decisions must be made as to which of these materials are to become a part of the permanent collection and entered in the catalogue, which are to be handled specially for certain display and extension purposes, and so on. Exhibits must be prepared. The audio-visual department must arrange for the selection and routing of films. Lay groups must be informed of the facilities available and encouraged to use them. A public relations campaign must be planned and carried out. It may be necessary to train lay discussion leaders. The reference librarian must be prepared to handle a volume of special inquiries. The personal contacts with individual borrowers must be utilised. Other adult educational agencies in the community must be brought in, where possible, so that

there will be co-operative effort. Some method of evaluating the results must be projected and used.

No matter what goal may be chosen, it will almost surely draw a large part of the library staff into its execution. Let us speculate, for example, on how a library might go about accomplishing each of the following possible goals:

to make the parents of the community better able to raise their children wisely;

to support and reinforce programmes of fundamental education;

to interest more of its borrowers in becoming purposeful rather than random readers;

to make the community a more physically attractive place in which to live;

to assist the people of the community in understanding and making effective decision about major social and political questions; and

to develop a better programme of community-wide recreation.

Some librarians feel that adult education is of such great importance that the library should be given over entirely to it. It is hard to agree with this contention. A library ordinarily exists to serve several functions simultaneously. If one analyses these functions in terms of the purposes of the borrower, there appear to be at least five major ones. Some people use the library as a tool for research, either contributing to the sum of human knowledge or undertaking some special task required for an immediate purpose. Some use it as a source of information, securing facts from it which they need to know. Some use it for aesthetic appreciation, keeping keen and alive their sense of beauty. Some use it for recreation, as they would a park or a theatre. And some use it for education, in the second of the two major meanings of that term. (In the first meaning, all of the functions of the library are educational).

The library must therefore be considered a multi-purpose agency. Only very seldom does it have some one function—research, perhaps, or recreation—as its only goal. As the person who is going on a journey

must strike some balance between speed, comfort, and economy, so the librarian must think constantly not about some one goal but about many. No matter what emphasis he may like to lay upon particular goals, he has a responsibility to serve his community as it wishes to be served. Furthermore, the other four functions are convenient stepping-stones toward education. For education should have a kind of pre-eminent role among the five. Experience which is consciously directed toward the improvement of the individual, the group, or society has a potency for good which is far beyond that which is directed toward other ends.

It is for this reason that the present Seminar holds such power and interest for us. We might perhaps have had a seminar on the role of recreation or research in libraries. Such a seminar would almost certainly have considerable value. It may well be questioned, however, whether that value would be as far-reaching, as potent, or as enduring as may be provided by this Seminar which deals with education.

We are meeting here to consider only one agency of adult education: the library. We must therefore be careful to remember that there are many other agencies in which we have professional colleagues who are also concerned with the education of mature people. Public schools, colleges, and universities are expanding into this field; there are some universities which have many more adult students than those who are regularly resident of the campus. Museums, settlement houses, private tuition-charging schools, labour unions, industries, co-operatives, voluntary associations, churches, government bureaux and dozens of other kinds of agencies are all active in this field.

The library encounters these other agencies every day. In some places it is actually a part of a larger unit which includes other kinds of service. In most places, however, the library is relatively autonomous and has its own programme of service. The library staff must constantly determine to what extent it will work with other agencies and to what extent it should work alone. If the people of a community are to be adequately served without gaps or duplication, a considerable measure of co-operation and collaborative effort should be undertaken.

By working with other agencies and studying their programmes, we shall learn how to undertake our own more effectively. The principles of adult education are based firmly on the psychology of maturity and the sociology of groups and the community. All agencies must use these same principles although each must do so in terms of its own nature. In the United States, for example, the agricultural extension service has been very successful in learning how to deal with lay groups, and various vocational testing and advisory services have worked out excellent techniques for counselling individuals. Libraries could well study these successful programmes not as a prelude to adopting their practices entire but as a means of undertaking the somewhat harder task of seeing what principles they utilize and how those principles may be used within the setting and the resources of the library.

If we work together both within the profession of librarianship and as co-operators with other agencies, perhaps we may hope to establish a view which the modern world, with its nervous pre-occupation with the immediate, has tended to neglect. It is the idea that education should be a lifelong process, so that the individual develops his potentialities not merely while he is a child but so long as he lives. No idea is more universal than this one; it finds a place somewhere in the tradition of every culture which is represented among us. It provides us therefore with a common basis towards which we may move together toward mutual and international understanding. But it is an ideal which has never been realised for more than a few, chiefly for the rich and the leisured. The best hope of the world is to recapture the idea, to dramatize it so that it gains popular acceptance, and to build practical programmes leading to its accomplishment. Adult education should become not the province of the few but the democratic hope of the many.

—*Libraries in Adult and Fundamental Education.**

*This UNESCO publication can be had from the Orient Longmans Ltd., Bombay, Calcutta and Madras.

ROLE OF LIBRARIES IN SOCIAL EDUCATION

Shri Sohan Singh,
Assistant Educational Adviser, Ministry of Education, Government of India.

[*The Sixth National Seminar on "The Role of Libraries in Social Education" will be held in Delhi from the 26th September to 5th October, 1955. The following is the working paper, prepared by the Director of the Seminar—Ed.*]

The Seminar will discuss the following six problems :—

1. In what ways libraries can contribute to the general renaissance in India ?

2. Relation between Social Education organization set-up and libraries.

3. The library structure in future India.

4. Training of librarians.

5. Library legislation.

6. Library literature.

The main points along which discussion may be held on the above six points may be as follows :—

1. All our plans are directed towards the improvement of human material in India. The libraries can contribute to this improvement in the following ways :—

(*a*) They can prepare the people to appreciate the rich heritage from the past which lies enshrined in books by (*i*) promoting reading clubs, (*ii*) participating with their own point of view in the programme of youth clubs, student groups, melas and other group occasions; (*iii*) offering people

facilities for contacting books on as many occasions as possible.

(*b*) Libraries can stimulate the organizations responsible for the production of literature to bring out useful and ennobling literature.

(*c*) Libraries can function as an organization which will detect all needs which books can satisfy. It can translate unspoken needs of semi-literate people for material which will inspire them or help them in life from the utilitarian point of view.

(*d*) Libraries can co-operate closely with all organizations engaged in pushing forward the Five-Year Plan. The Five Year Plan embody the best thinking of the country for its social and economic regeneration and the libraries should deem themselves as a part of this over-all effort to raise the level of Indian humanity.

2. Relation between Social Education organization set-up and libraries. Public library must consider itself as a part and parcel of the Social Education organization set-up in the country. Social Education purports to raise the standard of living of the Indian people through educational means, and libraries are one of the best educational means available for the people in general. Libraries should, therefore, be integral part of Social Education organization at all levels.

(*a*) At the village level, youth club leaders and other leaders should be brought in contact with Libraries and to appreciate utilitarian as well as inspirational value of books in their lives. Such leaders should also be induced to serve on local library committees.

Efforts should also be made to gather together illiterate persons and they should be provided opportunities to participate in the library activities. On such occasions emphasis may be laid on "life problems" and cultural activities, the former through discussions.

(*b*) At the Block level, the Social Education Organizers should take an intimate interest in the development of libraries. It is one of the items in their training, but as an item of their work it has so far gained only a low priority. Social Education Organizers should also find their places on the library committees at their levels, for each Block should have its own library committee. It should be one of the prime functions of the Social Education Organizers to promote a circulating library service fed from higher rung libraries.

(*c*) At the district level, we will probably have District Social Education Organizers in all districts of India by the end of the second Five-Year Plan. By that time, it is also expected that all districts will have their libraries and, therefore, their District Librarians. While the District Librarian will look to the technical devices for circulation of books throughout his area, the District Social Education Organizer should have one of the items of his work the stimulation of general interest among the public in libraries. He should try to promote goodwill of the people towards libraries and also promote the maximum use of existing libraries. Sooner or later, library legislation has to come and it will be one of the tasks of the District Social Education Organizers to prepare the ground for it in the district. District Social Education Organizers should also be members of the district library committees.

(*d*) At the top of Social Education Organization, we have or will shortly have Deputy Directors of Public Instruction for Social Education. Here again, one of the integral functions of these officers will be the promotion of libraries and taking steps to see that the people use existing libraries to the maximum. These officers should also be intimately connected with library committees at the State level.

(*e*) The Seminar will examine the programme of Social Education as related to the activities of Reading Room and Library and suggest changes to coordinate and make the library service more effective for Social Educatian. It will also consider how far social education centres can be made centres for spreading public library movement in India.

3. The library structure in future India—The pivot of library structure in India would, of course, be the district libraries which maintain a circulation service within their areas. These will be mobile libraries. The district libraries will also include among their functions that of training of librarians at the lower rungs and rendering other assistance to lower rung libraries *e.g.* in the form of books and stocks.

District libraries in their turn will be supported by higher rung libraries.

The Seminar will take up an average district in India and work out the details of the staff, the building, the library records, and the books so as to set up more or less standard which State Governments may follow in these matters.

Below the district libraries will be the branch libraries and the local libraries. Here again, the Seminar will elucidate the functions of these libraries and the building, staff and records essential for them. Besides, the Seminar will consider the number of branches desirable in an average district. It may be tentatively stated that there may be, on an average 4 to 6 branches in a district.

Above the District Libraries, there will be the Central Library and the National Library.

There can be two types of Central Libraries : (*i*) A regional library for every language and (*ii*) a State Library even for multi-lingual regions. In case, the State Reorganization Commission recommend linguistic States, this dilemma will be obviated, for there is a real dilemma in this.

The Seminar will discuss the functions of the Central Library and the National Library and work out approximate requirements of the staff and the finances needed.

4. Training of Librarians—If public library system in India is to be run efficiently, it must be manned by trained personnel. It is again trained personnel which can make a rupee spent on libraries go the longest way.

The Seminar will consider the training of librarian at all levels and make recommendations to ensure this training.

The local librarians will be trained by the District Librarians either through personal visits or through seminars and conferences. The training of branch librarians will also be the responsibility of District Librarians, unless a branch can afford to employ a trained librarian.

The district libraries being the main service institution in the field, the training of District Librarians will be of the greatest importance. There can be two ways in which this may be done. Either the different States may take up the training programmes for their own District Librarians or else the Government of India at the Centre may establish an Institute for the training of librarians. The Government of India have already set-up an institution for the training of District Social Education Organizers. This can be quoted in favour of the Centre setting up a training institute for librarians, who will work in the districts. If the Seminar approves this line, they may have to work out an outline of such an Institute.

The Regional or State Librarians will have practically the same training requirements as the District Librarians and if the State Library is set up after the District Libraries it may be better to select, librarians, for the Central Libraries from the District Librarians.

Besides the above device for training librarians, it will also be necessary to have frequent Seminars of librarians, perhaps both at the all-India level, as well as at the State level and then there will be frequent conference of local librarians in more restricted areas.

5 Library legislation—At present, only two States, have their Library Acts. Eventually, all States will have library legislation. The Seminar will study the working of the legislation where it has been insisted. The Seminar will also consider whether the States should take up library legislation now or later when the public has appreciated library

set-up through non-legislative means. The argument for passing the legislation now is that public libraries which may be set up now will have their future assured. The argument for having it later is that the library legislation will have a smoother passage if people have learnt to appreciate the services by having already known it in actual working.

Anyway, the Seminar will have to discuss the main principles on which the library legislation should be based. Some of the principles may be mentioned as follows : –

(*i*) Libraries should be free for all citizens.

(*ii*) They should be tax-supported.

(*iii*) The legislation should define the library structure, including the library committees, training institutions etc.

(*iv*) The legislation should also define financial responsibility at Central, State, District and local levels.

(*v*) The Training of librarians will have to be assured.

(*vi*) The submission of regular reports from lower rung to higher rung libraries will have to be ensured by legislation.

(*vii*) The legislation should ensure that any citizen of India can become a member of any public library in India with of course, the usual safeguards or formalities.

(*viii*) The library legislation will also have to ensure some sort of co-operation amongst the public libraries, as well as between public libraries and specialized libraries.

Another matter to be considered by the Seminar is whether the State Governments should directly take up library legislation or that the Centre should prepare a model legislation and recommend it for adoption by the State Governments. Anyhow, since libraries fall within the purview of States, the legislation will actually have to be passed by State legislatures.

6. Library Literature—There is a great dearth of library literature in the regional languages in India. Some sort of organized effort will have to be made to remove this deficiency.

A committee of experts representing each regional language may be formed to go into the question of bringing out books for the libraries following an All India Policy.

So far as Hindi is concerned, a generalized type of literature may be recommended for production by the Central Government while literature pertaining to narrower regions may be taken up by State Governments.

The State Governments should assume the responsibility of bringing out library literature in their own regional languages. Since these libraries are a part of Social Education, the literature will be assumed to be social education literature and, therefore, eligible for the facilities which the Government of India have provided for the production of such literature.

The Seminar will possibly mention distinct categories in which this library literature may be produced. Some suggestions are :—

(*i*) Books on Library science.
(*ii*) Best books for children in different Indian languages.
(*iii*) Best books for general reading in different languages.
(*iv*) Selected bibliographies on subjects of current interest.
(*v*) Library publicity literature.
(*iv*) Books for Social Education Workers.

HOW CAN PUBLIC LIBRARIES AND ADULT EDUCATION AGENCIES CO-OPERATE

Edward Sydney,
President-elect of the Library Association ; Member of the Council of the National Institute of Adult Education (England and Wales) ; Member of the Council of the Workers Educational Association ; First Unesco Consultant to the Unesco-Delhi Public Library Pilot Project. 1950-1951 ; Borough Librarian of Leyton, England.

Harold C. Shearman, M.A., in the "Adult Education for democracy" when discussing the post-war needs of adult education (in Britain) has this to say on public library service:—"First, with regard to books – perhaps the most essential of all the tools of the adult student. As Carlyle puts it, "All that a University can do for us is still but what the first school began doing—teach us to read."

"The adult student needs a plentiful supply of the right books—books to read, books to consult (and convenient reference libraries), and books to buy. The revival of the cheap book, in such series as the Penguins, has been an asset to adult education as well as a cultural service to the nation as a whole. But in saying this we must not overlook earlier and valuable series such as Everyman, the Worlds Classics, and the Home University Library...Nevertheless the crying need is still for a more adequate public library service which will enable the adult student to read or consult the standard works of reference and the most recent and authoritative books and other sources *at the time when he needs them.*"

"It is indeed impossible to over-estimate the importance of a plentiful supply of good books and of attractive and well-organised libraries."*

*Workers Educational Association 1944, 45, 46.

The quotation is self-explanatory and it has the authority of a full knowledge of the experience of more than 70 years of the University Extension Movement and more than 40 years of the work of the Workers Educational Association, individually, and jointly in the Tutorial Class Movement, and it springs from a profound belief that the adult education agencies and the public library services of developing democracies are two instruments of one purpose, and that they function best and most fruitfully when they co-operate in the struggle for that purpose.

The purpose is stated by others, quite clearly on page 1 of "Rural Institutes," a report of the Committee on Higher Education published recently by the Ministry of Education, Government of India. "The principal goal of higher education should be the full development of individuality in the context of a democratic society. Democracy which believes in the inherent worth of the individual and in the dignity and value of human life demands that education should on the one hand aim at developing the personal qualities and talents of the individual and on the other that it should inspire youth with a sense of social responsibility and with regard for the life, liberty and rights of other persons."

In this connection it is interesting to note that the introduction to "The Public Library Service : its post-war re-organisation and development" being the proposals of the Council of the Library Association London, published in 1943 begins with these words. "The public library is an opportunity for enhancing the dignity of the individual human being...Though the public library is only one of a number of forces capable of enriching the human personality and of preventing the degradation of the individual into a functional unit, it is a potent force and the future will be greatly influenced by its vitality, variety, quality and extent."

In 1954 Helen Lyman Smith in the introduction to "Adult education activities in public libraries; a report of the American Library Association Survey of Adult Education Activities in public Libraries and State Library Extension Agencies in the United States" says on page 12: — "The public library of the United States is recognised both inside and outside the library profession as an educational institution with a major

role in the movement. The Librarian is recognised as an educator with the right and duty of assuming a vital active role in contrast to the passive custodial role of the past. That the public library is a major educational institution with responsibilities for helping adults to learn was a basic assumption in this Survey."

And finally, in this brief attempt to demonstrate the close and fundamental relationship between the agencies of adult education and public libraries, the public libraries manifesto of the Unesco. "The public library, a living force for popular education" must be quoted, in part, because it sets out the expressed opinion of all the member States. "The Public library is a product of modern democracy and a practical demonstration of democracy's faith in universal education as a life-long process. A vital community force. The public library should be active and positive in its policy and a dynamic part of community life. It should not tell people what to think, but it should help them to decide what to think about. The spot-light should be thrown on significant issues by exhibitions, book-lists, discussions, lectures, courses, films and individual reading guidance. Reading interests should be stimulated and the library services publicised through a well-planned continuous public relations programme."

"The public library should link its activities with the work of other educational, cultural and social agencies—the schools, universities, museums, labour unions, study clubs and adult education groups, etc."

The above quotations have been quite deliberatly chosen to highlight certain contemporary ideas on adult education and public library service. Ideas which still encounter resistance from the more rigid amongst practising educators and public librarians. From the pedagogue who interprets all adult education in terms of the tutor and the classroom and from the librarian who sees his purpose as only that of the passive custodian and organiser of books. It is this narrow outlook and incapacity to see one's own specialism as part of an inter-related pattern of educative influence in society, which causes specialists and admistrators...to rush in and carry away their own peculiar aspect, to try to treat it in isolation. An approach that should always be, and

remain, flexible and co-ordinated in the country-side can so easily become departmentalised and ineffective."*

Probably the first and most important step in co-operation therefore between public libraries and adult education is a clear and intimate knowledge, and sympathetic understanding, of the policy, purposes and functioning of each other's machinery. Without this it is impossible to devise schemes of co-operation, or even to recognise opportunities of mutual beneficial enterprise. In those countries where the public library service and schemes of adult education are both in their infancy it is sheerly unintelligent for their officers not to combine in the common struggle with everything both services can contribute. The remainder of this article is written on the assumption that both services are organised or in process of organisation ; it is written also with the additional assumption that the officers of both services recognise that the scope of adult education is as wide as society and as varied as life, and that the opportunity is so tremendous as to preclude any pretensions at sole monopoly by any agency whatsoever.

The second lesson which has to be learnt is that no successful mass education, literacy, social education or adult education campaign in modern times has been able, of its own machinery, to cope with the subsequent demand for the literature of all kinds of information, and the finest service the public library can render to adult education is that of existing efficiently before, alongside and after adult education. Reciprocally the best service the powers of adult education can render to the public library is to help it to ensure that it is there alongside and following up adult education schemes.

There is not the space in this short article to deal with the very many ways in which the two services can co-operate. As a result of a detailed investigation of work being done by public libraries in the U.S.A., the American Library Association Survey lists, and examines some thirty-seven activities which it considers to be legitimate services by public libraries to adult education, formal and informal, and in the broadest social sense of that term. It groups them under six headings, five of

*Rural Institutes, op-cit p 11 Chap 2A (4).

which cover services to adult education and the sixth the public libraries own programme. Almost all these services involve co-operation between the library and the officers, voluntary or paid, trained or untrained of adult education agencies.

No public library in the U. S. A. performs all these services completely, and each library is compelled to select those which it can operate with the staff, professional skill, accommodation and resources available. These same over-riding factors apply everywhere in the world, whether the public library and adult education services are of long-standing, highly organised, extensive and closely co-operating, or whether they are both just beginning. It will be helpful, therefore, to list briefly, with comments, most of these 37 activities, as suggestions, and leave it to each individual officer to select whatever is feasible within the conditions operating in any particular set of circumstances. With this reminder—"What is accomplished is limited only by the vision and willingness of librarians to devote themselves to the task",* including also the adult educationists.

The services before mentioned are grouped as follows :—

Supply Services :

These cover such enterprises as the arrangement and display *within* the library, either on its own initiative or at the request of groups, of small exhibitions of selections of books on special subjects and the distribution of reading lists : and doing the same thing, *outside* the library, at the meeting places of adult education agencies and other groups. These activities are so elementary as to come within the co-operative capacity of the two services in the smallest villages.

Rather more difficult and largely dependent on national or regional machinery of supply and the availability of equipment is the supply and showing of film strips to other adult agencies and social groups in or outside the library. And, educationally more important, the supplying of selected films and film strips for group activity initiated or sponsored by the library or other agencies, in or outside the library. To this use of

*A. I. A. Survey Op. cit. P 67

visual aids, which can, of course, include the optical lantern for slides, and the epidiascope, probably the most generally useful of all appliances, can and should be added, whenever possible, the supply of selected recordings, disc or tape, musical and non-musical, for group activity in or outside the library, and also information on, and guides to such recordings. Whilst in the early days of library and adult education services it is unlikely the local units of either will collect films, film strips and recordings they should pool, both their equipment, and their knowledge of the services of such material in the country and arrange joint users as frequently as possible. In the early days of literacy programmes and especially during the shortage of suitable literature in the vernacular, any films, film strip or recording coming into a village should be given the widest possible circulation in the effort to keep literacy alive. In the use of audio-visual material, as in the use of printed matter, the field workers of both services should seek to acquire data from their day to day experiences which will be of guidance and use to the national or regional services of production in audio-visual aids.

The resources of the library, large or small, should be made freely available to all organised groups, as groups, as well as to the individuals comprising the groups, and the leaders of groups especially adult education officers, have a co-operative responsibility to familiarise themselves in some detail with the book and pamphlet etc. stocks of the library. It is to be expected that all formal education schemes will ensure the supply of sufficient books and other printed material for the purposes of classes but the product of such classes will have to look elsewhere for the material on which he can continue the extension of his knowledge and the exercise of his skill in reading. The existence of local library, efficiently and adequately maintained, is the only answer. In the early formative, struggling, exciting days of both library and adult education services the librarian should not hesitate, in the absence of other efficient agencies of supply, to stock and sell all kinds of suitable books, pamphlets, and other material, especially that which is produced by government or by government sponsored and/or subsidized firms, especially for the purposes of adult education of all kinds. The greater the volume of

stimulative, satisfying information and ideas coming regularly into a community the better the chance of recruits to the reading of library books and attendance at adult education classes.

Finally in this list of supply services is the one of accommodation. No village library, indeed, no public library should be built without a room or two in which groups of citizens can meet, whether collected together by the library or any other service or agency of adult education. The really effective village library will be, of necessity, a village cultural community centre.

Information :—The library should be the natural information centre of all local cultural, educational and community activity. This information is, in the first place, an elementary requisite for the intelligent collection and exploitation of the book stock. It should maintain as complete a file as possible of all audio-visual resources available to local groups, and of the machinery of supply. Its bibliographical guides and aids, in addition to its own catalogues, are the primary instruments of its library purpose, and should be the completest in the community.

The librarian and his staff should know of all persons having special knowledge or capacity which they are prepared to place at the service of local groups for particular purposes. The librarian who knows his members' reading interests is in a favourable situation to acquire the information.

The library should be hospitable to the advertising and general publicity material of every local cultural and educational activity and organisation. This can be the first step in a two-way traffic of information and recruitment of very great value all round.

Planning : —From his wide knowledge of the interests and needs of the community of adult education services and the agencies of supply of various materials, from his intimate knowledge of the available book supply and the interest groupings of the locality the librarian has much to contribute at the planning stage of local adult education and other interest programmes, and where other leadership is lacking he might initiate village programmes. The organising tutor and the librarian have a clear field of co-operation here.

Advice :—Even though not invited to assist at the planning stage the librarians advice and counsel will be required, and claimed, by most agencies desiring information on subjects, methods and materials required to carry out their programmes, if he has been enterprising in collecting, organising and keeping up-to-date his knowledge and materials, and energetic in publicising his possession of this data. This knowledge and material should be readily available to the adult education staff, and who, indeed, should be active in its assembly.

The library's own programme :—Every library, no matter how small, has an inalienable right to use whatever suitable means lie within its power to get its books used to the best individual and community advantage. It also has an obligation to do its utmost to ensure that the common currency of ideas circulating in its locality is continually stimulated and refreshed by new ideas of high standard. It should usually leave teaching to the teaching services, but the cumulative product in the community of the education services is the target of all library programmes. To these ends, and in addition to the normal book and bibliographical services many libraries plan and execute their own programmes of stimulation in order to interest and lead their members and others to new ideas, new interests, new books, new skills and new horizons. Such programmes may include single lectures or courses of lectures to free gathering groups having no obligation to attend or even listen when they are there; small exhibitions, especially of local arts, crafts, achievements, projects, archaeology, etc. etc. If carefully organised and supported by books, pamphlets, pictures, etc. these local small exhibitions can be extremely exciting to new literates who have turned the key of the door to a wider world, discussion groups, with books, pamphlets, to hand for immediate reference, and regarding lists for future use; play and poetry readings of national writers to help to break out of the local limits and local standards; gramophone recitals of music; talks on old and new books in the library—this should have been first on the list, writers' circle; discussions on books; film and film strips shows, especially the documentaries and interest films, and particularly all social education visual material, including wall charts and maps; listening to radio

programmes, and most delightful of all, a good reader reading a book to an assembled group. No village library should be without a radio set. Finally, whilst in countries of common literacy it is not necessary for the librarian to teach people how to read, in countries where literacy campaigns are in action he should not hesitate to help people to learn to read so that he can then help them to learn what to read.

Because in these parts of the world where books and pamphlets are few and all forms of printed material fugitive ; where newspapers and periodicals of all kinds are scarce, public hoardings non-existent and even the printed government regulations seldom displayed ; where in fact the incitement to read is not ever-present and all around one, literacy can block and wither in a season, if a sustained, co-operative and united effort is not made by all interested in the development and welfare of the community to maintain a constant supply of the material of stimulation, exercise and satisfaction of this newly acquired skill. Because literacy is a fundamental basis of all individual and community progress, for "when a man to learns read, write and reckon, a great burden of inferiority is lifted from his shoulders and he sees the prospect of progress and civilisation within his grasp. He becomes receptive to many new ideas in a way that would have been impossible before. The attainment of literacy makes people aware of the need for social and economic improvements, and it affects them both in their domestic and social life. Better standards of housing, of communications and cultivation, enlightened training of children, improved housecraft, account keeping, and correspondence with absent friends become possible and in time essential to a literate people. In their village life people see more readily the need to work together in the interests of the whole community. Literacy should have an intensely stimulating effect on village development and on rural standards of living."*

Because of all these things, and more, co-operation between the public library service and the agencies of adult education is a matter of

*Development of public libraries in Africa : the Ibadan Seminar. Unesco Public Library Manuals No. 16 p. 32-33.

elementary necessity, and it is hoped that the short article does at least suggest a few of the ways in which that co-operation can be sought and ensured to the mutual benefit of the citizen and his community, and his servants, the public library and adult education agencies.

—From material supplied by the Education Clearing House, UNESCO, Paris.

"Public libraries should serve the general education of the people at every stage of development, and support and supplement the work done in the schools... Further, they should supplement and directly support the free work for popular education (lectures and study circles). Public libraries are thus libraries for the whole population. They are not paupers' libraries, but libraries for educational work with all social classes."

—Thomas Dossing.

FACTS ON ADULT EDUCATION

● The Indian Journal of Adult Education—the pioneer Quarterly magazine of the Indian Adult Education Association was first published in 1939 and the Social Education News Bulletin in 1950.

● In the first Five Year Plan the Government of India has accorded recognition to the Indian Adult Education Association. It says,

"The present stage of Social Education in the country is essentially experimental and needs central guidance. The work should be co-ordinated with similar work in Basic Education and a common committee of experts should advise the Centre in the matter of initiating and aiding financially experimental work in both these fields in the States, and guide it, assess the results and make them available to other States. A common national platform, where the various agencies can meet at intervals for mutual discussion—so necessary for evolving a common outlook and securing co-ordination of different agencies—is already provided by the Indian Adult Education Association."

● The Association has held so far eleven All India Conferences. The first conference held in Delhi in 1938 was presided over by Dr. Shah Mohammed Suleiman. The second in Bhagalpur in 1939, was presided over by Dr. R. P. Masani. Dr. Amaranatha Jha presided over the third in Indore in 1942. The fourth was held in Trivandrum in 1946. Shri K. G. Saiyidain was elected to preside but due to unavoidable reasons he could not attend. His address was read by Shri F. G. Pearce. The fifth conference held in Rewa in 1947 was presided over by Shri P. N. Sapru. The sixth was held in Mysore in 1948, Dr. S. R. Ranganathan presided. The seventh in Hyderabad in 1950, was presided over by Shri Shafiq-ur-Rehman Kidwai. The eighth in Bombay in 1951, and the President was Shri Ranjit M. Chetsingh. The ninth was in Nagpur in 1952, and the President was Shri G. Harisarvottama Rau. Shri A. N. Basu, presided over the tenth conference held in Calcutta in 1953, and the eleventh held in Patna in 1954 was presided over by Shri R. V. Parulekar.

THE MEDELLIN PUBLIC LIBRARY

The Pilot Public Library at Medellin, a project conducted jointly by Unesco and the Government of Colombia, was inaugurated on United Nations Day, 24 October, 1954, with a degree of solemnity which served to awaken the interest of the whole of Medellin in the work to be done.

In its first six months of operation, the Library has gained a fund of invaluable experience regarding the organization of its own services and methods of reaching the masses. Medellin, one of the most highly industrialized cities in Latin America, has a great literary and humanist tradition: within its own department of Antioquia there are five Universities with their Faculties. Nevertheless the volume of illiteracy is high as rural immigrants, some from almost inaccessible spots, are increasing the city's population by leaps and bounds.

The final report drawn up by the Unesco adviser, Mr. German Garcia, deals with a number of fundamental points which will be of interest to all librarians and can offer guidance to any bodies or individuals embarking on the task of organizing a reading centre on modern lines.

For the better appreciation of what has been accomplished, it should be added that the Library has had certain setbacks to contend with as a result of a forced move. Initially it was installed in the building of the Sociedad de Mejoras Publicas but later it had to transfer to the premises of the former Santander Library in the Avenida de la Playa, Medellin. This necessitated certain alterations, to bring the accommodation into line with modern requirements.

Preliminary enquiry and initiation of the work

When the decision was taken to establish the Library, an enquiry was conducted into the cultural activities of the city, the level of education of the lower strata of society and customs, traditions and family circumstances. The facts which emerged clearly demonstrated the urgent need for the Library, both for the purposes of the universities and schools and concurrently to serve a working class population whose poverty—owing to its recent arrival in the city—and crowded sub-standard living conditions create an acute cultural problem.

As soon as the building was usable, the Library staff set to work on the installation of the outside loan service, the reading room and the record library. The following day began the story hour for children, followed by a cultural film programme with separate showings for adults and children.

Twenty-four hours later a short course on history was started with illustrative recordings; for this a high fidelity machine was used.

According to Mr. German Garcia, a week sufficed to disprove the gloomy forecasts made when the foundation of the Library was announced, that there would be no readers. The ground for these forecasts was the lack of public libraries and, up to then, of any free outside book-loan service—facts which indicate how little the reading habit had taken root in certain sections of the population and which explain the amazement and incredulity shown at the effectiveness of an institution of this type. The timidity evinced by people taking out membership cards was another example of the same negative attitude, to combat which special efforts had to be made.

Reading room attendances were considerable to begin with but this was largely due to curiosity on the part of the public—to a desire to see what kind of institution it was that allowed all visitors free accesss to its books. From the very first days, children arrived in large numbers; if they failed to find room in their own section, they invaded the vestibules and even waited patiently at the Library entrance particularly on the afternoons set aside for the children's story hour or for film showings.

As a result of its preliminary training, the staff was able to maintain satisfactory relations with the public, and through its devoted efforts the various services were kept running smoothly.

Stock of books

In the selection of the stock of books, the primary object of the Library and its connexion with the work of Fundamental Education were kept to the fore. The initial choice therefore consisted of simple manuals on arts and crafts, light reading matter and books on religion, history, geography, travel and applied science, with works of art, art reproductions, general and specialized encyclopaedias, bibliographies and bilingual dictionaries to complete the Library's resources.

A little later a step forward was taken and purchases included books of a higher cultural standard for a class of reader whose wants cannot be ignored by a public library. The needs of students were catered for in so far as their prescribed reading matter was likely to be usable by other readers as well, the provision of specialized works being within the province of a different type of library.

The books are ranged on open shelves and readers can extract them for themselves. Returned books have to be left on specially arranged tables, the library staff being responsible for restoring them to their proper place under the Dewey decimal classification system. When it first opened its doors to the public, the Library had a total of ten thousand volumes. In April the figure had risen to fifteen thousand, of which two thousand five hundred are in the children's section.

Publicity campaign

The inauguration of the Library was the occasion for an intensive publicity campaign on the screens of cinemas and theatres, in the press, by poster and through other media. The Unesco film "The Road to Books" was shown several times. These activities were subsequently extended to specifically working class circles by the attendance of library staff at trade union meetings and workers' centres, their efforts being supplemented by showing of the above-mentioned film and the distribution of leaflets and lists prepared in advance.

The enrolment of home readers began later, through visits to manufacturing plants. Advantage was taken of pauses in the flow of work and of rest periods to answer verbal enquiries, distribute descriptive material and issue membership cards for the withdrawal of books. This campaign had the support of ANDI, the organization in which the principal factories of Medellin are associated, for their directors appreciated from the first the benefits that a workman might derive from the regular use of a public library. Posters were also displayed on municipal omnibuses and in commercial and financial houses. In a single month the proportion of workmen readers rose from 8% to 13%.

Juvenile readers

A similar campaign was launched forthwith for the enrolment of juvenile readers, since, although the latter were coming to the Library, they were not registering as home readers. Over a period of a month, visits were arranged to the State schools and conversations were held with teachers and pupils, the latter being invited to visit the Library with their families. Extremely effective help was given by the teachers, and children with books for return under their arms became an increasingly common sight. Loans, which numbered 153 in February, rose to 1,099 in March. There was a similar increase in borrowings by adult workers, and the publicity campaign in the schools was then suspended, as juvenile borrowers came to the Library after school in such crowds that lack of space obliged the workers to wait for long periods.

The Library's work is reported in the press and over the air. The Library produces four weekly programmes which are broadcast by the Medellin Station and issues special radio bulletins at regular intervals. The press has given powerful assistance by publishing news items, commentaries, photographs and editorials.

The Children's section

The great innovation—for many people a revelation in library practice—was the children's library, installed in two small halls looking on to the street. Attractive decorations, suitable furniture, a quantity of "view masters" and jigsaw puzzles of figures, numbers and letters create an atmosphere in tune with the spirit of the locally purchased reading

matter. Success with the users was immediate and the section took on the animation which the presence of children always creates. To begin with, the children merely turned over the pages of the books and looked at slides of figure or landscape paintings, scenery and decorative motifs with the viewmaster. Little by little they started reading from curiosity and by then their interest was in a fair way to being caught.

Regularly, on two days a week, there was a children's story hour. It was conducted by two children's librarians and, on occasion, by experienced teacher assistants. At the beginning it took place in the children's own section, but was soon transferred to the auditorium to accommodate larger audiences; this has robbed it of part of its charm. The story-telling is supplemented by special musical programmes and suitable talks.

Radio Boliviariana transmits a special children's programme weekly. The formation of a children's choir of over fifty regular members —girls and boys—has recently been completed; many of these children come from extremely poor homes. Plans for activities in the early future include children's plays and puppet shows.

Cultural extension services

From its earliest days the Library has carried its work for the culture of the masses far beyond the limits of its own premises. The film projector has been one of its most valuable tools and has brought the inhabitants of some districts their first experience of cinematic art, due to the fact that the city's population consists in part of recently arrived peasant families from areas with poor communications.

The first branch establishment of the Library was set up in Villa de Guadalupe, a working-class shanty town beyond the end of the travelled road. Operations began with a thousand volumes housed in modest premises. The services provided there are loan and reading room facilities, and there are bi-weekly children's story programmes. The projector, installed in the open air, as in all the suburban districts, enables educational talks to be given and entertainment films to be shown.

In the main establishment, the cultural extension services comprise the record library, which has a high fidelity recording machine, weekly

record concerts, commented music cycles (that on the history of music ran to fifteen sessions), exhibitions of painting, photography and documents, lectures etc.

The collection of records is very large and its influence on the artistic life of the city is clearly reflected in the increase of audiences at public concerts. As a result of the cycle on the history of music, a musical discussion group was formed which intends to go into the matter more thoroughly and study a variety of compositions, periods, composers and executants.

In January the Library invited theatre-lovers to a meeting to organize a dramatic society. This was formed at once, with a programme comprising study of the history and literature of the theatre, stagecraft and voice production.

Discussions and study groups were organized, of which a number have completed programmes covering the decorative arts, gardening and town problems; a programme on educational subjects is in preparation.

The inexperience of the members puts many difficulties in the way of action through these groups, a circumstance which forced their adviser to seek other paths to the end in view. As a first step he arranged a short course on the history of the visual arts, for which the assistance of a teacher of the subject was secured.

The first photographic competition—incidentally the first held in city—produced remarkable results. There was an entry of fifty seven amateur photographers, who submitted a total of two hundred and seventeen studies, mostly of a high technical and artistic standard.

To further its programme of expansion, the library placed an order for a travelling book service unit which will enable Medellin's needs to be met satisfactorily. The unit was made in the United States of America and reached Columbia in May. With it the most distant quarters can be given library service, with direct loans handled from small stocks to be lodged in district centres such as parish houses, youth societies, union lodges and schools. As an initial experiment premises

have been equipped in four localities, where small selections of books are available, to be renewed as may be considered necessary.

As regards information and exchange services, it is intended to issue a periodical bulletin containing series and articles on library and cultural subjects, bibliographies and other information. Pending its appearance, mimeographed lists of books on specific subjects are being published for information. This procedure has made it possible to issue a series on librarianship of which the first three numbers have already appeared.

—From material supplied by the Education Clearing House, UNESCO, Paris.

"In our country, and in our times, no man is worthy of the honoured name of a statesman, who does not include the highest practicable education of the people in all his plans of administration".

—Horace Mann.

"Had I the power I would scatter libraries over the whole land as the sower sows his wheat field."

—Horace Mann.

THE PLACE OF SOCIAL EDUCATION IN NATIONAL LIFE

K. G. Saiyidain,
Additional Secretary, Ministry of Education and Vice-President, Indian Adult Education Association.

Social Education, in its modern form, has only recently come into its own in India. It is true that traditional agencies of informal education have played an important role in the education of adults in the past but many of these fell into disuse or became very limited in scope during the last 100 years or so. They were linked up with the older cultural and religious institutions and, as these gradually weakened with the development of the 'English system' of education and British administration, such traditional agencies of adult education as the *Bhajans, Kathas*, village recitals of poetry and folk tales, staging of folk dramas, etc., also declined in importance. Moreover, until recently, the problem of mass education was conceived solely in terms of elementary or primary education for children. It was not that far-sighted individuals or groups failed to realize the importance of adult education but the problem was of such magnitude—the education of over 550 million persons—that they did not consider it practicable to take it up. The Government also tended to regard adult education as something beyond the realm of practical politics and considered the achievement of universal primary education in itself to be a very distant goal. Whatever resources were made available for education were mainly devoted to the education of children, and attempts to develop adult education were both sporadic and limited.

In recent decades, however, a new attitude has come to prevail. It is now fully recognized, both officially and by the general public, that

the country cannot successfully tackle its manifold problems of reconstruction unless education makes rapid and effective progress. With the attainment of political independence and the declared object of building a Welfare State, the people of the country have entered upon a tremendous experiment in democracy and in the socio-economic reconstruction which will give democracy its meaning and content.

Even for the preservation of political democracy, citizens must be educated if they are to exercise that intelligent and constant vigilance which is the price of liberty. But where the goal is to achieve a social, economic and cultural democracy, the problem of education assumes special significance. Whether one is concerned with individual development or social reconstruction, in training for democratic citizenship or raising the standards of efficiency in work, a certain minimum of education for the people is essential. After all, the success of any movement depends on the quality and competence of the men and women participating in it and thus upon the educative influences to which they have been subjected.

Under our first Five Year Plan, we launched a number of projects for increasing food production, developing hydro-electric power, laying the foundation for industrial expansion and many other schemes of economic development. In the second Five Year Plan, in preparation, we shall be paying special attention to the building up of heavy as well as cottage industries and to the problem of unemployment. We have seen that the success of all these projects postulates the availability of adequately trained personnel and schemes of educational expansion and development have therefore been included as an integral part of the Plan.

However, the justification for a programme of adult education, is not merely economic or practical—that is, as an instrument for making people more efficient workers or more intelligent voters. The deeper justification for such a programme lies in the fact that the lives of a large majority of our fellow-men and women are poor, barren and unsatisfying; they have access neither to economic security nor to the cultural riches which are man's most valuable heritage. Today the world has technically passed out of the economy of scarcity into the age of plenty—potentially

the material and cultural resources at the disposal of modern man are unlimited—yet masses of people continue to starve, both economically and culturally in this age of plenty and, as I see it, the greatest problem of the twentieth century is to enrich their life with significance. Modern conscience should not—and, I hope, will not—be satisfied with looking upon the peasant, the labourer, the 'petty' clerk and all others engaged in various types of humble but productive work—which really keep the world going—as mere instruments and means for serving the needs of others, as just good enough to do their jobs and entitled, in return, to protection from starvation and possibly a bare smattering of literacy. They have to be regarded as full human beings with a capacity—possibly latent or limited—to enter into the kingdom of the mind and the riches of culture—with eyes for pictures and ears for music and some appreciation of good literature and drama and art and other manifestations of beauty in life. In the past, certain privileged classes have regarded these treasures as their special preserve but now the so-called 'common man' cannot be denied access to them—both democracy and social justice affirm his right to them. In fact, no one can rise to his full stature as a human being without developing three distinctive charactristics which elevate him above the level of brutish existence - his reason, his sense of right and wrong, his feeling for beauty. It is through the exercise of these qualities that man has been able to develop science and philosophy and ethical and moral codes and the flowerings of Art in diverse ways and as his life impinges on these three limitless frontiers, he achieves a deepening and broadening of his personality.

The broader lines of adult education, then, must be to enrich the lives of the people. We still have a long way to go to achieve this purpose, but we are moving towards it. After the long night of inactivity, when the possibility of adult education on any large scale was ruled out, the first approach was made through literacy. The unwilling and bewildered adult, tired out after the day's hard work, grappled with the mysteries of the alphabet, often without any appreciation of its relevance to his life and interests. For most students this bare literacy—laboriously acquired and often quickly lost—proved to be of little value.

If people are taught to read without at the same time developing their literacy taste or judgment, if they acquire the habit of reading papers or listening to political speeches without also cultivating the habit of critical analysis they will be at the mercy of every advertising quack—commercial, medical, political or religious. At the second stage, therefore, adult literacy was replaced by the concept of adult education which included the imparting of useful knowledge about social, civic, and health problems and which attempted to raise the student's general level of awareness. This was an improvement but it was not enough; it still remained something of an imposition from outside and not a growth from within, not a response to the expressed needs of the people.

This realization led to the present concept of Social Education, which aims not merely at improving the mind but at raising the whole level of life—material as well as cultural. This education becomes an integral part of the various movements which are working for the social and economic reconstruction of national life. It is based on the conviction that the education of adults can either be organised as a crusade for improving the whole social, political and cultural life, of the people, or not at all. It has thus come to include literacy, health, education, the discussion of social and civic problems, the organisation of recreational and cultural activities and training in simple crafts and productive work.

If social education is to have the required impact on the every-day life of the people it must be based on their centres of interest—their crops and cattle, their games and sports, their social and religious celebrations, their economic difficulties, even their pet grouses against those who make life difficult for them! A sincere and sympathetic approach in which there is no trace of condescension or propaganda will often evoke an unexpected degree of enthusiasm and interest and, once these have been aroused, an intelligent and tactful teacher can not only help his adult pupils in their practical problems, but he can also guide them into the rich kingdom of ideas and culture.

A survey of adult education in India will therefore show two recent shifts of emphasis: qualitatively, from the narrow concept of bare literacy—the hope that a dubious signature may take the place of an

authentic thumb impression! and quantitatively from minor local operations to a large-scale effort at the national level. Not only have various State Governments organised Departments of Social Education and established a large number of centres, but Social Education has been recognised as an integral part of the programme in the Community Projects and National Extension Service Blocks all over the country. Theoretically, at least, it is considered to be as essential for raising the level of village life as growing more food or constructing new roads and irrigation channels. Further than this, it is expected to be related integrally to all the other activities going on in the area and to make a contribution towards the better development of those activities. In a way, it becomes the focal point for the process of village improvement aiming at a psychological re-orientation of the rural population towards their own problems. Success of course depends primarily on the quality and integrity of the local workers and the effectiveness of the supervision and guidance available for them, but a noticeable, impact is gradually being made.

Under the first Five Year Plan and on a bigger scale in the second Five Year Plan we are trying to build up a network of institutions and agencies to provide Social Education at various levels. All over the country centres run by teachers, voluntary workers, social organisations, local bodies, and educational institutions are engaged in providing education for adults at the basic level *i.e.* for those who have not yet acquired the rudiments of literacy. But even these centres do not confine their programmes to the mere teaching of the Three Rs. We have also set up a number of "Community Centres" which cater to the need for a more comprehensive type of Social Education and which are intended to become the focus for the cultural and social life of the local community. They have their own premises with a library and recreation room, and organise lectures, discussion groups and other 'club' facilities. In addition, a number of 'Janta Colleges' (or People's Colleges) have been established—it is proposed to increase their number considerably—which provide education for village leadership and organise different kinds of courses and contacts to promote social, cultural and recreational activities

amongst persons who have received some measure of education but are likely to get out of touch with it if their intellectual interests are not stimulated and satisfied. In order to make sure that all these different activities are properly planned and co-ordinated, the Central Government will assist the State Governments in maintaining Social Education Organisers in each District who will be responsible for their over-all supervision. Arrangements are also being made to train workers at different levels and a National Centre of Fundamental Education is likely to be established in the near future with the three-fold task of training workers, carrying on research in problems and producing necessary literature and visual aids etc. for adults as well as their instructors. A net-work of libraries is being established both to prevent a relapse into illiteracy and to enrich the minds of the literate. For this purpose, several schemes are under way for producing literature suitable for adults with varying levels of education. An attempt is also being made to draw the various media of mass communication—films, radio and press—into more active partnership in this work.

The stage has thus been set for a fairly comprehensive and well planned effort in adult education and it is clearly realised that, in our national life and under the impact of the new forces and aspirations that are astir, it must play a vital part. How far we are able to achieve this goal will depend on the availability of the necessary resources and the quality and efficiency of the teaching personnel that can be secured for the purpose. Life is a constant process of adjustment between the ideal aimed at and the sobering realities of the situation that exist. But, in India today, there is reason for hope.

—From material supplied by the Education Clearing House, UNESCO, Paris.

THE COMMUNITY SCHOOL—Its significance for Fundamental Education programme*

The educators who are interested in making the community school an effective part of the Fundamental Education programme will be interested in this publication. Dr. Flores, the Executive Secretary of the UNESCO National Commission of the Philippines who has written the introductory essay is one who has considerable experience in his own country of the working of the community schools.

In his essay on Community Schools Dr. Flores reviews the historical background of these schools. Though not always called the community school movement, many countries tried mass education and social reconstruction movement aimed at improving the living conditions of village folk. China's mass education programme before the Second World War, Mexican Cultural Missions, India's Basic Education, Country Colleges of England, Folk High Schools in Scandinavia and Canada are the examples.

In the Bibliography at the end of the essay, 24 references are given of the various experiments in different parts of the world where attempts to make schools an effective instrument in improving the quality of living in rural communities have been made.

How educators have tried to gear old time subjects to present realities; to educate the child and the adult simultaneously through real-life activities in home, school and community participation is the main subject.

In the section "organization for community school work" the problem is raised how the adults can participate in the education of children and youth while at the same time improving their standard of living.

*A review of an UNESCO abstract of the same title.

Neighbourhood associations are started which discuss plans and executes in such a way that the school becomes a communitiy centre.

Community School methods and techniques are stated as follows:—

While the community school does not reject book knowledge, the problem is how to make such knowledge functional, so as to make the learner's life and of his family and community better.

Such subjects as health, wise use of leisure, economic enjoyment, home and family life, moral and civic life could be solved on functional level where the child and adult could participate.

Demonstrations and experiments may be made to promote better technique in household crafts, animal care, plant propagation, disease and pest control and other important concerns of rural communities.

Four different procedures in effecting improvement of community living are suggested *viz* :

(1) The direct approach, whereby the pupils and teachers go out of the school and render public service using community improvement activities as the application of the ideas learned in the various subjects.

(2) The Indirect approach seeks to effect improvement in conditions of living through the curriculum or through the teaching in school, geared to the needs and problems of home and community life.

(3) The dual approach wherein the adults and children are taught separately in classes.

(4) The unitary approach considers the education of adults and children as a whole problem.

In the daily scheduling of school activities, the community school has to abandon strict compartmentalization of subjects. Experience or activity units may cut across subject matter bounderies of the various school subjects so that a certain degree of flexibility in the scheduling becomes a necessity. Periods normally assigned to various subjects may

at times be fixed to enable teachers and pupils to carry over a certain project or activity in pursuance of a definite and valid goal of learning.

The commnity school is welcome. But how is it related to the general scheme of education in any country ? This aspect has to be studied further. Will a boy or girl in a community school be able to continue his or her education in the Secondary school and university if he or she desires it ? Unless the Government of a country recognizes these schools allowing its pupils to continue education in the other schools, the community school by itself has very little chance of becoming popular.

(2) What about the teaching personnel ? Only if a net-work of such schools are in existence could teachers be transferred from place to place after a period of years, or else the danger of monotony for the teacher and to the community will result, to the detriment of the health of both and of the project.

(3) The flexibility regarding curriculum and teaching is allright in the hands of capable trained teachers. But when the teacher is not properly trained in the working of the school it may become loose and futile.

(4) These are experiments according to the examples cited and have not become the general practice in any country.

Let us hope that progress through these schools in better living may lift them from the stage of experimentation to permanence.

J. W. R.

WE invite our Readers to send in news items, Letters to the Editor, and articles on topics related to Social Education.

ALSO

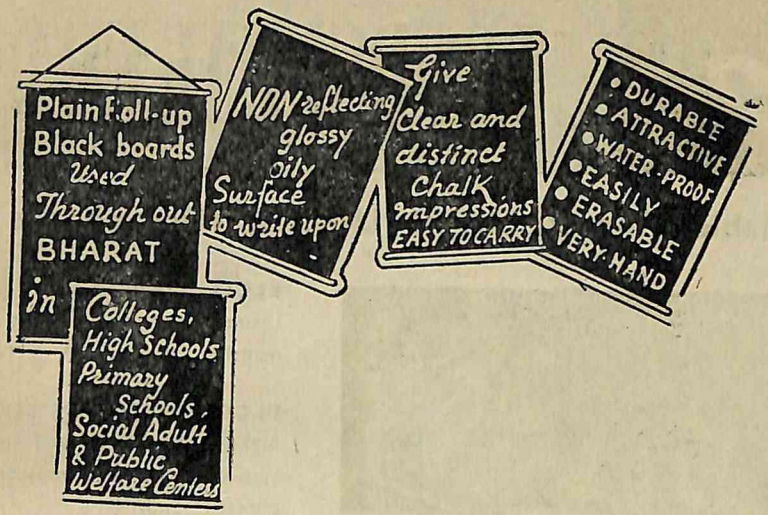
The Indian Adult Education Association, in pursuance of the recommendation of the 5th National Seminar held at Mysore in 1954, has decided to compile a full authentic reference book on various forms of recreational and cultural activities prevalent in India.

We request those who have knowledge and experience of the forms of cultural and recreational activities in their state to let us have a brief account of such activities giving particulars regarding:

1. (a) Bhajans and Kirtans etc.,
   (b) Melas and Festivals of their area,
   (c) Physical activities and games,
2. Instruments used,
3. Texts of Songs and dialogues on them,
4. Class of people with whom it is prevalent,
5. Its present existence in natural or refined form,
6. Other interesting particulars.

Descriptions are necessary wherever possible.

Please address this data to Shri J. W. Rasalam, Research Associate.



ESTED. 1924.

Why not let us co-operate with you in your Educational undertaking ?

★

Why not turn to best advantage our 30 years' experience in the field of Teaching Aids ?

We are the Sole Indian Manufacturers of

ROLL-UP BLACK BOARDS:

PLAIN ● OUT LINE ● GRAPH ● COPY LINE DOTTED.

They are useful for any kind of Education :

PRE-PRIMARY ★ PRIMARY ★ SECONDARY ★ COLLEGIATE

ADULT ★ SOCIAL ★ COMMUNITY.

They have been approved for use by :

Heads of Educational Institutions.

Principals of Colleges.

Executors of Community Projects and Development Blocks.

Directors of Education in all States.

They are famous for their quality, utility and durability.

FOR PARTICULARS PLEASE WRITE TO :

MEGH SLATE FACTORY LIMITED,

Post Box No. 24,

BARAMATI (Poona) India.

Indian Journal of Adult Education

ORGAN OF THE INDIAN ADULT EDUCATION ASSOCIATION

Quarterly Devoted to Adult Education Problems
(Started in 1939)

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

Single Copy Re. 1/4/-
Annual :

India	...	Rs. 5/-
Foreign	...	$ 2/-

ADVERTISEMENT TARIFF

Full Page	...	Each Rs. 50/-
Half Page	...	,, Rs. 30/-
Quarter Page	...	,, Rs. 20/-

25% extra for special position.

Special discount for yearly contracts.

MECHANICAL DATA

Size in Full	...	$9\frac{1}{2}'' \times 7\frac{1}{4}''$
,, ,, Print	...	$8'' \times 5\frac{3}{4}''$

Office :

30, FAIZ BAZAR, DELHI

PRINTED AT THE JANTA PRESS, 38-H, CONNAUGHT CIRCUS, NEW DELHI.
PUBLISHED BY AWADH SHARMA, 30, FAIZ BAZAR, DELHI.

INDIAN JOURNAL

of

ADULT EDUCATION

Vol. XVI December, 1955 No. 4

Published by
INDIAN ADULT EDUCATION ASSOCIATION
30, Faiz Bazar, DELHI.

Acting President	...	Shri K. G. Saiyidain
Vice-Presidents	...	Hon'ble Acharya Badri Nath Verma
		Dr. Zakir Hussain
		Shri K. G. Saiyidian
		Dr. S. R. Ranganathan
		Shri T. Madiah Gowda
		Shri G. Harisarvottama Rau
		Dr. R. V. Parulekar
Hon. General Secretary	...	Shri V. S. Mathur
Hon. Treasurer	...	Lala Onkar Nath
Associate Secretaries	...	Dr. D. B. Shastri
		Shri V. B. Karnik
		Shri T. V. Thimme Gowda
		Shri S. Raghvan
		Shri S. C. Dutta
Members of the Executive	...	Prof. M. Mujeeb
		Shri J. L. P. Roche Victoria
		Shri J. C. Mathur, I.C.S.
		Shri M. S. Gore
		Shri A. R. Deshpande
		Shri N. R. Roy
		Shri B. C. Mukherjee
		Shri S. R. Pathik
		Shri T. J. R. Gopal
		Shri D. L. Ananda Rao
		Shri N. R. Gupta
		Shri B. M. Kapadia

INDIAN JOURNAL OF
ADULT EDUCATION

Vol. XVI December, 1955 No. 4

Published by

Indian Adult Education Association

30, Faiz Bazar, DELHI

Single Copy—Re. 1/4/- Annual Subscription—Rs. 5/-

CONTENTS

SOME NOTES ON A FUNDAMENTAL EDUCATION SURVEY: An experiment in CREFAL

Gabriel Anzola Gomez,
Former Director of Professional Training at CREFAL, Centro Regional de Educacion Fundamental para la America Latina.

> *"Whether fundamental education is conceived as a nationwide programme or as a limited and concentrated project, effective planning and action depend on assembling and assessing the fullest possible data about the area in question. A large number of factors are involved, physical and human, and the study of these for educational planning purposes may be termed a basic survey".*(1)

This "basic survey" was considered as an "initial investigation" having as its object a *comprehensive study* of the community (local, regional, national). It implied for us an uninterrupted task (sometimes systematic at other times informal) to be carried out prior to the application of any programme and to be continued throughout the educational process. All educators, sociologists and anthropologists are today fully agreed on its necessity. One of them, Mr. Carlos Aguirre Beltran, an eminent Mexican scholar, writes: "An accurate knowledge of the population as suggested by that famous pioneer of sociology (Dr. Manuel Gemio) is essential before any kind of government plan of action aiming at improving current social conditons can be put into operation. And this implies a knowledge: (1) of its antecedents (2) of the motive force behind its development and (3) of its present state seen as the natural outcome of its history" (2)

In the early days of CREFAL's work we were obliged to face this question, in connexion both with the adoption of a plan for raising the

(1) Unesco. Fundamental Education Description and Programme—Paris Unesco P. 52 (Monographs on Fundamental Education, (1)

(2) Caso. Alfonso and others, Methods y resultados de la politica indigenista en Mexico. Mexico Instituto National Indigenista, 1954.

standard of living in the rural communities and with the training of our students.

A series of problems presented themselves:

(1) How could we succeed in assembling, by means of careful selection, firstly the general indications and then the data (items) indispensable for obtaining as complete a picture of the community as possible, before embarking on educational activities ?

(2) How should we proceed in selecting the "sources of information" which would enable us to acquire the necessary knowledge ?

(3) What methods should we employ, and later advise our students to employ, in the collection of the necessary data ?

(4) What should be our procedure for compiling and classifying this material according to a system, at once practical and scientific, which would facilitate the consultation of the information thus obtained ?

(5) Lastly, we had to think of the final work of interpretation of the results, or critical consideration of their qualitative value, a necessary preliminary to drawing up a programme both for the training of our students and for the production of educational materials.

Exploration :

Before seeking a solution to these questions, we formed a team of teachers responsible for the survey, and endeavoured to orient our preliminary work by means of a constant interchange of ideas and experiences. We decided to make direct contact with the communities to be studied, by means of visits made without any pre-arranged plan, which was considered the best way of obtaining a view of the community as a whole, a global impression, so to speak. Our aim during this period, which we called the exploratory stage, was to develop an approach to the problem, and in this way we placed ourselves in the best position possible for understanding the life of the people.

On the practical side, direct contact with the rural population, regular visits, daily conversations on current events, discreet observations; and, on the theoretical side, the reading of as many books as we could obtain on the history, the cultural, and the economic, social and political

problems of the region, combined to procure us the indications necessary for forming an initial idea of the life of the inhabitants, their chief problems and their most urgent needs.

Armed with this material, we then had to apply for help to all such persons who, by reason of their eminence, scholarship, position in the government service, in the teaching profession or in scientific investigation, might be able to provide us with further information or with fresh interpretations.

This period of exploration enabled us to determine our sphere of action, and to assess with considerable accuracy the variety and relative gravity of the problems, and the possibilities of solving them, from the educational point of view.

A question then claimed our attention: that of the fields of knowledge within which we intended acquiring our information. On the one hand these communities presented themselves as social institutions, that is to say, as structural groups within society, and as such needed to be studied according to social science methods. On the other hand, we were faced with authentic cultural units coming within the scope of cultural anthropology. In addition, our investigation arose out of a definite aim: education. These, then were the three fields with which our work was principally concerned.

In the course of our exploration, we were able to clarify several points; considering the attitude of the peasants, it would be impossible to introduce ourselves simply as investigators. Our approach to these communities, if we were to gain their confidence, of necessity involved being able to enter into their activities as leaders or as teachers. Thus we were faced with a psychological fact whose cause we need not analyse here: the distrust of these people and their reluctance to disclose their private lives. For this reason, all of us, teachers and students alike, had to allow ourselves to be assimilated into the life of the community, disguising, at the outset, our activities as investigators.

The complexity of the problem, their simultaneous presence in every aspect of daily life, the natural interdependence of the group (families, schools, congregations, associations, groupings by age, occupation,

sex) and the close relationships we could perceive between different activities (the influence of the economy on home life, of health on labour, of the ignorance of workers on their output, of customs on the investment of money, etc. etc.) led us to devise a system through which we endeavoured to establish the following points:

(1) The investigation should be applied simultaneously to the various aspects of the life of the communities.

(2) The minds of investigators should be continually concentrated on one end: *education.* Consequently we should not be concerned only with material facts, but also with the subjective factors, the motives for the people's actions, their natural reactions, their aspirations and desires. We should therefore undertake an examination of their habits and customs.

(3) The results of the initial investigation should provide the basis for the formulation of our educational projects.

(4) The investigation should be more than an initial task: it should be considered as a *permanent attitude of mind of the fundamental education teacher.*

(5) Having regard to the diversity of the problems and the necessity of comparing various points of view, the work had to be conceived as a team undertaking, which would ensure diversity within unity.

The Work Guide.

Working on the basis of the general information acquired during the exploratory period, together with opinions gathered from various people and from reading, a commitee of the team of educators compiled the first instrument of the investigation, the guide, which, after some discussion,was adopted as a standard. We realised that this instrument of appraisal would only serve our purpose temporarily, as its validity and suitability were to be the object of experiment.

The guide consisted of 10 chapters, divided as follows :

I. General Remarks, II. History of the Tarascans, III. Economic Life, IV. Sickness and Health, V. Family Life, VI. Recreation and Use

of Leisure, VII. Typical Customs, VIII. Institutions (social and cultural), IX. Intercommunity Relations, and X. Social Problems.

Each of these chapters had a certain number of sub-divisions, determined in accordance with our observations. Most important in each case, however, was the consideration of suitable source of information (documentary or personal, direct or indirect) and of suggestions relating to methods of collecting data. Previous to this we had prepared the initial material in the form of a working paper to be submitted for study by the students at a seminar which was attended by all the teachers. Thanks to the valuable assistance of the experts sent by the Specialized Agencies of the United Nations, this seminar was a success and resulted in the formulation of the first investigation questionnaire. Although we kept in mind the recommendation made by George Lundberg "not to include any item without having first a clear idea of the way the information it provides can be accurately used and the extent to which it is going to contribute to the purpose the investigation is to serve"(1) the fact is that our questionnaire was found to be too long for an initial investigation. In addition, we perhaps overestimated the capacity of the students and neglected, to a certain extent, to calculate the time that would be necessary.

An experiment in investigation and evaluation was being carried out in Puerto Rico almost simultaneously with similar educational aims in view—but in rather different conditions, owing to the constitution and stage of evolution of the rural communities in that country.

It is worthy of note that, as soon as the Division of Community Education was set up in Puerto Rico, the need was felt for carrying out the investigation and maintaining a permanent service for the evaluation of its results, with the object of guiding the development of future operations. Its first concern was the sounding of the attitudes prevailing in the various communities in regard to the purpose of the organisation. Enquiries have since been aimed at measuring the impact of the educational materials used and the results of direct action on the population.

(1) Lundberg, George. *Tecnica de la investigation social.* Mexico, Fondo de Cultura Economica, 1950.

Methods of collecting data :

The work of collecting data was nevertheless useful in clearing up two question ; what should be the content of the programme for the improvement of life in the community, and consequently of the plan to be worked out for the use of the student ? (2) What were the most desirable methods for the collection of data, in the light of experience ? The question of the content of the programme[1] is outside the scope of this paper, the sole purpose of which is to describe the process of investigation. On the other hand, we have something to say on the second point.

The following methods were constantly used by us :

Basic maps, prepared for each community for enabling students to arrive at conclusion concerning the chief geographical features, the distribution of the population, services, communications, meeting-places and ceremonial centres, etc.

Group interviews, a means by which the students made contacts, in order to obtain information, with a certain number of people at a particular time, while they were gathered together.

Personal interviews, which we always considered as one of the most effective methods of investigation, since it makes it possible to appreciate human attitudes and scales of values by means of direct contact with individuals. For us, this type of interview was essentially "a specialised form of conversation, through which experiences and attitudes are exchanged". To this effect, visits were exchanged between the interviewer and the person interviewed.

Observation, which became one of our most satisfactory and useful methods of investigation. We recommended to students that they should use this method particularly with discretion and in order to arrive at maximum accuracy, they should be careful to avoid offending *susceptibilities*, and that they should repeat their observations with a view to eliminating subjective evaluations.

(1) Readers will find details of this experiment in The Use of Social Research in a community Education Programme, a report prepared by the Analysis Unit of the Division of Community Education of the Department of Education, San Juan, (Puerto Rico) and by the Survey Research Centre of the University of Michigan. Paris, Unesco, 1954. 50 p (Educational Studies and Documents, No. X).

Sampling, which we used only later as a method of investigation. Its application required a general knowledge of the "totality" (the whole of the communities within the sphere of influence) on the part of the students, as well as a certain skill in the selection of *samples*. Its use was more frequent when we could count on the assistance of a specialist in "community organization" sent out by the United Nations.

The statistical method, or rather the numerical representation of the social facts observed and verified, was scarcely tried out all in the first stage of our investigation. We realized perfectly the importance of the process of quantification of all the facts that could be expressed numerically. But we had neither time nor resources enough ; besides, we needed the assistance of draftsman in drawing up the tables and of statisticians in making the calculations. Nevertheless, we subsequently achieved certain results, in connection with local projects for community improvement.

An initial investigation can never be exhaustive. Also, neither teachers nor students possessed sufficient skill or experience. In spite of this we were able, after six months' work (three before receiving our first group of students, and three with their help), to obtain sufficient information to draw up our first attempt at a programme, centred on five groups of problems relating to the main aspects of the following questions :

—Education for the maintenance and protection of health ;

—Education for the improvement of rural economy ;

—Education for the improvement of living conditions in the home ;

—Education for recreation and the suitable use of leisure ;

—Education for the acquisition of basic or elementary knowledge and promotion, of culture.

One of our first concerns was the tabulation of the results of the application of our complete questionnaire. We soon realized that this was impossible owing to our lack of sufficient information. For the moment, the material provided us with criteria for analysis and criticism in our exchanges of experiences with students.

Some time later, with the effective help of the specialist in community organisation, we embarked on a systematic re-examination of a large part of the information, concerning most of the aspects of the life of the population, taking as our guide for field work and methods of classification the "Guia, para la classification de los datos culturales", by Murdoch and others.[1] The present archives, which already provide considerable materials for consultation, are being added to daily, and constitute a valuable source of information for teachers and students.

The above brief explanation will give the reader an approximate idea of the procedure followed in the initial investigation. But space does not permit us to relate in detail the stages and events of this lengthy experiment. Moreover it was not our intention to deal with the question relating to the process of *evaluation* in so far as it differs from that of the appreciation, measurement and critical examination of the results of the application of the programme. Nevertheless in the course of our work we were able to note that the first essential for achieving an objective evaluation is good initial investigation.

Up to a certain point, in formulating our programme, we were implicitly laying the foundation of a method of evaluation yet it was not possible at one time to define the "ideal norms" for the type of community with which we were dealing, nor did we even claim to lay down the "present norms". During the educational work—which in CREFAL has consisted chiefly in guiding the farmers so that, once they are convinced of the necessity of improving their living conditions, they will voluntarily accept the task of seeking solutions, planning, the work to be done, assembling sources of all kinds and perseverving in their undertakings to the end—we needed to gauge results in three principal domains: (1) the physical or material changes produced in the communities; (2) changes of a psychological nature, such as those brought about in aptitudes, habits, knowledge; and lastly (3) the new possibilities opened up as a result of the changes introduced. By a comparision of the initial state of affairs (at the preliminary survey) with the new conditions (water wells sunk, houses improved, farming improvements

(1) Murdock, George P. and others. Guia para la classification de los datos culturales Data. Washington D. C., Social Science Bureau—Pan American Union, 1954.

introduced, associations formed, workshops set up, libraries opened, new and improved attitudes developed in the peasants etc. it was possible to evaluate results.

Bearing in mind the difficulties overcome by the peasants, the time taken and the extent to which the students' recommendations were accepted, after many months, we were able to assess the students' ability and formulate new plans. The knowledge, gained through the initial investigation, of the all-important part played in the life of these people by the family, the school and the community itself, enabled us on the one hand to devise appropriate working methods, and on the other to note the impact of the new acquisitions on these social entities. In this process of evaluation, which necessarily involves periodical measurements, it is important to define clearly the criteria, the system applicable and the appropriate methods, all of which must be based on as complete a knowledge of the communities as possible.

On this foundation, and having regard to the application of the programme during the first two years, we were able to formulate, as a basis for discussion, our first judgment on the criteria that ought to guide our evaluation. This was then summed up in the following nine points :

(1) Has the programme enabled the inhabitants to understand of their environment ?

(2) Has it enabled them to form an accurate idea of their duties and their rights ?

(3) Has it enabled them to play an effective part in the social and economic advancement of the community to which they belong ?

(4) Has it enabled them to acquire the minimum of elementary scientific knowledge which will equip them to make the best use of services of this kind ?

(5) Is the knowledge they have acquired related to the practical problems presented by their environment ? Does this knowledge equip them to deal with those problems ?

(6) Have the activities undertaken contributed to developing their social sense ?

(7) Has the programme benefited all groups in the community, regardless of sex, age or belief ?

(8) Has it stimulated individual and collective effort in the development of the educational projects ?

(9) Have the educational activities resulting from the programme strengthened and developed a sense of the cultural and moral solidarity of mankind ?

However, since we were concerned with an educational experiment, whose results could only be judged in a long time, the greatest difficulty occured when we sought an objective system of measurement. The same difficulty was encountered by the experts of the Division of Community Education in Puerto Rico: "Measures, however, must be found", they declared, "that will give us a scientific rather than a subjective evaluation of our progress over a given time".

This is the task, moreover, that the teachers and students of CREFAL have now set themselves ; the task of discovering experimentally the best method of evaluation for their own educational experiments.

(*Translated from Spanish*).

—*From material supplied by the Educational Clearing House, UNESCO, Paris.*

SOCIAL EDUCATION UNDER THE SECOND FIVE YEAR PLAN

S. C. Dutta.
Associate Secretary, Indian Adult Education Association.

The programme of social education was given an important place in the First Five Year Plan. Nearly 5.02 crores of rupees annually *i.e.* 15.10 crores for the Plan period were earmarked for social education. The First Plan defined social education as a comprehensive programme of community uplift through community action. It included, in addition to literacy, health, recreation and home life of the adults, their economic life and citizenship training. The Plan suggested community approach for developing social education activities. Maximum stress was laid on "self-help" and "self support". In short the basis of social education, in the Plan was the setting up of community centres. This approach would have meant the setting up of one community centre for one village. Availability of resources might have limited the immediate pursuance of this objective, but as it happens, however, no significant steps were taken in this direction. Hence, while considering social education programme under the Second Five Year Plan, we will have to set for ourselves maximum targets possible under the circumstances towards this ultimate goal. Thus, we might perhaps plan to have within the next five years one community centre in a village or a group of villages having a population of 5,000. On this scale nearly 20,000 centres would require to be established. Here again, the problem of finance stares us in the face but the stare could be softened with modifications in our educational system.

A nation in the process of development requires that each facet of its activity is geared to its needs. In the educational field, this would

involve the operation of an educational system as an integrated whole. The schools should not only guide and direct physical, mental, social and emotional growth of boys and girls, but also improve the quality of community life. They should concern themselves with the happiness and welfare of the people, their recreation and amusement, their health and success. The First Five Year Plan stated that the educational institutions should become centres of spreading ideas for improving our social and economic life. Thus, educational institutions should not merely be centres of spreading ideas, but should become positive agents of social progress. It is to this purpose that we should attune our educational system. The attempt to have a national system with fixed text books and examination standards will have to be given up. The schools will have to adjust their programme and procedure to the needs of the pupil and to the cultures of the communities they serve and the curricula rooted in the community culture. The schools will have to see situations within the realities of community living. They must say good-bye to the concept of classes, periods and subjects. The basis of educational programme in the schools will be the mundane but human activities of the community.

This concept of schools becoming centres of community living and community development presupposes teachers properly trained as community workers. The teachers must be provided with many and varied opportunities through pre-service and in-service training, to acquire vital and significant experience about the needs and capacity of children as well as community problems, issues and resources and the broad areas of community living. Thus, instead of finding money to set up community centres, we should re-orientate the entire school system and make schools, centres for serving the needs of the community. If this concept is accepted we will not have to incur much of an extra expenditure on setting up separate community centres. We will have only to spend money on giving the right type of training to the teachers to become community workers or as the First Five Year Plan suggests efficient social education workers.

There are many basic and social education training centres in the country. A little adjustment in their curricula can help these training

centres to serve the new need. Some of the Schools of Social Work and Training Institutes can also adjust their curricula to suit our purpose. A few model training centres should be set up at the Centre by the Government of India in co-operation with the Indian Adult Education Association.

Along with the training of community workers, efforts should be made to train local leaders. For this, leadership training courses should be organised. Vidyapeeths on the pattern of Nanjungud Vidyapeeth should be set up in each of the districts.

The second most important work that we have to do is to rationalise and further improve the work of Social Education in the country. Rationalization is necessary to avoid duplication of effort and overlapping of activities and to remove incongruities in the programmes of different agencies in the field. Improvement in Social Education activities can be brought about if social education workers are provided with a scientific approach in their work. Two essential steps are indicated for this pupose.

Firstly, a properly constituted clearing house requires to be set up. In the first Five Year Plan, the Planning Commission had pointed out the need for coordination of activities and had recognised the role that the Indian Adult Education Association was playing in this direction. If the Association is expected to fulfil this function effectively, it should be assisted to undertake this responsibility on a new scale. Social education spreads over a wide range of activities covering numerous types of agencies involving coordination of the work of these agencies. The Association must be assisted to equip itself suitably to discharge functions of the dimensions that this task imposes.

The second step is to determine norms relating to programme, techniques and organization in social education. Hitherto, many media have been used to put across programmes and many techniques have been employed. Numerous types of agencies—both Governmental and non-Governmental—have been engaged in social education activities. We have, therefore, a fair measure of experience. But we have yet to determine standards which will prove most effective. The criteria for the

measurement of social education activities have still to be laid down. In order, therefore, to evolve an yardstick to assess the impact of social education which would also help agencies formulate better progrmme and suggest the most effective organisational structure, it is necessary to institute a pilot project which would evalute social education activities undertaken under different aegies with different techniques and programmes. This project would cover a representative area in the country.

The First Five Year Plan had advocated the setting up of coordinating councils in urban areas for the development of social education. It would be desirable if this proposal of the First Plan is implemented during the Second Plan period. This would encourage citizens' contribution to the planning and execution of the programme of social education. This may also help in the development of self help and community action rightly emphasised in the First Plan. The services of the Indian Adult Education Association and its affiliated non-official organisations in the States should be made use of in the setting up of such coordination councils.

We should reiterate in the Second Plan, the approach that was suggested in the First Plan. In Section 54 of the First Plan it is stated : "Within broad framework of national priorities the actual programme in a locality should be determined by local needs. Planning at the local level is equally essential if the danger of frittering away our meagre resources in a number of uncoordinated activities is to be avoided. The principles which should govern our approach in this regard may be stated as follows. Our resources should be used in the first instance, as far as possible, for that programme which not only meets some immediately felt-needs of the local community in whose midst the programme is conducted, but also builds up resources for developing the programme with the expanding awareness of the community of its own needs. That is the only way by which, with our limited resources, we can make any impression on the problem. Secondly, the social education approach must permeate all programmes of State aid to people. That is to say that before any programme of State aid is launched the people should be so educated in regard to it that their instinct to help themselves is fully aroused and they are anxious to receive the programme and do their utmost in the

execution of it. Thirdly there should be the closest integration of the various activities conducted in a locality so that the forces of friendship and goodwill released by one activity immediately recognised by the villagers as good or pleasant, can be utilised for winning their cooperation for activities requiring more strenuous effort or the usefulness of which is not so immediately apparent to them. Fourthly, it should be our endeavour to increase the effectiveness of private agencies doing social education work in an area by giving them proper help".

It is thus clear that in any social education programme it should be our endeavour to develop self help and organise activities on the basis of self support or on self financing basis. If that be our objective, it would be much better if the Government, instead of taking up actual field work, leaves it to non-official agencies, co-operative bodies, local recreational organisations and schools to work out these on programmes or the principles of democratic community living.

At the present moment, emphasis is on expansion and field activities. This is as it should be, but due attention should be given to the evaluation of the various activities undertaken in the field of social education. It is necessary therefore to institute various research programmes for evaluating the effectiveness and usefulness of social education activities. The projects should be undertaken by voluntary agencies like the Indian Adult Education Association or the Schools of Social Work and the Teachers Training Institutes with grants from the Centre.

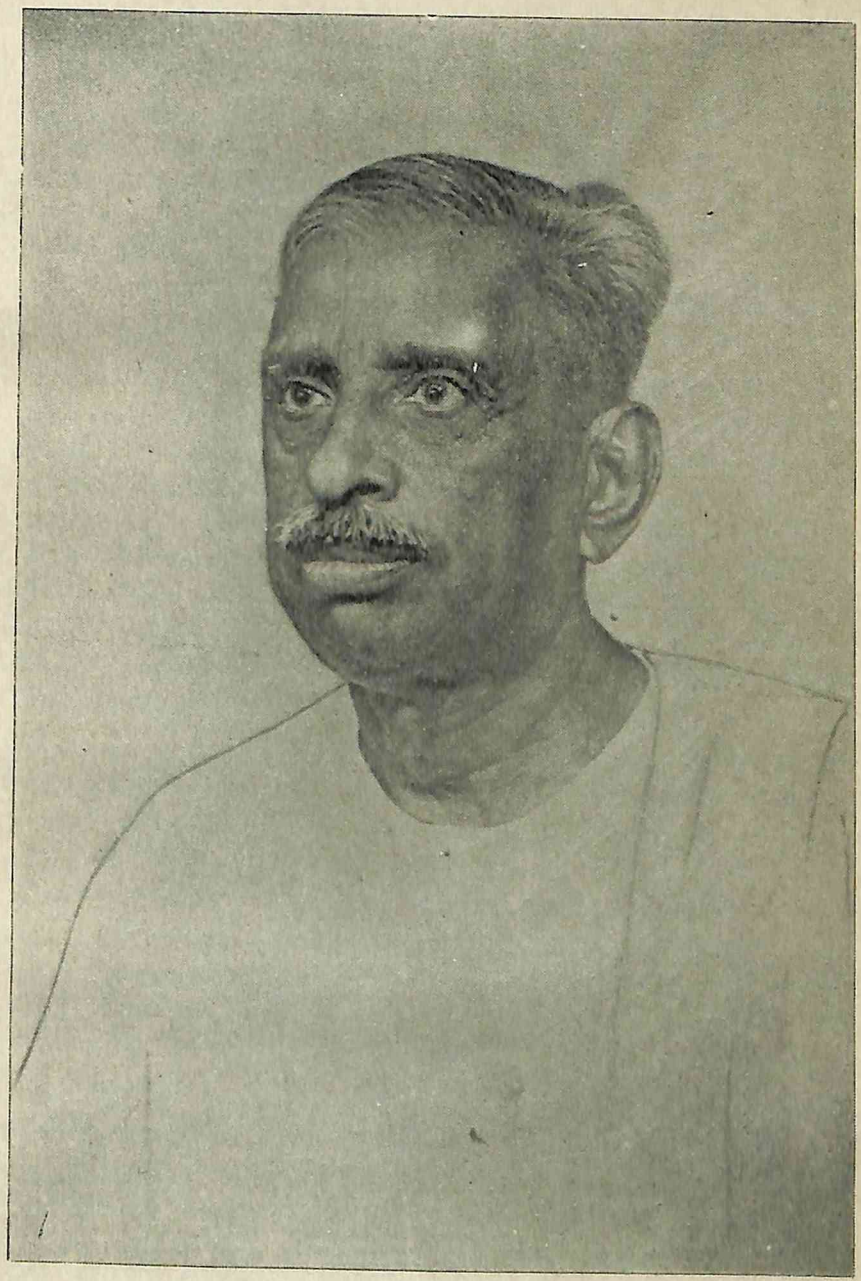
SHRI HARISARVOTTAM RAU

As a vocation, adult education holds little prospect of power, less of fame and none at all of money. Few are the people capable of the sacrifice that it demands; fewer still of withstanding the strain of unremitting labour, often dreary and apparently fruitless, that it involves. It is only a passion for the cause that will sustain devotion to it. And it is this passion, as intense today when he is seventy three as it was when he was twentyfive, that impells Shri Harisarvottam Rau to attend seminars thousands of miles away from his home in Madras; to bear responsibilities of office of more than one adult education institution; to keep late hours at night guiding his younger colleagues; and to undertake, on behalf of the Government, honorary work in the cause of adult education.

It was in 1907, that Shri Rau made his debut as an adult educationist. The year is significant for it explains the origins of his interest in adult education. That year marked an important phase of the nationalist movement. The partition of Bengal, forced on the country by Lord Curzon, had provoked a wave of revolt throughout the country. Shri Harisarvottam Rau, fresh with his degree from Christian College, Madras, felt that the only road to freedom for the country lay through adult education. On his return to Rajahamundry, therefore, he organised the first adult education night school. Appropriately, for follow up reading, he had prescribed for his students, the 'Life of Abraham Lincoln'. Ninety three students—even today he remembers the number—attended the class on the first night. Later that night, the students marched in a procession through the town, singing the Vande Matram song. As this stimulated political consciousness amongst people, the British authorities of the time could not tolerate it. Persecution and prosecution of Sri Rau followed and the school's career was cut short.

Thus, odds were heavy against Shri Rau since the very start. But his faith in adult education as the means for the freedom of his people continued to grow. Each phase of the nationalist movement continually reinforced his belief in the vital role of adult education in politics. But unlike many others who sacrificed education for politics, Shri Rau continued with his mission.

With the advent of freedom Shri Harisarvottam Rau assumed responsibility for organising adult education centres on a scale that was never before possible and subsequently worked the Honorary Organiser of adult education for the then Madras State. The policies of the Government with regard to adult education in the State were greatly influenced by Shri Rau. These policies still continue—not only in Madras State but also in the newly founded Andhra, though he ceased to be the Honorary Organiser.



Shri G. HARISARVOTTAM RAU

What message has this veteran of veterans in adult education to give to his younger colleagues? What hurdles must we, the future generation of adult education workers, cross to make ourselves effective?

Firstly, and basically, educators themselves have to develop faith in what they teach. Shri Rau misses no occasion to stress this to the teachers he meets. "What is the use", he tells them, "if you teach your students the scientific basis of phenomenon, like the eclipse for example, and do not believe in it yourself? I know a number of teachers, who after explaining the planetary movements that cause an eclipse return to their homes and observe rituals based on superstition and myth. If education, especially adult education, has any meaning at all it is found in the impact it should bear on the daily lives of the people and in the improvement that it can bring to their existance. Therefore, if what you teach has no influence in your own life, how do you expect it to influence the lives of others"?

On the problem of techniques in adult education, Sri Rau believes that recreational and cultural programmes are vital and can play an effective role. Shri Rau, however, warns adult education workers against an indiscriminate use of these media. Many of the existing traditional forms may not be suitable to convey ideas appropriate to the modern age, nor values consonant with those that we cherish. Of films, Shri Rau believes that as they were at present they constituted more a hindrance than a help. Most films manifested utterly superficial and pseudo-progressive values and these were not conducive to stimulate worthy sentiments. However, films which reflect the genuine cultural achievements of the people, would be an effective media in adult education.

The organisation of cultural activities, Shri Rau, believes, can be best undertaken by voluntary agencies. He would therefore, like the Government put necessary facilities and resources at the disposal of voluntary agencies for this purpose.

Government officials, Shri Rau thinks, often adopt rigid attitudes in adult education work. If their work is to make any mark at all, he believes that they should shed their "routine-mindedness" and take a more resilient approach in their work. Liberal sympathies alone will help them comprehend the dynamics of adult education work.

Shri Rau has devoted his life primarily to adult education, but his contribution to many other fields of endeavour, especially to Telugu journalism, have been great. He has edited a number of journals and even today is a regular contributor—not only to the Telugu but also to the English press.

Shri Harisarvottam Rau is today the President of the Andhra Desa Library Association with which he has been closely connected since its foundation. As the President of the South Indian Adult Education Association and the Vice President of the Indian Adult Education Association, Shri Rau continues to serve India with a zest and devotion that will stand as an inspiration to the many workers who will follow in the important pathway he has pioneered.

THE PROBLEM OF ADULT EDUCATION IN INDIA

L. Mukherjee,
Secretary, Teachers Training Section, A. I. F. E .A.

The fact that four-fifths of Indian adults are illiterate is a problem that worries not only the educationist, but also the economist, the politician and the sociologist.

An economist finds today that an Indian farmer is unable to produce enough crops in the field; thoughtless deforestation, lack of knowledge of manuring and of the benefits of rotation of crops are affecting soil fertility. Added to this is the uneconmic fragmentation of land which has resulted in poor productivity of Indian land. All these evils, to a large extent, are remediable by education. Verily, it has been mentioned in the draft report of the First Five Year Plan (page 219) "The low level of economic development is itself in a measure, a result of insufficient education". Indian labour is quite cheap, why is not then Indian goods able to compete in the foreign markets as Japanese goods are doing ? Surely there is something at fault with our methods of production. Capital is not a matter of serious concern, for Japanese methods need neither costly machinery nor huge capital, but skilled and intelligent labour. It is the want of education that has kept our labour at the unskilled level. Judged by Western or Japanese standards, our skilled labour is worse than semiskilled. Japan could come to this standard of efficiency only after the foresighted efforts of Count Okabo and Shibushara in the nineteenth century, who rightly felt that industrial improvement was possible only after wiping off illiteracy. If we seriously want to earn dollars in our foreign exchange, let us invest liberally our rupees in education.

Politically, adult franchise has given tremendous power in the hands of those who are not sufficiently well equipped to wield it. The real masters of the Union are the illiterate voters, who constitute eighty percent of the population, but who are not able to sign their names, much less to know about the achievements of the candidates they are voting for, or the creed of the parties they are supposed to represent. Is it not a shame that many voters were carried away, not by the sense of confidence in the candidates or by the political ideologies of the parties, but merely by personal attachment to certain symbols, be it a tree, a pair of bullocks, a cottage, a lamp or a hammer ? Franchise is successful only when voters caste their votes wisely. No doubt, emotion runs high during the election time and mass mind is generally capricious. But is there any limit to the caprice of an illiterate mass mind ? An illiterate voter is simply carried away by slogans, for he has not the means to ascertain facts. Some say that in the last election, our voters did not act as capriciously as it was feared they would. But it must also be noted that was the first experiment when many voters might have been hesitatant even to vote, and when he did vote he exercised every caution which perhaps he would not do when he comes before the polling both for the second time. Let us ensure for the future, and the best way that we may succeed in this is to provide education which alone can temper emotion by rational thought.

Sociologically, adult education is necessary to give anchorage to leisure time activity especially in the urban and industrial areas. The dull monotony of the factory life, where a worker is engaged perhaps all day in mechanical labour calls for diversion.

A century ago perhaps religious discourses would have given solace and diversion to some and it was a sort of education though not exactly literacy. But, for better or for worse, modern man has less value for religion and we can not bring back the religious sentiments to the position they held a century ago. If by reducing religious fervour, we have got rid of our blind superstitions and caste prejudices, we are atleast the losers in one way in being deprived of harmless leisure time diversion. The only way in which we may improve the present state of

things would be by providing opportunities of healthy diversion in many directions, which education alone may give. It would give him wider interest, and after all intellectual work is recreation. But besides this, there is the educational problem, the very success of compulsory education for children from 6—14 as provided under article 45 of our constitution depends on a sense of awarensss of the parents regarding the value of education. This is not posssible unless the parents themselves are educated for attempts at evasion are common when parents themselves are illiterate.

Thus from whichever angle we view the problem, adult education is an immediate necessity. The question may now arise what should be its content. Once upon a time literacy alone was considerd enough. Since 1948, we have shifted our emphasis towards social education, and what to give is all round education, including some knowledge of hygiene, of civics and of social obligations and rights. Perhaps, as Sri Parulekar complained in his presidential address in the Patna Session of All India Adult Education Conference last year, by this approach we are neglecting our literacy programme whose achievement can be objectively assessed and are replacing by a scheme whose results will always be hazy. This, if true, is very unfortunate. We want to impart social education no doubt, but not at the cost of literacy. Our social education scheme should be in addition to the literacy scheme.

In 1944 Dr. Sargent in his scheme stated that perhaps a hundred hours teaching is sufficient to make an adult literate in his own mother tongue. Dr. Laubach, in his book "Towards a Literate World", has stated that an adult does not require as much time as a child to learn letters, for he has already a stock of vocabulary to aid him. Experience has however shown that with 100 hours instruction there is a danger of the student lapsing into illiteracy. To consolidate the gains of learning we need atleast a total of hundred and twenty five hours followed by self education through a library. To this we must add the requirements of social education requiring atleast 75 hours. Perhaps to attract the adults to the courses, we must have a scheme of training in supplementary craft which an adult can persue in his leisure time and through which he can

increase his income. Theory supplemented with demonstrations and with opportunities for practical work would require about 300 hours of adult education work.

Adults can come to school only during their leisure time, some may prefer middays others may prefer evening, a few may like afternoons. Thus the schools should run in three shifts, and not more than two hours at a time may be spared by an adult for the schools. Perhaps they may not need weekly holidays, but fortnightly ones (ekadsi or parewan) besides holidays on important festivals. The suitable time table for an adult school would perhaps be as follows :—

Craft : 3 double periods in a fortnight and 3 single ones, total 9.

Social education : 7 single periods in a fortnight on alternate days.

Language : 11 single periods (Except the three days in which Craft takes a double period.

An extra period left is to be used for adjustment of holidays that may affect the study of a particular subject. The duration of each period is a full hour.

Given education on this basis, it is expected that an adult will be made literate within six months and will remain a literate person all through, provided we offer library facilities to maintain his literacy.

The classes in adult schools may be bigger than those provided for infants, and yet not so big as to make individual attention impossible. Probably 35 students in a class is an optimum number.

Who should teach adults is the next question ? One suggestion has been made that perhaps primary teachers with an extra allowance may do this job. This is open to two objections. Firstly primary teachers may teach adult only in their spare time from their main vocation, which is primary education of children. This means that they are mostly available for night classes. Now all adults may not be available for night classes, a number will be available during day time, especially during mid-days, this includes, shopkeepers, farmers of some categories, domestic servants and factory workers who work in night shifts. Secondly, the type of education and the method of approach to the adults is completely

different from that towards the children and it is feard that a primary school master may make a bad job, if he tries to use the same method in the adult school as he uses in primary schools.

Likewise employment of school or college student in their spare time may at best serve to supplement the work somewhere but will not solve the problem. In the first place a student will not have the patience to do this work for a long time, and in the second place, his free period when he can teach may not coincide with an adult's free period which he is willing to devote in order to learn. And thirdly, there will be no continuity of methods as batches of instructors would change.

Thus we come to the conclusion that though voluntary spare time labour donated by students or others may be of help, yet for main planning, we must rely on special whole time teachers especially trained to teach the adults, for in the long run they will be most dependable. We have to take into account the fact that our plan, if successful, will wipe away illiteracy of adults within a number of years, and then such teachers will remain unemployed, at the same time the demands for use of more library facilities would increase as more and more adults receive their education. Perhaps we may solve both these problems by making, the teacher himself the librarian and giving him besides other training some training in librarianship. Our scheme in such a case will work as follows :—

A correct census of illiterate adults between the ages of 15 to 45 should be taken (adults older than 45 may be left out, for their span of useful life is after all limited), and that be divided into suitable units 2100 to be given in charge of an education centre. This would mean a few contiguous villages. In thickly populated urban units, multi-teacher adult education centres may be opened. In each centre there will be teacher especially trained with adult education techniques who should devote 6 hours work. For the first half of the first year, he should teach 105 adults in 3 shifts of 2 hours each. For the second half, he should teach 70 adults in two shifts and should be available for reading room and library work for 2 hours to serve the neo-literates. He will thus teach 175 adults in the first year.

From Second to Ninth year, he will teach two batches each year and devote two hours in library providing reading room facilities. In these eight years he will teach 140 per year, 1120 in all. In the tenth year during the first half he will teach 70 adults but in the second half he will teach only for 2 hours and provide reading room facilities for 4 hours. Thus this year he will teach 105. By that time 1400 neo-literates will demand greater library facilities and therefore from 11th to 20th year only 2 hours instruction will be provided, *i.e.* 35 in each batch or 70 per year, 4 hours library facilities. After 20 years, there will be no need for instruction and the library would be working six hours a day to serve the neo-literates.

How much should this scheme cost is a like question which we much decide. There are about 9 crore male adults between the ages 15 to 45, while the female illiterate adults of this age group would number some 10 crores. But inspite of our best intentions, we may not be able to offer the opportunity to female adults except in some of the enlightened rural areas in the South India, and in some of the urban areas in both North and South. The reason is the want of suitable lady teachers who can take charge of female adult education centres.

We have, therefore, to consider for the present only the male adult education centres, and only for such female education centres for which lady teachers may be available. The total may come to some thing like 13 crores in place of 19 crores. Leaving about 40 lakhs to be run by voluntary and philanthropic agencies (our present agencies cater even for a smaller number), we are faced with the problem of providing education to some 12 crore and 60 lakhs adults to be trained in sixty thousand adult education centres. The estimated expenditure of each centre is likely to be some Rs. 1400 per year calculated as follows :

Salary of teacher cum librarian Rs. 70/- per month *i.e.* Rs. 840/- (This is calculated on a scale Rs. 50-4-90, average Rs. 70 p.m. at $6\frac{1}{4}$ per cent Rs. 52/8/-. Books for the library Rs. 180/- Magazines Rs. 175, Oil (night lamps) and repairs Rs. 52/8/-. Text books for adults average Rs. 50 (Including craft materials slides). Rent for school building at an average of Rs. 150 per year, more in town and less in vilages. Total

Rupees 1400 per year approximately. This means Rs. 8 crore and 40 lakhs per annum. Besides this, some assistance is to be given to voluntary agencies by way of books and equipments, calculating even half a rupee per adult, it comes to 20 lakhs. Propaganda and organising machinery would cost atleast 40 lakhs.

Our net budget would thus come to rupees nine crores per annum with which we shall be able to wipe of illiteracy among male adults within twenty years, and reduce illiteracy among females to that extent as may make it possible for us to tackle that problem more efficiently after two decades. If we want a period shorter than two decades our expenditure would increase proportionately.

I pass on the suggestion to those who are in a position to deliver the goods. We have uselessly wasted eight precious years after freedom; let us plan realistically and execute them earnestly.

RURAL WOMEN'S UPLIFT—the Role of the Bharatiya Grameen Mahila Sangh

Krishnabai Nimbkar,
Honorary Secretary, Bharatiya Grameen Mahila Sangh

All the world over, there is an awakening of the new age and an awareness of its urgencies. This age, with its scientific advancement, bears promise of a high degree of material prosperity. Though its full impact is confined only to a certain section of the world's population, its technological developments are tending to act as a great lever, turning the sods of this earth in distant and less advanced regions.

In the West, of the social consequences resulting from these developments, the emergence of rural women as full and equal members of the community is significant. No longer isolated from the main stream of social and civic life of the community and shed of their age-long inhibitions, they share today responsibilities equal to the other sections of the population. A manifestation of this advancement is that they have today an international organisation—the Associated Countrywomen of the World, founded forty years ago, which affords them a forum to voice their aspirations. The ACWW, which has now consultative status with the UN, also serves as an agency to influence policies of the Governments to meet the needs of rural women.

The rural women of Asia and Africa, however, have yet to come to their own. Because of the stagnancy of the societies of these regions, they continue to bear unjust burdens which these societies have, of tradition, imposed on them. Thanks to centuries of foreign rule, no technological advancement was possible in the nations of these continents. Consequently the life of the rural women in these countries is unenviable. It is a long uninterrupted routine of ceaseless toil and drudgery, of poverty

and ill-health. Shorn of respite for cultural, aesthetic or recreational pursuits, they live aimless lives, without either exuberance or joy. But, the rural woman does not cease to constitute the propelling factor in the dynamics of the programme of National Development. Because her place in the family is such, she can always influence attitudes, habits and ideals and can stimulate the family either to make progress or keep it eternally moving in the age of old ruts. Freedom and a sovereign existance which the Asian and some of the African nations now enjoy, should however make the Governments of these countries alert to the needs of their rural women for a better life.

In India during the past few years, several agencies have been engaged in promoting rural women's welfare. Some of these have been concerned with problems of their social service needs, others with problems of their education and uplift. The Kasturba Trust Organisation is attempting to pioneer a fundamental type of work among rural women. The Extension Directorate of the Ministry of Food and Agriculture with its Home Science wing, the Central Social Welfare Board through its Welfare Extension Projects, the Community Projects Administration through their Social Education programmes, all aim to cover one aspect or the other of the programmes for rural women's uplift. The variety of organisations engaged in this task, and the diverse ways through which they are conducting their activities, are in themselves indications of the complexity of the problem. While such a diversity of activity is certainly welcome, for they help to arrive at the most suitable methods of work, care, nonetheless, needs to be taken that there is no duplication or an incongruous overlapping of effort. Our resources are limited and there should, therefore, be a planned method of work so as to avoid wasteful expenditure of money or energy. Mere multiplication can never be a substitute for effectiveness. Furthermore, there are problems common to all these organisations which need to be solved and can be solved only through a co-ordinated endeavour.

It was with the background of such ideas, that in April, 1955 a few representative women came together to discuss rural women's problems on the occasion of the First National Convention of Rural Women, convened by the courtesy of the Ministry of Food and Agriculture.

At this convention, deliberations centred on how the various field activities undertaken by the several agencies could be intensified and stepped up so that the activity of each organisation makes itself felt more intimately on the rural women. The convention also considered the question of galvanising rural women, into an organisation which could act as a forum for them, and for workers among them, to formulate and vocalise their aspirations and help to convey them to the various rural welfare agencies currently engaged in field work among rural women. Thus, it was that the Bharatiya Grameen Mahila Sangh came to be founded. This organisation, it was felt, could serve to emphasise rural women's problems in relation to planning, and assist in the implementation of those plans by obtaining popular sanctions for them.

As was pointed out earlier, the various organisations engaged in the work of rural women's uplift had each a different perspective. While, for instance, the Central Social Welfare Board's attempt is to provide welfare services to rural women through their Welfare Extension Projects, that of the Extension Directorate is to carry education in Home Science to the rural women through extension methods. The Kasturba Trust, earlier in the field, has been attempting to build its works along certain specific lines linked to concepts of Sarvodaya and the Gandhian ideas of village reconstruction. The Community Projects Administration through Social Education programmes is attempting to pave this way for community development. The activities of each of these organisations, thus have in them elements which complement those of the others. But because a fundamental definition of developmental work among women is yet to be arrived at which would provide each agency a focus of its own specialised functions, several of these organisations have adopted similar programmes which often overlap. Therefore, what needs to be done is to create conditions for coordinating the activities of these various organisations at the field level. The village women, thus would have at their disposal the benefit the different specialised services of all these organisations, without each agency vying with the other in similar or over-lapping fields and limiting the extent of services which each could render.

As would happen with any pioneering attempt, the work of the various organisations has first to find acceptance among rural women.

One way of securing this is through the stimulation of urges among village women which would induce in them a demand for the services of these various agencies. The Bharatiya Grameen Mahila Sangh will undertake the role of fulfilling the task of stimulating these urges. For this purpose organisations of women at the village level will need to be created—who would be trained to assume leadership among themselves—and through them to seek the services of the appropriate agencies to have their problems solved. In this manner, reservoirs of responses would have been created in the villages which would serve the various rural work agencies with the sinews for their work. This involves the launching of a rural women's movement which through various activities, would help the rural woman to enrich her personality and help her to emerge out of her shell.

Another role which the Bharatiya Grameen Mahila Sangh seeks to fulfil is to serve as a source of expertise guidance to field workers. The Sangh by establishing contacts with all agencies in the field, will have at its disposal data concerning the work of the respective agencies. As time goes on, this data pooled at one central place would provide the accumulated experience of all the agencies in the field. But in order to do this effectively, the Sangh will have to undertake pilot projects to define the concept of developmental work among rural women ; determine the details of programmes of such work ; discover norms for the proper equipment of workers ; explore ways and means of recruitment of personnel, and find out effective techniques of work and modes of approach to rural women.

To formulate its own pattern of work along the above lines, the Bharatiya Grameen Mahila Sangh is considering as a beginning the undertaking of an experimental project in some villages in the Poona District. The field work in this project is based on assisting village women to meet some of their felt needs through facilities offered by the Government or voluntary agencies. A study of the problems of the day to day burdens under which the rural women carry out their daily tasks will be undertaken in this experimental project and the Sangh will offer to organise simple solutions. The Sangh will also intercede with the appropriate authorities on behalf of the village women wherever and whenever necessary. Around this primary activity will be built up the local Grameen Mahila

Samaj which will thereafter seek to retain continutity of such work. The primary responsibility of the Sangh after this would be to help the rural women through their samajas to maintain the dynamic character of developmental work. Initially, the Sangh proposes to utilise the services of the women personnel either of the Government or any voluntary agency functioning in the field. But the fundamental principle on which the Sangh will base its work is that rural women should themselves become agencies for their own uplift.

In the course of the experimental project, the Sangh will organise the establishment of working women's hostels, firstly in the district headquarters and later at the taluka level. These hostels will remove one of the major problems faced by women workers in rural areas and serve to facilitate their recruitment. At the same time, they would be models of rural homes and will serve for demonstration centres.

It is obvious that the role of co-ordination which involves the activities of all organisations in the field is such as can be undertaken only by an agency like the Bharatiya Grameen Mahila Sangh. The Sangh will plan for rural women's welfare through a process of co-ordination of activities of all agencies; through a process of education by stimulating public participation in developmental activities. An organisation with a perspective such as this can function only the context of the State activity for development. Hence had there been no planning for development, based especially on the premise of development through self-effort, there would have been no scope for the Bharatiya Grameen Mahila Sangh to undertake work of this nature. The Government's plans for community development postulate public participation as an integral of feature of planning. The Bharatiya Grameen Mahila Sangh hopes to provide the organisational support from the public and popular levels for this purpose.

India – and the other nations of Asia and Africa—are in the process of developmental activity stimulated by positive and active State efforts. The measure of success of such activities is the extent of their impact on rural homes. And only by awakening rural women to the great changes in technology that are aimed to be introduced in the rural areas can it be ensured that the rural women acquire awareness of the possibilities for a better and more purposeful life that developmental activities hold for them.

THE SIXTH NATIONAL SEMINAR—
Some Impressions

T. D. Waknis,
Curator of Libraries, Bombay State.

The Sixth National Seminar, organised by the Indian Adult Education Association between September 25 and October 5, had for its theme the role of Libraries in Social Education. About a hundred delegates representing, in more or less equal proportion, libraries and social education organisations from various States attended it. This was probably the first occasion on which librarians were called upon to participate in discussing problems of Social Education. The libraries were recognised in the past as constituting not only one of the foremost agencies of social education but as the indispensable auxiliaries of all groups formed for promoting social education. The recognition was however more in words than in practice. One of the reasons for the recognition being verbal rather than practical was that the libraries themselves were in a bad way financially and administratively. They did not have enough books and reading materials and did not have the right librarians who could convert a collection of books into a library, and thus substantiate the Carlylean dictum that the true university these days is a collection of books. The seminar provided an excellent forum for discussing the ways and means by which the libraries would be able to realise their potential.

II

The Working Paper of the Seminar was prepared by Shri Sohan Singh, the Assistant Educational Adviser for Social Education in the Union Ministry of Education. Shri Sohan Singh is a librarian by training and experience. He had been in charge of an important library

at Lahore, and has published books and pamphlets on diverse aspects of librarianship. With this background and with the position he held currently, it was not surprising that his paper touched all problems that were arresting the growth of public libraries, and preventing them from being useful handmaid to social education.

The whole Seminar was a Seminar on Libraries rather than on Social Education. Social Education provided the backdrop against which problems of library administration and organisation were discussed with a fulness not found in the library conferences of the Indian Library Association itself. In fact some delegates wondered why this was not sponsored by that body and the Director, Shri Sohan Singh playfully remarked that it had been hibernating and would frisk and gambol with the advent of spring!

Before succumbing to the spirit of playfulness it will be well to stress the serious aspects of the Siminar. It is unnecessary to recapitulate the deliberations of the Seminar on the six topics treated in the Working Paper and only those points are selected here which seem to have an immediate practical effect.

III

Three factors were primarily responsible for the stalemate in library development. The foremost of these was the inadequacy of funds. With the Union Ministry of Education ready to help State Governments to the extent of 66 per cent for capital expenditure and 50 per cent for current expenditure, the State Governments should be in a position to give a needed impetus to the establishment and growth of libraries and library systems. What was needed was the proper lead. The Seminar has given it in the form of a recommendation to State Governments. They should put mandatory library law on their statute books as early as possible during the currency of the Second Five-Year Plan. This law should either enable the authorities of local self Government to levy a special library rate or provide, from the general budgets generous appropriations for the development of library services in their jurisdiction. The Seminar has bypassed the existing subscription libraries, which will receive grants and recognition if only they agree to

fall in with the public libraries. The proviso is euphemistic. In plain words it means nothing more and nothing less than a complete merger with the local public library. Bombay's experience of helping subscription libraries making them function as public libraries so far as use of library materials on library premises was concerned has not been on the whole very satisfactory. If anything, it has tended to entrench more strongly the position of paying members in contrast to the non-payers whose admission to the library is to all intents and purposes on the sufference of the paying members.

Another feature of the law suggested is that it envisages the service of village areas by means of travelling libraries based on either district or taluka or block library or on both. With an adequate and assured financial support the library can have an appropriate building and equipment.

The second factor is the dearth of suitable material, and suitable bibliographies. The Seminar has recommended that Library Associations and Governments should encourage the production of both good books and good bibliographies. Encouragement of quantity of production, it is emphasized, should not be at the expense of quality both physical and intellectual. 'Raise' and 'spread' should be the watch words. Even the illiterates should be encouraged to make use of libraries by including in the library's stock-in-trade such materials as pictures, maps, films, records, and funds permitting, readers' advisers. The Seminar emphasized that it would be anachronistic to presume that libraries were merely collections of books. They must be presumed te be collections of all learning materials. As one librarian put it picturesquely the library as giving a permanent abode to knowledge, functions like the *Paramatma* (the pervasive soul) in which are merged ultimately the *Jeevatmas* (individual souls) which have their brief existence on the air, on the screen or on the pages of a journal.

The third factor is the dearth of staff who can enliven the library deadstock of books, magazines etc. by bringing out their full contents in their catalogues and display in shelves. For ensuring this, the Seminar recommended that provision for the training of librarians should be planned on a generous scale and that the position of the trained personnel

should be assured by law which should insist that none other than trained people would be appointed to librarians' posts at all levels.

In its recommendation on the relationship between Social Education and libraries, the Seminar has stated that these should be coordinate agencies in the Department of Education. One thought seems to be implicit in this enunciation that both the agencies, on the threshold of expanding activities, may be allowed to grow rather than get stifled under the firmly established personnel of formal education. Social Education and libraries flourish best under conditions of freedom to the pupils to choose their subjects and the duration and intensity of their studies, which, in formal schooling, are bound by curricula and times-schedules.

IV

The Seminar was held opportunely and the organisers deserve the fullest marks on their timing. It just proceded the UNESCO Seminar at Delhi which started on the 6th October. The Indian Seminar served as a sort of rehearsal for the—International Seminar. For the Indian Librarians it was helpful for giving a first hand knowledge of the working conditions of libraries existing in many Indian States, whether as a result of library law or private enterprise or executive directive. The Indian Adult Education Association also earned the gratitude of many delegates to the Indian Seminar who, because of their presence in Delhi, and the freshening of library experience in the National Seminar were deputed as observers of the UNESCO Seminar.

V

Chiragh Delhi was about seven miles away from New Delhi. Transport facilities were limited and there was no telephone or telegraphic communication. Most of the delegates, therefore, preferred to stay in camp but there were incorrigible addicts of city life who preferred to make the tedious bus journey, to and fro, every day.

The atmosphere in the camp itself was lively and life was at a constant high pitch of activity. There was no hour of the day and night when some group was not either discussing a topic or drafting a report or getting it typed. Every day a topic was given for discussion and all groups handed in their reports in the evening to the office. The steering

committee met at night and produced a consolidated report of the Seminar on the topic. This was immediately cyclostyled in the office and discussed in the plenary session next morning. The office was bringing out a daily bulletin giving the programme of the day, an account of previous day's proceedings, announcements and the condensation of a paper or two submitted to the Seminar by the delegates.

The Director of the Seminar, Shri Sohan Singh who presided at the plennary session and the steering committee meetings showed a broad-minded sympathy for all viewpoints as also a sharp eye for seizing the largest measure of agreement in the group and putting it in felicitous phrases to the satisfactions of all. His report of the Seminar is an index of his tact.

The gender of the library profession is said to be feminine in the West. Among the Seminar delegates there were no lady librarians. The few charmers who were there were associated with social education and as the tempo of library discussion increased there was a noticeable thinning of their attendance. On a musical evening when every one sang or recited or play acted for a few minutes one of the fair sex apologised for her frequent absence and lamented the low representation of her sex. It is hoped that as she did not sing nor recite she was not playacting either and was as serious as her audience who took her at her word. There were many poets among the Social Education workers. Shri Dwarka Prasad Maheshwari was in the lead. One of them was inspired to compose a poem on the Seminar itself and being set to popular tunes of film songs it sent the delegates in roars of laughter when the author recited it. The editor may publish it in one of his feuileton columns. The publicity will serve two purposes, it will encourage the spread of the national language and immortalize our Seminar.

PRODUCTION OF LITERATURE FOR ADULTS

P. D. SHUKLA,

Deputy Educational Advisor, Government of India.

Recent Experience :

The Indian Ministry of Education's programme for the provision of literature for adults began in 1950 with the production of small 16-page pamphlets. Efforts were concentrated on presenting intrinsically interesting material in a simple style resembling as closely as possible the spoken language of the people in the Northern regions. This in itself was a difficult task, since the "spoken vocabulary" of the people defied definition. Again in addition to topics of "intrinsic interest", topics which "ought to be of interest to adults", were treated, and so far there had been no occasion to regret this.

Each pamphlet in the series has been printed in an edition of 10,000 copies and distributed free to State Governments in fixed number. The State Governments in their turn distribute it free to social education centres, school libraries and other libraries.

In the beginning, a system of evaluating the pamphlets was devised, but it presupposed a degree of statistical reliability in the directors of the social education centres, libraries etc. which has not always been justified by experience. Nevertheless, we are not entirely in the dark as to the reception with which the pamphlets have met. In the *melas*, where pamphlets have been displayed, they have been welcomed by rural literates; certain State Governments have demonstrated their interest by translating some of the pamphlets into regional languages. But a convincing justification of the government's programme of literature for neo-literates has also come from an unexpected quarter ; whereas no publisher dared think

of bringing out such literature in 1950, many of them have now over-come their prejudice and have produced quite good literature of this type.

An attempt has also been made to grade some of the later pamphlets. On the subject of the country's Five Year Plan, these pamphlets have been brought out in three grades. In regard to design and illustrations, too, the latter pamphlets are a great improvement on the earlier ones.

So far 1,710,000 pamphlets have been brought out on 171 different subjects classified into the following series :

First Step	30,000	copies
Folk literature	100,000	,,
Plays	80,000	,,
Agriculture & Allied Subjects	240,000	,,
Occupations	100,000	,,
Health and Hygiene	160,000	,,
Introduction to Famous Books	160,000	,,
Famous Poets	70,000	,,
Famous Prose Writers	50,000	,,
Biographies	160,000	,,
General Knowledge	60,000	,,
Geography	60,000	,,
Civics	130,000	,,
Sports	40,000	,,
History	40,000	,,
Five-Year Plan	110,000	,,
Social Evils	120,000	,,
	1,710,000	,,

In 1953, the Ford Foundation came forward with an offer of financial assistance to the Government of India for running four Literacy Workshops to train authors to write literature for neo-literates. By this time publishers had begun to venture into the field but, while the standard of their products was satisfactory, the style and vocabulary were not suitable. The offer was, therefore, welcomed as an opportunity to give

the necessary training and orientation to writers of literature for the masses. Accordingly, four workshops were planned for the four regions of the country. The first workshop at Alipur, near Delhi, set the pattern for the other three.

Each workshop lasted a month and admitted about 25 trianees who, as far as possible, were writers of promise in their own language. All the workshops were fortunate in finding experienced and competent directors. The programme was divided into three stages of roughly equal duration. In the first stage, the trainees were instructed in the attitudes and skills necessary for writing for neo-literates. In the second phase the trainees wrote their own pieces, sometimes singly and sometimes co-operatively in groups. In the third phase their manuscripts were tried out on rural neo-literates.

As a by-product, the workshops supplied good reading materials for neo-literates, some of which has already been published. The publicity which the workshops received also caused writers other than those directly involved in the workshops to realise the necessity of considering their potential audience so as to ensure that audience's attention. The last workshop finished its work in March, 1954. While they did good work, their number was rather small for a country as large and as linguistically varied as India. It has, therefore, been decided tc have more workshops of the type, and to spread the programme over some years.

The literary workshops helped to make plainer the weakness inherent in a programme of producing literature for neo-literates which lacks research into vocabulary. Accordingly, early in 1954, a pilot project for conducting research into the oral vocabulary of the people in the Delhi area was set up at the Central Institute of Education, Delhi, under the guidance of the Principal of the Institute. The staff went into the villages, mixed with the people in their homes and places of work, worship and recreation and, unobtrusively and almost unknown to the adults, noted their vocabulary and analysed and graded it. Sometimes friendly adults were invited to the office and engaged in conversations which were recorded on tape. Thus, for a year the staff of the project collected a rich harvest of words, proverbs, folk tales and other forms of

"oral literature" and subjected it to scientific study. During one year nearly half a million words have been involved and graded vocabularies of 250, 500 and 2,000 words are now almost complete.

Looking to the future

The first phase of the project is over and, while it has yielded rich material, it has to be pushed to its logical conclusion. The project has, therefore, entered its second phase, namely, the utilization of the graded vocabulary to produce a few model books for adults who are in the early stages of literacy. The model books will be confined to the first three grades, starting with the primers, and will cover the major subjects of health, civics, etc.

At the same time, steps are under way to multiply such vocabulary research units in the States. The State Governments in the country have been offered financial help to the extent of half the cost on such units of which four are expected to start work this year.

Along with their programme of producing pamphlets, the Ministry of Education has also planned a programme of preparing material for those who though not highly literate still desire reasonably substantial reading. This programme is twofold. Firstly, an Encyclopaedia is being prepared to provide continuous and pleasant reading for adults who may have reached the higher elementary grades. This work will give the adults a glimpse of all the richness and variety in the universe in general and man's world in particular.

Secondly, a series of self-contained easy-to-read and generously illustrated books of about 250 pages each have been planned for adults of a similar literacy level. Books on Indian and world history and the story of life are already under negotiation.

The projects described above, except the projected one-language literary workshops and vocabulary research uuits for the States, are under the control of the Ministry of Education and are confined to Hindi, the national language of India. They have taken nearly five years to develop, but much has been achieved in that time. In the first place, the projects have started and bid fair to transform the face of the ancient

land. Secondly, a realisation has spread that a new type of literature is needed for the awakened people. Thirdly, while the people needed litrature and the publishers and writers needed readers, there was hitherto no catalyst to bring the two together; and in this regard, the Government of India has formulated two schemes to encourage the productian of litrature for the neo-literates, that is to say literature for the masses.

Under the first of these schemes, the ministry of Education announced that it would give prizes for outstanding books for neo-literates *in all the regional languages of the country.* The books may be on any subject of interest to adults, but the treatment of the subject should be informative, illuminating and elevating. A book for neo-literates was defined as one written in a simple style and printed in a readable type (mostly 16 point), and not exceeding about 45 pages in length. Thirty-five prizes of Rs. 500/- each were offered for 1954. Out of the thirty-five prize-winning books, the authors of the top five books were awarded additional prizes of Rs. 500/- each. One thousand copies of each of the prize-winning books will be purchased for use in the Community Projects in the particular language area. The top five books will be translated into every one of the other regional languages and 1000 copies purchased in each language for similar use in the Community Projects. In addition to the prize-winning books, certain other books were " approved " and 1000 copies of each such " approved books " were likewise purchased.

The announcement came as a breath of fresh air to writers and publishers. The Ministry was flooded with published works and manuscripts, varying widely in suitability and quality. It was hard work for the small staff working the scheme and the army of reviewers in all languages who had to meet a dead line so that prizes might be announced on 2 October, the anniversary of Mahatma Gandhi's birth. But looking back on it, all of us see that the task was worth all that and more, and that there should be more of such schemes which can reverse Gresham's Law in the domain of literature. The scheme has therefore been announced afresh for 1955 and is likely to become an annual event.

The other scheme has been designed to interest the State Governments in producing or sponsoring literature for neo-literates. The Central

Ministry of Education has offered to share with the State Governments on an equal basis their cost on approved schemes of this type. If, for instance, the State Governments give away the books free to libraries etc. the Government of India will pay half the cost on the production of such books and if the State Governments sell them at half the cost price, the Government of India will pay them half of the uncovered part of the cost.

It is intended to keep this scheme as flexible as possible. Thus a State Government may produce a manuscript by utilising the services of its own employees or may induce authors to write for it by offering them prizes. However that may be, when a State Government sends in its proposals under this scheme, every effort is made to see that the book is produced better than a publisher with no inducement in sight except a problematical group of readers could manage. Many State Governments are now taking advantage of the scheme, and though it has not been a sensational success, like the first scheme described above, it might have a fairly deep and long range effect if it induces State Governments to set up permanent bodies for promoting literature in their regional languages—literature for adults as well as litrature for children, for this scheme provides for both.

Our programme for the "Production of Literature for Adults" has thus been expanding and growing almost every day. It started from a small project to bring out model booklets for neo-literates in Hindi and in the beginning they were anything but model; it has now developed into an effort to supply literature for the masses. And the effort is supported by ancillary institutions for research in vocabulary, training of authors and distribution of literature in towns and villages and hamlets. There remains, of course, a long, long way to go. The vision of "literature for the masses" is there, but we realize that the present schemes are not bold enough to do justice to the vision. Our schemes for the production of literature must find fulfilment in an organisation which will take up the task of publishing and purveying books for the 360 millions of India. Even that is now on the horizon in the shape of a National Book Trust of India.

—From material supplied by the Educational Clearing House, UNESCO, Paris.

SEMINAR ON CASTEISM AND REMOVAL OF UNTOUCHABILITY—A Review

Meher C. Nanavatty,
Director of Field Work, Delhi School of Social Work.

The Indian Conference of Social Work deserves appreciation for taking initative in organising a seminar on the social problem of Casteism and Untouchability. It is for the first time that the social problem so vital to the life of the Nation was deliberated upon objectively in a non-partisan spirit. The shift from a Conference to a Seminar as a medium of deliberation is a welcome change. It is hoped that the experience gained at the Seminar held from September 26 to October 2nd 1955 at Delhi will encourage the organisers to continue the practice of holding annual seminars on vital social problems affecting the life of the people.

The Seminar was attended by forty-one delegates representing wide range of experience. Acharya Kakasaheb Kalekar, Sri L. M. Shrikant, Shri P. Mazumdar, Shri P. G. Shah, Dr. M. N. Srinivas, Dr. Iravati Karve, Shri Sankar Saran, Dr. P. Prabhu submitted papers on various aspects of Casteism and Untouchability. The seminar was addressed by Dr. S. Radhakrishnan, Shri Jagjivan Ram, and Dr. V. K. R. V. Rao. Various organisations such as the Harijan Sevak Sangh, the Ramakrishna Mission, the different Schools of Social Work, the Servants of India Society, Bharat Dal and Sevak Sangh and various Government Departments dealing with the problem of Backward and Scheduled castes gave their co-operation in making the Seminar a success.

Prof. A. R. Wadia, Head of the Tata Institute of Social Sciences, and Director of the Seminar, drafted a working paper for the Seminar which was circulated among delegates in advance. The paper, after giving the origin of Caste as a social institution, discussed the general

working of the orthodox caste system and the origin of untouchability. It further dicussed the moral, ethical, religious, economic and social aspects of Caste. Discussing the problem of Untouchability it said, "most unfortunate part of the caste system has been the untouchability and unapproachability of the large masses of Hindu. The problem of untouchables has become not only a religious question but also a political question. While in public dicussion, the Government, consisting of a party pledged to carry out the policies of Gandhiji, is anxious to remove untouchability and has recently even declared it an offence against law, the fact remains that in actual practice untouchability is still there, absolutely in villages and considerably modified in large cities. It exists because it is rooted in the caste system as its appendix and therefore any study of untouchability raises ultimately issues of casteism. As such the present seminar is faced with the primary problem of tackling casteism as a preliminary to doing away with untouchability." The paper enumerated various problems such as the undesirability of the continuance of caste, disappearance of casteism, the effect of caste system on the democratic set up of the government, acceptance of Harijans as equal members in the society and the religious, educational and social measures required to remove casteism and untouchability.

Due to ill-health Prof A R. Wadia could not attend the Seminar and guide its deliberations. Dr. M. N. Shrinivas, Head of Sociology Department, Baroda University, was requested to shoulder the responsibility of guiding the seminar. Shri P. Mazumdar acted as the Dy. Director and Dr. S. P. Desai as the General Secretary. The burden of making the necessary ground work for the Seminar and maintaining publicity and public relations was shouldered by Mr. B. Chatterji and Mrs. Shirin Patel, whereas the general arrangements for comfort and food for the delegates was made by the Delhi School of Social Work and the Delhi Branch of the Conference.

The Seminar had an auspicious start in Dr. S. Radhakrishnan's inspiring inaugural address. He said that religion gave broad universal principles which lasted for ages whereas social institutions arose out of the context of changing social conditions. We have therefore to make a real

distinction between religious ideals and the social forms in which we sometimes try to embody these very ideals. Religion is a critique of social order and is not committed to any particular order as such. He defined "Dharma" as that which holds society together—that which makes for cohesion and integration. Whatever disintegrates society, breaks people away from one another, is "Adharma". Judged by this test, the institution of Untouchability must be regarded as something diametrically opposed to "Dharma." He further emphasised the fact that Untouchability had no sanction in the Vedas. Concluding his address, he stated "it is the cause of Man which is at stake. This Seminar must fight, suffer and vindicate this cause of Man. That is the only proper solution for a country which has adopted great ideals rigorously but has not practised those ideals with any effect. If we have to bring about a bridge, so to say, between theory and action, a great deal of effort and determination on a nation wide scale is essential."

The deliberation of the Seminar was raised to a high pitch by the challenging lecture, delivered at the plenary session on the second day, by Shri Jagjivan Ram, Communication Minister, Government of India. Tracing in detail the history of the Casteism and Untouchability and the suffering meted out to the untouchables, he said that after the political revolution, the country needs economic reorganisation and cultural renaissance. Placing the responsibility on the Caste Hindus to create the necessary social, economic and political conditions of equal opportunities for all so as not to necessitate the Harijans to ask for safe-guards, he said, "There is no justification, just because the backward communities demand safe-guards and reservations, for the Caste Hindus to feel that national solidarty would be endangered and for them to assume the role of benevolent guardians who must determine how their ward must grow and develop. Safeguards and reservations for all those who are socially, educationally and culturally backward are not in-consistent with domocratic principles in the peculiar context of our country." The content of the paper was a challenge to the very deliberation of the seminar. It could not be helped noting here the bitterness with which Shri Jagjivan Ram answered various questions on safe-guards. If the suffering of the

Harijans resulting from the practice of untouchability by the society requires any proof, the bitterness in the speech of Shri Jagjivan Ram was enough to bring realisation to the delegates. This challenge made by Shri Jagjivan Ram continued to strain the minds of the delegates throughout the Seminar.

Kakasaheb Kalelkar chairman of the Backward Classes Commission, submitted his paper on "The Problem of Casteism and Untouchability in Relation to Education." Tracing the history of the Hindu Social structure he said, "My study of the Hindu scriptures has led me to the conclusion that the Hindu Social structure is not wholly consistent with Hindu Philosophy or Meta-physics." He then traced the history of education in our country and said "I do not think that the machinery of education as it obtains today, can ever succeed in separating from the minds of the people, the sense of high and low. Neither can it produce sufficient righteous indignation against the sin of untouchability and social justice. It has succeeded and can succeed in making the people indifferent towards social ideals. It engenders an apathy towards all ideals. It enforces, in a mechanical way loyalty, in the minds of the teachers, towards the policy of the Government, so that they dare not say openly what they feel about the social changes that are coming over the country as a result of modern conditions. I can say without any fear of contradictions, that the bulk of teachers in the rural areas, are still steeped in medieval conservatism and are not at all enthusiastic about the modern urge for securing social justice for the under-privileged." As a cure to the existing system of education, Kakasaheb suggested the adoption of Basic Education at primary as well as secondry levels. He said "It is necessary to gear it now to social ideals which we all cherish and reforms we wish to usher in. This can only be done by approaching the entire population in India, specially in rural areas, through a system of basic education. The new urge to reform educational system should have all religious fervour and enthusiasm in order to offset conservatism and present day apathy." As an immediate measure, he suggested "open hostels" attached to Basic Schools and managed by men and woman of the new faith. During discussion, it was suggested that educational facilities for backward class

pupils should be intensified and wherever necessary economic support given to families to enable their children to study. Kaka Kalelkar attended most of the sessions of the seminar. His breadth of vision and depth of experience gave substance to the deliberation of the seminar.

Addressing one of the plenary sessions of the seminar on the problems of Casteism and Untouchability in relation to Economics, Dr. V. K. R. V. Rao said that he did not subscribe to the view that raising of the standard of life and solving of economic problems of existence would by itself erradicate casteism from our society. In addition to the solving of the economic problems of life, we should devise ways and means to bring about a change in the narrow over-riding loyality resulting from Casteism. He suggested that the formation of groups around interests—economic, social and political—should be encouraged.

Dr. Iravati Karve presented a paper on "Caste in Modern times and measures to banish its evils." Emphasising the importance of understanding the type of grouping, the caste system represents, she said, "Part of the caste is a person's actual extended kin and the rest is his possible kin. In such circumstances, caste stands for many values realised in a family and caste-loyalties are comparable to family loyalties." As a solution to the problem she suggested that the whole outlook of society should be changed before a man could get out of the chains which bound him to his caste. Our endeavour should be to secure economic and cultural equality and leave consequences like inter-marriage and gradual disappearance of caste names to a natural process. A vigorous educational programme alone can establish equality of man through a study of ethics, history and religion. She, however, warned against certain programme of economic amelioration which seemed to lead to a greater segregation and a possible heightening of ill-feeling and inter-caste tensions.

Dr. P. Prabhu's paper on "Changes in Beliefs and Sentiments in the Caste System" emphasised the utilization of the impressionable period in the life of children to give new social values. He described an experiment made in Israel of the "Kilbatz" society in which efforts were made to study an initially undifferentiated group of young adults living in an equalitarian and democratic system what effect it could create in terms

of the crystalization of social strata. It was found that in spite of the conscious effort to avoid the formation of strata in society, various behaviour pattern of high and low status emerged in practice. Dr. Prabhu emphasised that some sort of social castes were always present in any society, ancient or modern. "No society remains casteless. Classes emerge in society out of a functional necessity." The problem therefore was not of a casteless or classless society but of reassigning of "personal placement" or "social placement." This in turn raised the question of reorganisation and readjustment of social values. He said that the best time in a man's life to acquire the right frame of mind, the right set of attitudes, was early childhood. Education was one of the most important media through which the right attitudes could be developed from early childhood. He also advocated proper use of audio-visual aids as a means of changing attitudes. Social contacts were further means of changing prejudicial attitudes of one group against another. On his suggestion, the Seminar accepted the importance of setting research projects in the study of attitudes and prejudices emerging from Caste System.

Discussing social and religious problems of casteism, Swami Ranganathanda said "Social and religious disabilities of caste arise from casteism. There is no distinction what-so-ever between one devotee and another. Untouchability will be removed only when we remove inequality. Religion does not at all sanction discrimination." During the discussion it was felt that social mobility would help to an extent in changing the concept of "population". Since social space of men was larger than that of women, it was thought essential to approach women through a system of general and social education. It was also felt that economic and industrial development, modernisation of kitchens and disposal system will greatly help in solving the problems of casteism. It was suggested that the welfare work for Harijans should be entrusted to members of their own community with a view to create self confidence among them and to remove the impression of "patronage" that such programme was likely to create if provided by "outsiders."

Shri L. M. Shrikant, Commissioner for Backward Castes and Scheduled Tribes, explaining the working of various welfare measures

initiated by the Central and State Governments, vigorously contested the theory that we should await the liquidation of castes before eradicating untouchability completely. He also did not agree with the view that economic regeneration of all sections of Indian population could automatically level up the standard of living of the downtrodden, the lowly and lost amongst the Harijans. He felt that active measures, specially in rural areas, such as temple entry, use of village wells, access to public places like restaurants, hostels, education at all levels, economic advancement and modernization of farming and scavanging work will go a long way in removing the evil of untouchability. He advocated that the allotment of cultivable land to Harijans to enable them to become good agriculturists will improve their economic and social status. His enthusiasm and the spirit of doing things here and now to relieve Harijans of their suffering was infectious. It is a rarity to see a government official so fresh in outlook and enthusiastic in spirit.

Dr. M. N. Shrinivas' paper on "Castes, Can they exist in the India of Tomorow" was challenging in its contents. Due to the heavy burden of directing the seminar and late consideration of this paper at the fag end of the seminar, it did not create the enthusiasm that it deserved. Tracing the various functions that the caste performs as neighbourhood, kinship and marriage groups offering social security to its members, Dr. Shrinivas said that it was the tragedy of the day that every one was preaching against caste on one hand but in practice observing it on the other. Casteism appeared to be on increase in political and social spheres. The voting was made on caste-basis and the voters did not understand that it was immoral to demand the elected ministers' help for his caste folk and village folk. He felt that the solution to this complex problem appeared to be in the economic and the industrial development of the country. With industrialization, economic horizons will widen and will afford better scope for social mobility, lessen competition for jobs and the resulting tensions. Economic development will lead to improved social services, better education and health services, and better wages for the poor, specially the backward classes. Advocating co-education and inter-caste marriages, he said that we should declare

casteism as India's Public Enemy No. 1 at the same time sponsor a new religious and ethical movement which could assert dignity and equality of all human beings.

The seminar found in Shri P. G. Shah, an advocate of social mobility as an antidote to casteism. In a stimulating paper on this subject he advocated the abolition of casteism by sublimation of exising social forces. He disliked the present system of distributing social relief on the basis of caste. Suggesting relief on the basis of family as a unit, he said "the building up of large scale industries or cottage and village industries may achieve great economic progress, for purposes of production. Trade and export may even place larger amounts of cash in the hands of individuals but this could be scarcely enough—a more positive target in the spheres of social freedom and mobility have to be fixed and worked upto for each family suffering from any social disability. These targets include educational and technical advance, higher standards of cleanliness and culture, fuller employment and better wages, housing and sanitation for "*Those Who need them most,*" and a spirit of tolerance, sacrifice, sympathy and understanding on behalf of those who are party to the practice of untouchability—both sides being helped by trained social workers forming a part of the administration of social security measures."

Discussing statutory protection for civil rights of untouchable and legal measures to offset Casteism, Shri Sankar Saran, ex-judge of Allahabad High Court, declared that although a great deal of progress has been made in recent years in this field, those evils still persist in rural areas. Men cannot be made moral through legislation. The surest way to erradicate these evils is to educate public opinion. It is not so much a task for legislators but for social reformers, educators, social workers and public spirited citizens. During the discussion, delegates felt that although Government have passed various legislative measures to prevent untouchability, in practice they are not implemented. The officials concerned do not show signs of conviction for their implementation. A special programme of training these officials in the implementation of these measures along with the education of the general public was advocated.

Although various papers prepared by experienced thinkers and workers in the field proved valuable to the deliberation, the usefulness of the seminar was experienced in the friendly contacts established among delegates on the campus of the Delhi School of Social Work. Shri P. Mazumdar, with life-long experience of work with the Harijans, Kaka Saheb Kalkelkar's narration of his experience through stories and anecdotes, Iravati Karve's enthusiasm for making proper use of various terminologies, Shri Shrikant's urge to do some thing here and now, Shri R. C. Prasad's narration of bureaucratic experiences, Shri Sankar Saran's relaxed disposition, Prof. P. R. Sen's towering personality, Shri S. R. Vankataraman's friendly smile, Shri N. N. Sinha's insistance on certain points of view and Director Shrinivas' effort to interpret other's opinion to keep the discussion on the track, provided a feeling-tone to the deliberation. It was an experience in group-life among workers in the fields, academicians, bureaucrats and social reformers. This experience of sharing common problems of the field and getting strength therefrom could be considered as the main reward of attending a seminar of this nature.

The Director had to burn the midnight oil to assemble various findings in preparing the final report of the seminar. In his report he traced the history of caste system and showed how caste still continues to be all pervasive. Emphasizing the importance of social reforms, social legislation, he showed how inspite of these there still exist caste hostels and caste schools. Various measures were suggested to combat casteism and remove untouchability. Some of them were (*i*) to provide social organization and institutions to take over some of the important functions of the caste ; (*ii*) to revive handicrafts in villages without perpetuating the occupational aspect of the caste system ; (*iii*) scrutinization of text books to ensure that they do not contain propaganda in favour of caste ; (*iv*) care to be taken to ensure that segregation is not perpetuated in planning of new towns and villages ; (*v*) to convert Harijan Hostels into Sarvajanik Hostels ; (*vi*) to organize mixed camps for children ; (*vii*) observation of fraternity day and 2nd October ; (*viii*) Associating Harijan representatives in designing and promoting

their welfare programme ; (*ix*) Adequate measure of education and economic development of Harijans to bring them on par with the other members of the community; (*x*) Mechanization of scavenging system; (*xi*) Adequate share to Harijans in the administration of village panchayat; (*xii*) Dropping of the caste-names as surnames; (*xiii*) Sociographic survey of all the major castes and other groups to be undertaken by departments of Anthropology and National Institute of Social Sciences; (*xiv*) Systematic study of the caste prejudices; (*xv*) Providing suitable training to welfare workers to enable them to work effectively for the removal of casteism and untouchability.

These recommendations have country-wide implications. What role adult education can play in implementing them is a question that every thoughtful social education worker in the country should raise for himself and his agency. Before proving effective in implementing some of these recommendations in practice, it should be our endeavour to ask ourselves as to how far we have overcome our own prejudices for or against caste. Unless we know our own prejudices and the way to control them we are not likely to prove effective in so delicate, at the same time tough work of removing casteism and untouchability. It is delicate because it deals with human feeling and sentiments. It is tough because it is deep rooted in life for the last so many centuries. This is the challenge that every adult education worker who claims to be working for social education should face. The effectiveness of our endeavour will depend on our understanding of the problem, our convictions and our ability to work among people, to help them to change their social values.

WE invite our Readers to send us news items, letters, and articles on topics related to Social Education.

ALSO

The Indian Adult Education Association, in pursuance of the recommendation of the 5th National Seminar held at Mysore in 1954, has decided to compile a full authentic reference book on various forms of recreational and cultural activities prevalent in India.

We request those who have knowledge of the forms of cultural and recreational activities in their respective States to send us brief notes on such activities.

The note may include information on:

1. The form of activity,
2. Methods employed,
3. Content of Songs, dialogues, etc.,
4. Sections of population among whom prevalent,
5. Any other data pertaining to its utility in Social Education.

Please address this data to the Editor of the Journal.

What eminent Educationists at Home and Abroad say :

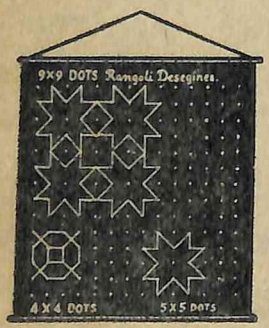
- *Your Roll-up Black Boards to be quite satisfactory.*
  Dr. RADHAKRISHNAN.
  Vice-President of India.

- *Your Roll-up Black Board is a useful School room device.....*
  K. G. SAIYIDAIN.
  Jt. Secy. Ministry of Edn., India.

- *Your Roll-up Black Boards are excellent.*
  Dr. AMARNATH JHA.

- *Your Roll-up Black Boards are found very useful all over the Bombay State.*
  R. V. PARULEKAR.
  Director Indian Instt. of Edn. Bombay.

- *Your Roll-up Black Board does look excellent.*
  Dr. FRANK C. LAUBACH.
  World Literacy Committee, New York.



- *The product is equal in quality to any Roll-up Black Board, made in America.*
  CALVIN C. COPE.
  Expert in the Administration of Adult Education in America.

- *They function very efficiently.*
  H. H. INGALS.
  Howard University, California.

---

31 years of experience behind our Slated Roll-up Black Boards, means Quality, Utility & Genuinety !!

For further particulars please write to :

MEGH SLATE FACTORY LIMITED,
Post Box No. 24,
BARAMATI (Poona) India.

Indian Journal of Adult Education

ORGAN OF THE INDIAN ADULT EDUCATION ASSOCIATION

Quarterly Devoted to Adult Education Problems
(Started in 1939)

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

Single Copy Re. 1/4/-
Annual :

India	...	Rs. 5/-
Foreign	...	$ 2/-

MECHANICAL DATA

Size in Full	...	$9\frac{1}{2}'' \times 7\frac{1}{4}''$
,, ,, Print	...	$8'' \times 5\frac{3}{4}''$

Office :

30, FAIZ BAZAR, DELHI

PRINTED AT THE JANTA PRESS, 38-H, CONNAUGHT CIRCUS, NEW DELHI.

PUBLISHED BY AWADH SHARMA, 30, FAIZ BAZAR, DELHI.