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NOTES AND COMMENTS

Twelfth All India Adult Education Conference

Representatives of about fifty governmental and non-governmental, academic and field work institutions of adult education met together at the Twelfth All India Adult Education Conference held in Delhi in the last week of December, 1955. Two ideas that dominated the Conference were significant. One concerned the lack of emphasis on and the ineffective operation of the Social Education programmes in the Community Project schemes and the other related to the inadequate responsibilities that the Government was assigning to voluntary agencies in educational work.

Disappointment at the Social Education programmes in the Community Project scheme was keen because of the high hopes that had been engendered in adult education workers when the scheme was initiated. Adult education workers had believed that since the perspective behind the Community Project programme was educational in character, the entire scheme would take on the shape of an educational movement for national reconstruction. But as a result of the three years experience of Community Development programme, gathered by the adult education workers, the feeling was ubiquitous among them that whatever might have been the physical achievements in the Community Project areas, the basic perspective was tending to distort itself. It was felt that the programme instead of being born out of the people, was more and more assuming the characteristics of government programmes to which people's participation was being secured *somehow*, not necessarily through a process of self-volition of the people. The primary objective of the programmes in the projects was, it appeared, mainly to fulfil targets. This was one of the basic causes for the absence of purposiveness and depth in the Social Education programmes in the Community Development schemes. The crucial problem appeared to be to devise ways and means to free the Social Education programmes from the compulsions and adverse influences of a bureaucratic machinery. One school of thought, radical and insistent, was that the entire Social Education programme of the Government should be made over to voluntary agencies and that the Government should merely confine itself to assist them fulfil the role of Social Education. At any rate, this school of thought felt, the Social Education programmes should have no organisational link with other programmes. It was argued that merely a broad identity in objectives was sufficient to ensure congruity in the purposes of both developmental work and Social Education. Another school of thought regarded the problem as concerning merely the matter of personnel and felt that it would be undesirable to dissociate Social Education from develop-

mental work for then the developmental programmes would be without firm foundations. The Conference adopted a resolution calling upon the Government to appoint officials with educational outlook, for undertaking developmental work.

The other problem which was widely felt was that the Government had not utilised fully the capacity of voluntary agencies in the field of Social Education. Shri Panikkar in his inaugural address had, indeed, pointed out that traditionally in the Indian society, education had been primarily the function of voluntary agencies. The Government, it appeared, had not accepted this as the basis of their educational work. For one thing governmental assistance to voluntary agencies was meagre and halting. Besides, there was a tendency on the part of the Government to offer assistance in ways which destroyed the flexible character of the organisation and neutralised the advantages that voluntary agencies enjoyed for effective pursuit of objectives. To enable voluntary agencies to thrive and undertake work in an uninhibited manner, the Conference put forward a suggestion that the Government should set-up autonomous Boards wherever possible which would function as agencies to foster the development of social education work in the area.

There was a widespread feeling among the delegates that there was a likelihood of the allocation on Social Education being slashed in the Second Five Year Plan. There appears to have been a feeling in government circles that since Social Education formed a part of the Community Project programmes there was no necessity of allocations outside the allotments under these programmes. The Conference pointed out, however, that thought should be given to Social Education programmes in areas not covered by NES Blocks and in urban areas which hitherto had been by-passed. The Conference pointed out in a resolution that adequate finances should be made available for research, producation of Social Education material, library facilities, Janta Colleges and the like to feed the programme in the country. It was also necessary to allocate funds to step up Social Education programmes in urban areas.

Research in Literature for Neo-literates — Indian National Commission's Proposal to the Unesco

Adult Education workers will note with gratification the resolution, adopted by the Indian National Commission for Co-operation with Unesco at its Conference held in New Delhi recently, asking Unesco to include in the major project a plan on the production of literature for neo-literates. The project will involve research into the reading tastes of the neo-literates, their skills at the various stages of the literacy course and research in suitability tests of literature. Based on the data thus obtained it would be possible to enunciate the guiding principles for the production of literature.

No new arguments are needed to reinforce experience which has underlined at least one major problem in literacy work. Literacy work undertaken without the

provision of adequate follow-up literature proves fruitless, at best, and frustrating, at worst, to both the eager and expectant learner as well as the enthusiastic and optimistic literacy worker. Experience has also shown that just *any* literature will not meet the rather fastidious and sophisticated requirements of neo-literates.

Considerable literature for the use of neo-literates has been published. There is, however, no evidence whether this body of literature possesses those qualities which will enable it to establish a rapport with the learner and therewith sustain and deepen the adult's interest in literacy pursuit. There is, indeed, no criteria yet discovered to define precisely what those qualities are ; consequently there exists no means of knowing whether the literature is appropriate for the neo-literates. Nor is it possible, without those criteria, to maintain a continuous supply of literature to meet the gradual unfolding of the mind of the learner.

Adult Education workers expect that the General Conference of the Unesco meeting in Delhi this year will accept the Indian National Commission's proposal and launch on the project which will enable literacy programmes to acquire a scientific basis. Needless to say, it will constitute a major step to help movements to make literates the millions of inhabitants in underdeveloped areas.

ADULT EDUCATION MOVEMENT DURING 1954-55—Report of Indian Adult Education Association

During the year under review the Association suffered the irreparable loss of its President, Dr. Amaranatha Jha. His contribution to the cause of education was great and varied and well known. We will continue to miss him for many years to come. A few years ago, we had lost another pioneer of the adult education movement in the country. We had not recovered from the death of Shri Shafiq-ur-Rehman Kidwai and this blow has fallen on us.

Another loss to the movement was the passing way of Shri B. L. Gaur, Acharya of the Rajasthan Vishwa Vidyapeeth and a member of the Executive of the Association. He was a devoted worker in the cause of adult education and staunch and loyal member of the Association.

Affiliations

During the period under report, namely, 1st December 1954 to 28th December 1955, the following five organizations have joined the Association :—

1. The Council of Y. W. C. A. of India & Ceylon, Calcutta.
2. Talimi Samaji Markaz, (Social Education Society, Delhi).
3. Rahber, Rupa Villa, Cumballa Hill Road, Bombay.
4. Shiv Dayal Jain Free Night School, Delhi.
5. Shri Sharda Sadan Pustakalaya, Lalganj, (Bihar).

The Eleventh All India Conference

The Eleventh All India Conference of the Association was held in Patna from December 28th to 30th. Shri R. V. Parulekar, Director, Indian Institute of Education, Bombay, presided.

The main discussion in the Conference was directed towards Social Education under the Second Five Year Plan. A number of members of the Association participated in the discussion.

The Conference appointed a Committee consisting of the following to formulate a definite plan for the development of Social Education under the Second Five Year Plan :—

Dr. Amaranatha Jha, Shri R. V. Parulekar, Shri K. G. Saiyidain, Shri T. Madiah Gowda, M.P., Shri J. C. Mathur, Shri V. S. Mathur and Shri S. C. Dutta.

The draft plan was prepared by Shri S. C. Dutta, Associate Secretary and has been published in the December issue of the Indian Journal of Adult Education. Adult education workers may go through the draft and convey to the Association any suggestions that they may have to make.

The annual general meeting of the Association was held on 30th December 1954 at 11 a.m., in the Conference Pandal. Dr. Amaranatha Jha presided. The meeting directed the Executive Committee to hold its Annual Conferences along with the National Seminars, to change the financial year of the Association to that of the Government of India, namely, from 1st April to 31st March, and raise the individual membership fee from Rs. 5/- to Rs. 8/- per year and the institutional membership fee for Government and semi-governmental organizations to Rs. 100/- per year. The meeting of the Association was of the opinion that the membership of the Association should be made broad-base and suggested the creation of a new type of membership *viz.*, Associate Membership. The meeting further resolved to appoint a committee consisting of the following to formulate definite proposals for changes in the constitution for the consideration of the Executive Committee :

Shri T. Madiah Gowda, Shri Onkarnath, Shri J. C. Mathur, Shri B. M. Kapadia, Shri V. S. Mathur, and Shri S. C. Dutta.

Sixth National Seminar

The Sixth National Seminar on "The Role of Libraries in Social Education" was held at Chirag Delhi in Delhi from the 25th September

to the 5th October, 1955. The Seminar was inaugurated by Shri Govind Ballabh Pant, Union Home Minister. Shri Sohan Singh acted as the Director. Shri N. R. Roy and Shri T. D. Waknis acted as Associate Directors and Shri N. R. Gupta as the Secretary General. Sardar Gurmukh Nihal Singh presided over the valedictory function and Prof. Humayun Kabir delivered the address.

The Seminar had 102 participants, from almost all the State Governments as well as voluntary agencies.

The main conclusions of the Seminar is under print and will be published shortly.

Regional Seminar

This year also, the Association organised an inter-provincial Social Education Seminar for Hindi speaking areas from March 28 to 4th April, 1955, at Alipur in Delhi. The Seminar discussed the problem of organisation and functions of Janta colleges. Sardar Gurmukh Nihal Singh, State Chief Minister, inaugurated the Seminar. Shri P. D. Shukla, Deputy Educational Adviser, Ministry of Education, acted as the Director of the Seminar and Shri Barkat Ali 'Firaq' of Jamia Millia Islamia acted as the Associate Director. Shri N. R. Gupta acted as the Secretary-General.

Publications

The Association continued to bring out the Indian Journal of Adult Education as well as the Social Education News Bulletin. Four issues of the Journal and 12 issues of the Bulletin were brought out this year. The report of the Fifth Seminar held in Paschimavahini has been published and is priced at Rs. 2/8/-.

The Association has brought out the Directory of Adult Education Agencies and Workers, containing the names and addresses of 5,000 adult education workers of 65 organisations and National Development Projects. The price is Rs. 5/-.

The Association has also planned to bring out books in Hindi for social education workers. During the present year, it has brought out "Janta Colleges Ki Vivashta Aur Karye".

The Indian Adult Education Association, being the only national organisation of the adult education workers in the country has been acting as the Clearing House of information and experience for its members. For this purpose, it has been convening Conferences and Seminars mentioned earlier. It has also been publishing literature for adult education workers. The Association has tried to keep in contact with the work being done by various agencies and has followed with very great interest the developments in the field.

The Association has also taken over a Welfare Extention Project in the Najafgarh area. A project implementation committee is responsible for the work of a balvadi, adult literacy and craft classes and recreational cultural activities for women and children.

The Adult Education Movement during 1955

Perhaps a brief review covering the more important developments during the last year may be of interest to the members.

In the history of Adult Education Movement in the country, one of the most significant developments has been the initiation of the Community Projects Programme in 1952. It may be recalled that at the last conference the main resolution related to Social Education programmes in the Community Projects. The resolution had expressed great satisfaction at the role which had been assigned to Social Education. It had also expressed gratification at the emphasis placed by the Government on local initiative. The resolution, further, had suggested the prerequisites for a successful operation of the programme. Considering the magnitude of the work undertaken and the influence it bears, the success or failure of adult education work in Community Projects would naturally have great effect on the future of the adult education movement as a whole.

Starting with 55 pilot projects, the Community Project Programmes have been expanding year by year and by the end of the First Five Year Plan, a quarter of the country is expected to be covered by one thousand two hundred blocks with 2,447 Social Education Organisers

functioning in them. At the end of the Second Five Year Plan, it is estimated that there will be 3,808 blocks and the total number of Social Education Organisers functioning in the country will be 8,250.

The main activity of the Social Education Programme in the Community Project and N. E. S. areas has been literacy, recreation and the starting of Community Centres. Considerable success appears to have attended the efforts of the Social Education Organisers in terms of physical targets. On October 2, 1955, 20,000 Adult Education centres and 43,000 Community Centres were functioning. It has been claimed that 400,000 adults have been "trained" and 114,000 community entertainments have been organised. Yet the Programmes Evaluation Organisation Report on Social Education forecasts the gloomy prospect that "Social Education may exhaust its appeal much sooner than its protagonists at present think possible." It is necessary to examine why this is so.

The novel feature of the Community Development Programme was that developmental activity was to be undertaken through extension methods—through a process of educating the masses. The Social Education Programme, one assumed, was the basis of all activities undertaken in the Project areas. The functions assigned to the Social Education Organiser sounded fascinating. He was to be an agent of educating people and bringing about a change in their outlook. As time went by, however, the necessarily tardy pace of education appeared inconsistent with the urgencies of the administration which required quicker results. The educational aspect of the programme tended to drop into oblivion. The race was to fulfil targets. The Social Education Organiser became a propagandist intent on selling new ideas, little concerned with the process of education which inclined to be slow. In the alternative, objectives of education and of cultural renaissance distorted themselves into inane literacy classes and purposeless recreation centres. It is little wonder, therefore, that the Social Education Organiser was unable to establish his roots among the people or that social education programmes failed to acquire a significance commensurate with the revolutionary role it had.

One of the reasons for the distortion of the original perspectives is to be found in the general criticism that is made of the operation of the entire programme of community development as such. Fixing of physical target may be necessary to set immediate objectives before project workers. If, however, targets tend to acquire the nature of ends in themselves, the concern for means recede. Targets have been fixed and willy-nilly have to be reached. Everybody's effort is geared to it. An atmosphere is created which grates on the educative process, for educative process involves patience and certainly does not lend itself to rough-shod methods of treatment. The Social Education Organiser, in his turn, becomes a prey to the temptation of adopting the line of least resistance. Literacy classes and recreation centres convey a spectacular significance and their numbers can be counted. Also since his activities are concerned with other physical targets for the Project as such, he becomes a propagandist peddling, perhaps, a new seed or a new fertiliser. There is little opportunity for him to take a long-range view and attempt education on the fundamentals of the villager's life. Nor is there an atmosphere conducive to it.

The conclusion, therefore, seems inevitable that Social Education, because no methods of evaluating its effects in quantitative terms have yet been discovered, is incongruous in a bureaucratic set-up. It is also difficult for a government to permit itself the luxury of putting in effort without having something tangible—often spectacular—to show. It would perhaps be best if the government instead of undertaking such activities on their own assisted voluntary non-official agencies to provide for the educational background needed for the implementation of the development schemes. Where such agencies do not exist, local bodies or panchayats may be equipped and aided to undertake such programmes.

During the year, an event of considerable significance to the rural institutes functioning in the different parts of the country was the publication of the Shrimali Committee Report. It may be recalled that in October 1954, the Ministry of Education had appointed a committee consisting of Dr. L. K. Elmhirst, Dr. L. H. Foster and Shri J. C. Mathur with Dr. Shrimali, Deputy Minister in the Ministry of Education as the

Convener to survey the functioning of rural institutes in India and to lay down the patterns for such institutes.

The Committee's recommendations are comprehensive. They deal with the functions of rural institutes which will meet with the requirements of our rural conditions and have laid down the curriculae which such institutes could follow. The Committee has dealt with the organisational structure of the institutes and has recommended measures to establish links between these and the urban universities. The Committee has estimated that an institute would involve an expenditure of Rs. 5,50,000 (recurring) and a capital expenditure of Rs. 65,00,000. The Committee suggests that since rural education is still in the experimental stages, the government should take up five or six of the existing institutions and develop them. It has also recommended the establishment of National and States Councils of Higher Education for Rural Areas, as a first step towards the implementation of the Committee's report.

The recommendations of the Committee are commendable and one hopes that the Government will take early steps to have them implemented. At the moment, it appears that no significant steps have yet been taken beyond starting the nucleus of a division of Rural Studies in the Education Ministry. Many types of rural institutes have been functioning in the country and we have considerable experience, particularly as a result of the working of the Vidyapeeths of Mysore. The recommendations of the Shrimali Committee if implemented will go a long way to help them meet the problems with which they are faced.

Another direction in which considerable progress was registered during the year under review was in the production of literature for the neo literates; the Ministry of Education has brought out graded books on several subjects. Voluntary agencies like the Jamia Milia, Delhi and the Mysore Adult Education Council in Mysore have been publishing a good deal of literature. In colloboration with the Ford Foundation, the Government of India organised four regional workshops where authors were acquainted with the needs of neoliterates and trained to write books to suit them.

The problem of assessing the utility of works which would indicate the nature of books to be published is being attempted to be met through the joint efforts of the Jamia Milia and the Indian Adult Education Association. Sponsored by the UNESCO, a project is being worked out which will survey the literature produced and assess the extent to which it has fulfilled the needs of the neoliterates. Based on these findings, a few specimen books will also be produced.

Hitherto, in adult education the accent has been primarily on the rural areas. Considering the remoteness of villages to educative influences, this was inevitable. However, adult education activities in cities cannot be ignored. The Indian Adult Education Association has accordingly prepared a memorandum for the setting up of Coordinating Councils in the major cities in the course of the Second Five Year Plan. The Bombay City Social Education Committee has been functioning for a number of years now and has evolved a pattern of work which might prove suitable in other cities as well. In the memorandum prepared by the Association, it has proposed to coordinate the work of various agencies in the cities to focus the endeavour to one concerted end. It also proposes the setting up of a special Fund at the disposal of respective city committees which will be used to fill any breaches that may exist to make the programme effective. Thus, for instance, if there were no agencies in some city for undertaking literacy activities, the Fund will be utilised to promote such agencies. It is hoped that the Government will accept the proposals and fill a lacuna which exists in the adult education movement today.

Among the other problems which face adult education work, an important one is that of training workers. Adult education workers have to function in a manner which will remove a great many socially undesirable norms which are current in society. Though the workers themselves come from the same society and are not above its influences, it behoves of them to adopt attitudes in work which will not bear traces of those influences. To equip such workers psychologically and mentally should be one of the functions of training them. Platitudinous slogans nor symbolic gestures, which might reflect the social values which we wish to implant in society, will not be of much avail. What is required is to

condition workers to patterns of behaviour consistent with the objectives we seek. One of the ways of doing this is to convey to the workers a comprehension of the present structure of society and of the social mechanics which are necessary if the deep seated social prejudices are to be eradicated. How this is to be done is a serious problem which Adult Educationists have to consider.

The Indian Adult Education Association, in a scheme, has attempted to chalk out a project which would enable the determination of the criteria for evaluating results of adult education programmes and also to determine the organisational needs for the programmes. It would be of lasting benefit to the movement as such particularly for the Government agencies, if assistance was forthcoming to the Association to implement the project.

This opportunity may be availed of to urge upon the Government to adopt appropriate policies to aid voluntary agencies and assist them fulfill a vital role in the adult education movement in the country. This cooperation, if it is to be fruitful, must be based on such principles as would not impair some of the advantages which voluntary agencies possess. Thus, compared to Governmental agencies voluntary agencies possess relatively greater flexibility. This renders it easy for them to adjust policies to local conditions and to effect rapid changes in their work so as to meet the demands of local conditions. Furthermore, unhampered by the requirements of red-tape, there is a greater opportunity, desire and the appropriate perspective to experiment. New methods of work and new techniques have to be determined yet. Voluntary agencies can play a significant role in carrying out these tasks. Government assistance is essential for voluntary agencies to sustain an even tempo of activities. If, however, such assistance is conditional to provisos like prior sanctions of budget or complicated methods of reporting, they tend to inhibit the free functioning of voluntary agencies.

THE FUNCTIONS AND ORGANISATION OF A LITERATURE BUREAU—Some General Conclusions from experience in Africa and the South Pacific

Bruce Roberts,
Organiser of Island Literature for the South Pacific Commission, New Calendonia.

Universal literacy without literature is a contradication in terms. Yet it is in just those areas where there is the greatest need for a very rapid increase in the percentage of literates that we encounter the greatest difficulties in providing the necessary literature; unless those difficulties can be overcome, much of the effect and money spent on intensive literacy work and in maintaining formal education systems, will be wasted.

The preparation, production and distribution of literature involves the work of a great many different people in various walks of life : one of the causes for disappointing results in literacy work is the lack of planned co-operation between the various persons whose talents and skills are required for the effectiveness of the literacy campaign. To pool these together what is wanted is some method which would enable both official and non-official contributions to the campaign bear their greatest fruit and a method which, while meeting immediate and urgent needs, would also look towards the long term necessity of getting the provision of literature on a more self-supporting basis. Literature Bureaux are expected to fulfil these functions.

In underdeveloped areas, literacy campaigns face a dilemma concerning the production of literature; literature is wanted in large quantities quickly; stages which elsewhere have occupied years in slow growth have to be accelerated and attended to simultaneously instead of

in sequence. But this very frequently has to be done without the necessary supporting bases of technical and commercial resources, especially the non-official ones which make possible the publication and distribution of literature. In order to resolve this dilemma, certain things are necessary :

(*a*) A much greater official participation in the work is essential in the early years of the Bureau, for public finance cannot be responsible in the long run for the whole of a country's literature. Besides, readers wish to have some choice in their reading material and they do not want their choice to be limited by the exigencies of public finance.

(*b*) It is necessary to give guidance and encouragement to non-official sources which can help in the production and distribution of literature and whose aid will be increasingly necessary as the needs of the literate population develop.

(*c*) Special efforts will be required to relate the work of both official and non-official literature provision so as to eliminate the overlapping and waste of effort, and to concentrate all available resources, on the problem and to keep abreast of changing needs.

The way in which these matters are attended to is of considerable importance. The word "relate" in 'c' above has been used quite deliberately instead of the words "co-ordinate" or "control". It is obvious, to anyone who has worked for a long time in the field of literature provision, that the waste of effort and productive resources which occurs through overlapping of work and lack of awareness of what others are doing, and through lack of focus of effort, is very considerble indeed. But it has been equally apparent that excessive control and direction is the quickest way of drying up the supplies altogether. What can increase the supply in quite a dramatic way is the provision of a source of comprehensive information, skilled technical guidance, and sufficient material assistance, which can provide a focus and inspiration for the efforts of all those many people concerned. A Literature Bureau is far more concerned with providing this focus and inspiration than with directing and controlling; much

of the literature it will have to provide itself, especally in the early stages; but it will not succeed in its work if it becomes a sort of extension of a government printing office and concerns itself solely with supervising the production of official publications; in the long run this defeats the very purposes for which the Bureau is established.

The function of Literature Bureau is to encourage, assist and guide the production and distribution of all kinds of reading material appropriate to the needs of the area in which it operates. From the first perception of the need for a particular piece of reading material, to the time when the finished publication reaches its readers, the activities of a great number of people are involved and many different courses may be followed. But if the Literature Bureau tries to undertake everything that needs to be done, it will require a very large and expensive establishment – with all the difficulties and problems that that involves; but what is far worse, the very magnitude and range of its operations will block and wither the innumerable local sources that may exist: the gifted author, the small but efficient press, the sympathetic publisher, the interested village store-cum-bookseller, the understanding official, the talented teacher and the local artist, not forgetting the person for whom all these activities are designed—the intelligent reader, however, humble. These are the sources of a true locally-founded literature and the function of the Bureau is to locate and develop them and to clear their course. They cannot all be taken on the staff but to try and dispense with them or to duplicate their contributions by establishing a group of officials contriving literature to order is to invite failure.

There is, however, an equal danger in setting our sights too low. Every administration is only too well aware of certain obvious needs for specific or instructional material. Such important matters must not be overlooked; but if, through admininistrative or financial pressures, the Literature Bureau is required to concentrate solely on filling these needs, it will cease to be a Literature Bureau: the more essential problem of putting literature provision for the area on a permanent basis, able to keep up with and match the constantly changing needs of a developing population will cease to be anybody's particular responsibility and will be lost

sight of. Yet it is just these problems which must be solved if we are not to remain in a state where the supply of literature is chronically inadequate to the needs of the situation in quantity, variety and accessibility.

Thus the activities of a Bureau must be over a wide range in the literature field, but by co-operation with the agencies it may keep its own staff small though expert. It should aim to inspire and encourage, to give informed advice and technical and financial assistance to all who have something worthwhile to contribute, rather than try to direct, write and produce everything itself; its method must be sort of halfway house between those of government and private enterprise.

The matters and materials to be dealt with by a Literature Bureau (not in any particular order of importance) are as follows :

(*a*) Examination and dissemination of information about existing materials produced for other areas, which would nevertheless be of value as they stand in the Bureau's own area :

(*b*) The translation and or adaptation of materials produced elsewhere, where this would provide something of value:

(*c*) The creation of new material.

The materials can be broadly divided into two categories :

(*i*) Material of a technical, informative or instructional nature required in connexion with the work of various government departments and other developmental activities:

(*ii*) Material of a less specialised and more recreational nature required to meet the general reading needs of the literate population, especially the growing number of post-school adults.

The editorial functions devolving on the Bureau cover all phases up-to the final preparation of a satisfactory manuscript, including the security of any necessary illustrations. When considered against the background of the establishment of literature in general, rather than in connection with an

individual manuscript, it is more complex than is sometimes realised. If we are to keep up with changing and developing requirements in an orderly way, it will be necessary for the Bureau to make it its business (and to include in its staffing the necessary qualifications for doing so) to foresee as far as is practicable what will be needed some two to five years ahead, and to assist and encourage all those concerned with literature provision to think in this way—a situation far too rarely found. The Bureau will have to locate technical and general authors, both official and non-official, and in doing so it must distinguish between those who are competent to set down facts or information but who require assistance in getting a manuscript out in a way suited to needs of the readers for whom it is intended and those gifted in this way but must be supplied with the necessary basic facts, information or other material which it is desired to incorporate in the reading material; appropriate assistance must be provided to both classes of authors. Services must also be provided in locating and assisting local talent for the preparation of illustrations, and of translations and adaptations of existing materials.

The production of reading material does not complete the functions of the Bureau. It must also be ensured that the material prepared is readily accessible. Stocks in warehouses or in neat parcels on the shelves of a government office, cannot be said to be accessible nor are materials, which though issued free, are issued only to certain selected sections of the people. For example, a good book issued free to school pupils cannot be said to be accessible unless other sections of the population can obtain copies somehow if they want it; similarly a good book on animal husbandry or village carpentary cannot be said to be accessible unless anyone who wants a copy can obtain it, even though it be issued free to some sections of the community. Again, reading material of a general, technical or recreational nature cannot be said to be accessible if it is obtainable by the individual only from far distant place at the cost of much labour and delay. Accessibility of literature may be said to be the key problem in the development and maintenance of literacy, and it is perhaps the most difficult problem we have to solve.

It is unhealthy and self-defeating in the long run to depend entirely on public finance for the solution of this problem, and means must be developed whereby the public can secure to itself the opportunity of having literature, with an element of choice, though obtaining a proportion of it by purchase. We have to develop a network of primary and secondary distribution points (book depots, retail points, libraries) which are as far as possible self-supporting ; and in all our administrative and financial operations from the beginning of the editorial stage to final selling we must try and maintain a series of practical balances between free issue and selling, materials at subsidized price and materials at full economic prices. To do this is a highly complicated task, calling for a specialised knowledge of the business and economics of book costing and distribution.

—Condensed from material supplied by Education Clearing House UNESCO, Paris.

GOAL OF SOCIAL EDUCATION IN A DEMOCRACY

Parin Vakharia,
Dean, Faculty of Social Work, M. S. University, Baroda.

Social Education has become almost a household term in a newly developing country like India. With a high percentage of illiteracy, an endowment from the greater part of a century and more, it is understandable that in the hour of independence, the country should focus on removal of this set back to enhance national development. No independent country could hope to establish a true democracy unless its people are capable of independent thinking and action. And in this age, no one people can think of their own betterment without considering its effects on the neighbours ; these may be another caste group, religious group or national group. In other words, individual and national development has become almost synonymous with an overall civic sense and international outlook. Thus, in our age, the very purpose of education has shifted its goal from mere book learning and the three R's to preparation for civic responsibility. If this applies to early training of children and youth, it is all the more essential for adults who have lost the best years for learning, and therefore, they have to be helped to come upto the mark via quick and short cut measures.

Essential to any programme planning is the need to determine its purpose and the effect it will bear on the people concerned. If social education is the means to provide elementary literacy among the neo-literates and at the same time prepare them with practical information leading to responsible civic life, the type of citizenship for which they are being prepared is to be determined first. Accordingly, the method and contents of this education will follow.

The educational objectives and system of a people can be viewed only in the background of their cultural values and family upbringing. A democratic civic life calls for responsibility on the part of the individual and tolerance of other peoples' view points, an attitude which cannot be learnt overnight. These qualities have to be cultivated from childhood through inter-family relationship. India, on one hand, is striving towards such ideals of democracy, but in its every day living, continues to uphold ideals of complete submission to the rigid parental authority. Such control only leads to total dependence of the younger generation on the elders ; it does not prepare them to assume responsibility for themselves. It also festers an underlying hostility towards the adults on whom the youth is constantly dependent. The attitude developed in the family circle is later carried over to teachers, social and political leaders, and all others who represent authority. The hostility remains repressed because culturally, it is not acceptable ; instead in words, the youth continues to glorify the values against which he is fighting in civic life. And the outcome is a confused rebellious youth we find around us among the illiterate as well as the literate of the country. These youths not only need a type of education whereby they can straighten out there own sense of values but also be in a position to guide the values of the next generation. While parents and elders complain of the disobedient and disrespective younger generation, they also need to understand the influence of their upbringing on the next generation.

If Social Education is to take on a much bigger scope of education than was formerly attempted at by adult education movement, it has to widen its sphere and come at grips with predominent factors in our civic life which hamper national progress. With this wide definition of Social Education, it has to be considered how this education would be imparted and who is to impart it. Frequently has the question been raised whether social education should fall within the orbit of social workers or teachers. Considering the scope of social education today, it would not only need the help of both teachers and social workers but also an organised effort of the conscientious citizens desiring national progress on democratic lines. Today, the goal of social education is much bigger than teaching to read and write. In a free and democratic India, preparation for civic

life calls for a different set of values and pattern of family life. Autocratic child upbringing leads to totalitarian outlook on part of both – those who lead and those who follow. Lessons of active, willing and responsible participation in civic life stems from similar experience in childhood.

Thus, in the present day India, Social Education has to be planned at two levels ; the illiterates and the neo-literates who have to have the knowledge of the three R's along with elementary learning of their rights and duties as a citizen, and the literates who have to be re-educated to realize responsibilities besides claiming their privileges in a new found freedom. Although, in this article we are to restrict ourselves largely to Social Education for the illiterates and the neo-literates, it cannot be completely segregated from an overall picture, for, as mentioned before, Social Education is overall preparation for citizenship. In any community, the initial tone of change and progress is set by those who have access to wide communication through their reading, and contact with heterogeneous groups. However, the difference in Social Education programme for these two groups is not in the nature of the objectives but in terms of the methods and techniques. In case of the illiterate adult it is a question of creating interest in learning at an age when one's outlook has already been formulated by the influence of the immediate surroundings. And this interest has to be deep enough for the individual to spare the time and energy for learning, inspite of the pressures of daily responsibilities. They have to be given glimpse into a bigger world than their own, which they can reach through the medium of learning. The purpose which fairy tales and books of adventure serve for children, Social Education in its initial stage has to serve for the youth and the adult. It has to stir their imagination and their enthusiasm leading them to a new goal which they may strive to achieve.

For the neo-literates, the problem may be still more difficult. They are the ones who have had a glimpse of the wonderland but not long enough to claim its citizenship. They may want to belong to the group of literates but they neither have tools nor do they know how to go about it while the daily pressures of life increasingly gain priority on their time and energy.

One does not need to go far in this country to visualize the struggles of this group when all over the country, among the working classes, one comes across the semi-literates and the neo-literates whose little learning is fast diminishing for lack of stimulation and practice. This is all the more evident among the population of some of the former native states. Under the British rule in India, Baroda was among those few states in British India where the percentage of literacy was very high. Even today, in the territory that was old Baroda State there are school buildings in a majority of villages and percentage of literacy is higher amongst the older generation than the ratio of attendance of the school going age children today. This comparison confronts us with an entirely different problem, but here it is used only to illustrate the high rate of literacy among these communities. Does this literacy mean an awakening which will be pursued further ? Acquaintance with these communities point to the reverse. After the initial schooling in the three R's, these people have not cultivated further interest in attaining wider knowledge or even keeping up what they had learnt. Many of them have forgotten to read and write, and the rest can read a news paper with a lot of effort. This regression cannot be blamed on lack of facilities. For, in the old Baroda State, there were facilities such as those of circulating libraries even in the remote villages. In the City itself, the State encouraged cultural activities and invited men of learning to participate in civic life. But while facilities were available, stimulation to utilize them seems to have been lacking. And proof of it is visible in their daily living. These neo-literates have had a taste of the benefit of literacy but they have done nothing to enhance it to their own betterment or in terms of their contribution as citizens and members of a bigger community. On the contrary, because most of the amenities were given to them free with little or no effort on their part, there is the established expectation that the government, or a substitute, should provide their needs. Difference between the objectives of literacy and Social Education is evident in these communities.

In view of this example before us, the need to set up a Social Education programme for the younger generation is all the more challenging. As a nation we cannot afford to keep the younger generation in

darkness of its rights, and responsibilities. In the same communities, there continue to be primary and secondary schools and education is supposedly compulsory. However, as has been pointed out before, all those who are registered for literacy are not necessarily obtaining it. As social workers, the question is frequently asked of us, how should we teach children and youth what they ought to learn. While we cannot consider it to be the responsibility of social workers or Social Education workers to conduct formal education for them there are other ways through which this problem can be tackled. An incident, within our experience of student training may illustrate this point. As a part of field work practice, one of our students had to conduct Social Education activities for a group of boys in the age group of twelve to fifteen. This group consisted of boys who were employed as domestic servants or were earning their living by means of part-time labour. They used to come for the group activities at the end of the day's work when they were tired, both physically and mentally. When this group was formed, the boys had expressed their major interest in learning to read and write. Some of them knew a little of alphabet and others did not. Notwithstanding this difference in the level of learning, the most difficult job for the student was to keep them interested for any length of time. Restless as this age group is, it was all the more difficult to capture their concentration after a day's hard work. And, of course, the student's effort of teaching them in a classroom failed completely. Next he tried to hold the group by getting them interested in some recreational activity; but this method did not succeed either, as the individuals were specifically interested in learning to read and write. The trial and error method continued for a while until one day, one of the group members came to the student worker with a telegram that his family had received from their relatives in a far off village. No one in his family could read the telegram or send a telegraphic reply. The student helped him with the immediate situation and later explained to the boy and the group how the telegraphic system works. They were surprised at the speed of communication and wanted to know how the postal system works. The student took his clue from this and evolved a game whereby each boy represented a post office and others acted as communicators. The group was tremendously interested in this

game which clarified a daily situation in their lives and from there on developed interest in learning to write a letter, a telegram and so on.

Similarly in another Social Education class, a restless and rather uncontrolable group of young men focused on learning after they had the opportunity of expressing their fears through the means of a drama. Apparently in their neighbourhood, a group of Sadhus were troubling their women under the disguise of religion. The men, though very upset, could not take any action for fear of divine wrath and not being accustomed to asserting their rights as citizens to approach the police. When they were encouraged to put up a drama for their centre function, they acted the subject closest to their lives at the time. It was so realistic that the worker encouraged them to talk about it later on. After some discussion, they sought police help and relieved themselves of the anxiety. But from it developed their interest in learning the purpose and methods of police system. Some of them were also interested in discussing the meaning and form of religious customs which affect their lives.

These are mere illustrations that convey the fundamental principle of any educational system. Learning has to be developed around people's life experiences and immediate interests, particularly when it is to be derived in youth or adult life. Similarly, the method of learning and literature should centre around the interest of that particular group.

Thus we come back to the fundamental questions of purpose and method in terms of education for illiterates and neo-literates. The method would undoubtedly be determined by the purpose, and the purpose must fit into the overall development and goals of the community and the nation concerned. Since Social Education by and large, is accepted as a means of training for civic life, the primary factor is of creating interest and pride in one's role as a citizen. Literature for this group would have to be created accordingly. And here we would have to take the word literature in its broader sense, viz. channels through which the illiterates could be literated, and the semi-literates could sustain the learning and gradually add to it.

In several professional fields today, it is an established fact that the individual learns best through the experience on doing the job. There-

fore in fields such as those of medicine, teaching and social work, a lot of emphasis is laid on practical training. The underlying principle of this method is to confront the trainee with reality situations and understand those situations as a part of the learning process. At the same time working with reality situations creates greater interest than abstract theories. The same principle holds true in Social Education. The method of learning has to be adapted around the actual situations of every day life, and through it galvanize the individual's and group's interest. Experience has also taught us that the learning process goes faster and the knowledge is better absorbed if the individual enjoys his work. The mind that is not acquainted with learning through the method of reading, has to be attracted through other means such as those of pictorial illustrations, movies, wireless and other audiovisual equipments which are already in use for Social Education programmes. As important as the method would be the contents of the programme to keep the interest stirred up and to develop an increasing thirst for more knowledge which would be of practical utility in his life. In order to create such literature, it would be essential to make regional surveys and determine the local interests and pattern of living. In the initial stages, it would also be necessary to have ample of simple literature that could be easily obtained at a reasonable cost. In the rural areas and other remote parts of the country, it would be necessary to work out a system of circulating literature which would not only help to sustain the learning of the neo-literates but build up the contact of communities who have lesser opportunities with the bigger world around them.

This may sound ambitious at this stage of nation building when there are other priorities demanding attention and finance. Nevertheless for an independent democratic country, intellectual stimulation and thirst for wider knowledge with a sense of responsibility is perhaps of as much importance as food for physical survival. Social Education on extensive scale is imperative for the illiterates and the neo-literates ; Social Education as a dynamic process of nation building is essential for all. Literature for such nation wide drive is not only necessary but it is required on a large scale.

Dr. ZAKIR HUSSAIN

Delivering the Foundation Day address at the Central Institute of Education at Delhi recently, Dr. Zakir Hussain expounded a philosophy of education in which are clearly discernable influences of experiences of his close association with the pre-independence nationalist movement. To Dr. Zakir Hussain, education is not mere acquisition of skill or knowledge. It is a creative process and that process of creation is intimately connected with activity, mental or manual, disciplined to lead from purpose to purpose. "True culture of the mind", he said, "manifests itself in the whole personality, in its manifold sensitivity of perception; in the efficiency of the imagination and thought and action; in the theoretical and practical use of what it has grasped and made its own, in its attitude to men and things, in the unity of its conception of life and universe. Nothing in my view helps to bring about this consummation more than placing this educationally productive work in the service of social ends." Dr. Zakir Hussain's conviction that educational institutions can become real places of education only when they are oriented socially, reflects his struggles first as a student and later as a teacher to render them so in the face of overwhelming odds that faced him.

Dr. Zakir Hussain was born in Hyderabad (Dn) in 1897. His father Fida Hussain was one of the pioneers to break from the tradition-directed profession of soldiery of the Khan community. Many eyebrows were, indeed, raised when he decided to take to the practice of law at Hyderabad.

Among the childhood influences on Dr. Zakir Hussain, one of which particular mention has been made by Dr. Abid Hussain, his life-long colleague in the Jamia Millia, is that of Pir Hasan Shah under whose spiritual guidance Dr. Zakir Hussain grew. Pir Hasan Shah had novel methods of cultivating his young pupil's mind and spirit. One was to set Dr. Zakir Hussain the arduous task of copying out religious Moslem scriptures. The other was quite unique. He would give Dr. Zakir Hussain money and after sending him out, he would tip off beggars that Dr. Zakir Hussain carried money. In this manner, Pir Hasan felt, the generous impulses in Dr. Zakir Hussain would acquire stimulation.

In 1907 Dr. Zakir Hussain joined the Etawah Islamia High School and later passed on to the Lucknow Christian College with the intention of taking up medicine

for a career. Chance, however, changed his future. He fell disperately ill and was obliged to discontinue his studies for a year and in 1918 he joined the Aligarh University for his B.A. degree. After obtaining his degree, he enrolled himself for the post-grduate course in Economics. While yet in his first year, he was appointed Junior Lecturer in the University.

Events were again to interrupt his career. The year 1919 was fateful to the Aligarh University and Dr. Zakir Hussain perceived unhealthy influences dragging the University into communal politics. The University, Dr. Zakir Hussain felt, was deviating from the ideals to which he had thought of devoting himself. He, therefore, decided to leave it along with many others who had come to cherish the ideals of an independent India where its citizens would be free of communal animosities. A year later, this body of Muslims founded the Jamia Millia in response to the call of Gandhiji for non-cooperation. Ever since he has devoted himself to the Jamia Millia and it was because of his efforts that the institution weathered difficult days.

An outstanding contribution to the cause of education in India was the Report of the Committee on Basic Education over which Dr. Zakir Hussain had presided. The Zakir Hussain Committee Report, as it has come to be known, was widely acclaimed.

Idara Talim-o-Tarakki (Institution for Education and Progress) founded as an auxiliary to the Jamia will be regarded as Dr. Zakir Hussain's contribution to the adult education movement in India. The programme of this institution to set up educational centres for adults was inspired by Dr. Zakir Hussain. Dr. Zakir Hussain has been connected with the Indian Adult Education Association ever since its foundation. For a number of years now he has been its Vice-President.

SOME NOTES ON A FUNDAMENTAL EDUCATION SURVEY: An Experiment in Crefal (Part II)

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"The community must be studied from the standpoint of its historical development, spatial and geographical characteristics, population groups, local economy and economic and social structure. It must also be viewed from the standpoint of its sense of co-operation and its solidarity, harmony, common interests and collective activities. It must further be considered as an **ensemble** *of social institutions and problems.*

"The social investigator must aim at familiarizing himself with the community as a 'social process' with all its ramifications. The social worker, on the other hand, aspires to discover the community's pathological phases, which can be dealt with by means of social, co-operative and well-directed plan of rehabilitation."[1]

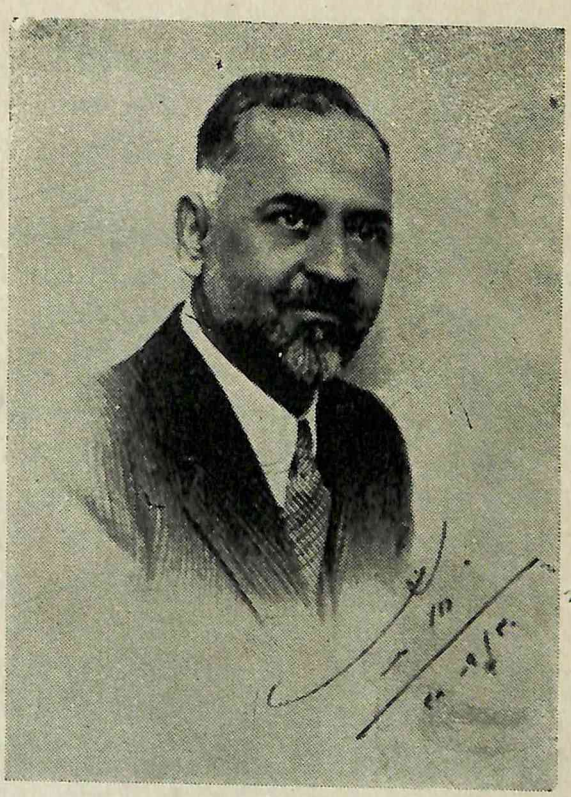
Before carrying out the preliminary enquiry into the region served by our centre we submitted the *investigation guide*[2] to the consideration of a seminar attended by all the teachers and students. The participants were at first split up into small committees on documentation and information, then regrouped into commissions according to the different specialities, and finally formed into groups for the coordination and revision of the document.

The result of more than a month's constant work—with intervening visits to the communities, lectures by experts on general topics, and

Part I appeard in our previous issue (December, 1955).

(1) Paulina V. Young—"Methdos cientifices de investigacion social"—Institute de Investigaciones Sociales de la Universidad Nacional de Mixico—1953—p. 539. Translation from the Spanish edition.

(2) See: "Some Notes on a Fundamental Education Survey". Quarterly Bulletin of Fundamental and Adult Education. (See December 1955 issue of I. J. A. E.)



Dr. ZAKIR HUSSAIN

discussions—was an extensive *plan of investigation*, divided into six sections; (1) general aspects, (2) economy, (3) hygiene, (4) family, (5) recreation and (6) culture and elementary knowledge, the latter being subsequently designated by the rather inadequate term "basic knowledge".

We were convinced that a study of man could yield intelligible results only if he were considered primarily as a member of the local community, but at the same time as a participant in similar activities throughout the region. We had to take into account so far as possible, the influence of such different factors as "habitats", the economic system, and social and cultural life. The proved experience of the Mexican teachers who co-operated with us, and the thorough specialised knowledge of the FAO, WHO, and Unesco experts, were an inspiration to us in our task. The writer of the present article had the no less arduous responsibility of co-ordinating all efforts with a view to the production of a working document on as systematic a basis as possible for the students.

It would take up too much space, and might well tire the reader, if we were to reproduce here all the details of the questionnaire. We prefer to give in the appendix the contents of the six chapters, with their sections and sub-sections. By no means do we consider the work to be complete in itself. It is simply the *result of an experiment* which can serve as a useful starting-point. It was inspired by the principle of "diversity within unity". Further, it was intended as an instrument for promoting at the time of its application, the programme for the improvement of community life and, to some extent, the programme for the training of the students, within fairly wide limits of space and time and taking into account the practicability of securing the prosperity of the region's inhabitants.

The document was designed for *team-work*, and this partly explains its scope and heterogeneity. A detailed study of each point enabled us to *ascertain fairly precisely what we wished to find out, to evolve adequate methods for collecting information* in each case and so to place our plan for the "organization of the communities" on a reliable basis. It must be clearly understood that, in speaking of the organisation of the community, we fully subscribed to the criterion which the Department of Economic

and Social Questions of the Pan-American Union considered applicable to the conditions and needs of rural communities in Latin America. We subsequently found this criterion defined in the following terms: "The organization of the community is a process intended to stimulate existing groups and to promote the formation of functional groups of citizens, capable of being the active and responsible agents of their own progress, and utilising the following methods for that purpose; collective investigation of local problems, planning, the application to those problems of the solutions agreed upon and voluntary co-operation with other groups and with the authorities for the purpose of securing the prosperity of the whole community."[1]

As we have seen, the topics covered in our questionnaire were: 1) general aspects; 2) aspects relating to rural economy; 3) aspects relating to the protection of health; 4) aspects of family life; 5) forms of recreation and use of leisure time; 6) promotion of culture—basic or elementary knowledge. We have sometimes been asked why we chose six main aspects. The answer is quite simple. Previous surveys of communities had given us general guidance; further, we were convinced—by principle, method and experience—that rural education must be integral, corresponding to the complexity of its vital problems. Moreover, our ideas had to be in line with those of Latin-American educators, whose constant concern with these matters is becoming daily more evident. We need only refer to the conclusions of the First Latin-American Catholic Congress with regard to problems of rural life; "The education of the rural inhabitant must cover all aspects of his life; religion, morality, culture, economics, hygiene, civics, vocational training, etc. It is essential to develop his personality, as well as his awareness of his human and professional dignity; his sense of co-operation, and his love of work in the fields. The teaching methods of the active school are indispensable in rural education."[1]

In drawing up the final text of the questionnaires, we kept in mind the recommendations of the experts with regard to the fixing of

(1) Organizacion y Desarrollo de la Communidad—Collecion de Estudio Naciones Unidas—Unesco. O.E.A. (OAS) Dos. No. 16, p. 59.

long-range objectives, which for us embraced the entire educational process; consideration of the results of the survey; and the division of the various "items" into homogeneous groups. However, we were unable to satisfy one fundamental condition—the advance comparison of the different questionnaires, so as to establish their validity.

In our opinion, in order to form an accurate idea of this experiment it is necessary to obtain answers to a series of questions relating to the application of the questionnaires, the attitude of those carrying out the survey, the conditions governing the methods of collecting the necessary data, and the critical examination of the results. It would be interesting to have the experience of others on these matters.

APPENDIX

The following are the contents of the initial plan of investigation, incorporating material that was indispensable to the preparation of the detailed questionnaires :

1. General aspects.

Geographical landscape; map and brief description—Area : comparison with more extensive geographical area—Climatic conditions—Population : origins, history, census data, demographic changes—Types of groups; characteristics—Political and administrative category—Communications.

2. Aspects relating to Rural Economy.

2.1. *Agricultural work :* Natural resources; forms of exploitation and conservation, problems regarding the conservation and protection of the soil. Cultivable lands; possession and enjoyment, main types of crops, seasons when they are cultivated, variations and rotation, most usual methods, implements, selection of seed, use of fertilizers, irrigation systems, influence of climatic conditions on agriculture, the most common pests and diseases in plants, how to fight them. Forms of agricultural credit and provision. Animals used for tillage. Calculations; production per unit, cost of production per unit. Knowledge of farm questions agrarian legislation.

Experiments in the improvement of community life. Agricultural stations utilizable outside the community. Dissemination of knowledge through schools. Existing schools for the improvement of knowledge. Rural cooperatives and similar organisations inside and outside the community. State agencies accessible to the community. Regional farm calendar. Cultural patterns in agricultural practice.

2.2. *Breeding of domestic animals* : Animals which are bred and exploited : systems of breeding, feeding and housing, the most common epidemic diseases and plagues, seasons when they occur and how to fight them. Products utilised ; in feeding, in the local industries. Cost of breeding per unit—Possibilities of establishing services for the selection of breeds—by products.

2.3. *Markets* : Market places and days—Distance from the community—Products bought and sold—Usual trading methods. Transport, community organisations for the purchase and sale of products—Relations between producers, middleman and consumers—Credit systems—Special remarks concerning the markets as social institutions—Cultural patterns as regards the market,

2.4. *Industries :* Those existing in the locality, technical conditions, tools, machines, manufacturing processes, raw materials. Commercial importance ; family, communal, regional. Markets : seasons, rate of production. Types of objects. Workers (adults, youths, children) —Abandoned industries, causes —Vocational guidance services available to the community—Role of the schools in industrial life—Other types of industry, extractive, exchange, transport—Typical conditions and cultural patterns.

2.5. *Crafts :* Those exercised and the conditions in which they are exercised—Values as a means of living in the community -Instruments and techniques used—Possibilities of improvement—Role of the schools with regard to the various crafts.

2.6. *Roads* : Types of roads, degree of permanence of the transport services, distances to the nearest villages and commercial centre, types of vehicles and cost of transport, organisation of transport.

2.7. *Economic organisations in the community* : Types of local and regional organisations—Social and economic importance—Intervention by members of the community.

3. Aspects Relating to the Protection of Health

3.1. *Public Health :* General aspect of village cleanliness—Provision of water for consumption—Natural and artificial draining of public roads—Pavements—Sanitary conditions of food-shops—Elimination of refuse and foul water—Presence of plagues—Accommodation of domestic animals—Health improvement agencies available to the public.

3.2. *Communicable diseases* : Prevailing diseases and their possible causes—Epidemic and endemic diseases—Diseases caused by external parasites—Nutritional diseases—Venereal diseases—Existing services for the prevention of diseases, vaccinations. Prejudices relating to diseases.

3.3. *Maternal and child hygiene* : Birth and death rates—Marriage : biological conditions, prenuptial certificate, ages of those contracting marriage—Situation of non-professional midwives—The life of the mother during pregnancy and the suckling period ; rearing of the child, common prejudices in this respect—Most common child diseases—Present facilities for medical assistance—Cultural patterns in this matter.

3.4. *School hygiene* : Buildings ; Situation, construction, furniture and teaching material, hygienic conditions, supply of drinking water. Part played by the pupils in keeping the premises clean—The teacher's contribution to the forming of hygienic habits—School dining-room—Influence of the school on the hygienic life of the community.

4. Aspects of Family Life

4.1. *Family economy* : Family possessions—Work done by the different members—adults, youths and children—Family income ; the family budget ; food, clothing, housing, medical attention, culture, recreation, sundries. Small home industries ; raw materials, tools, techniques employed, organisation of the work, economic importance—Most notable defects in administration of the family budget—Possibilities of improvement in these matters.

4.2. *Housing :* General aspect—Building materials – Distribution and volume in comparison with the number of inhabitants—Household services, ornaments, furniture—Accommodation for domestic animals—Garden and orchard—Approximate value—Amount of the rent, if it is rented—Cultural patterns in housing.

4.3. *Food :* Quantity, quality and variety of the daily meals—Main foods and products of the region that are consumed—Products acquired elsewhere—Standards of preparation ; variety according to seasons and festivals – Special consumption of green vegetables and fruit—Conserving of foods—Natural products of the locality that are not utilised—Consumption of drinks in the ordinary diet—Food standards—Services available to the community for the improvement of food—Influence of non-local cultures.

4.4. *Clothing :* Types of garments worn ; men, women, children—Hand-made, machine-made, made from patterns—Materials used—Usual ornamentation—Work done by men and women respectively in the making of clothes – Care of clothes ; washing, ironing, mending—Traditions affecting the changing of clothes ; seasons, ceremonies—Products of the region that can be utilised on the spot—Influence of fashion—Difference between the clothes worn every day and those worn on the occasion of festivals – Approxiate cost of each of these two categories of clothing—Cultural patterns in clothing—Influence of non- local cultures.

4.5. *Cleanliness and medical care in the home :* Hygienic habits—Hygienic methods—Family medicine-chest – Customs relating to home medical care—Use of medicinal plants – Beliefs and superstitions with regard to cleanliness and the healing of the sick—Care of the sick.

4.6. *Care and education of children :* Care of children during the first and second stages of their childhood—Children's recreation and rest—School period—Care of children at the school Standards governing the child's daily life.

4.7. *Family relations :* Prevailing type of family ; relations, system of kinship, principle of authority—Relations between members of the same family – Daily life ; responsibility of the various members of

the family—Marriage customs—Rejoicings and sorrows—Family religious beliefs and practices—Care of the old people—Relations with absent members—Forms of family recreation—Inter-family relations—Beliefs and superstitions relating to family life—Social and cultural institutions and the family—Responsibilities of good parents—Ancestor-worship—Existing institutions for improvement of the living conditions of the family—The family and community life.

5. Forms of Recreation and Use of Leisure Time

5.1. *In the community* : Musical *ensembles* and choral groups—Theatre : companies, premises, types and frequency of performances—Cinema ; type of films, frequency of shows, exhibitors, admission prices—Dancing ; groups, traditional and typical forms, organisation, frequency of public performances—Sport ; organisation, types, native games—Popular or folk arts, types, materials and techniques, originality, economic and artistic value—Excursions and rambles—The role of the leaders—Religious, civic and folklore festivities as a form of recreation—Reading as a means of recreation—Typical forms of recreation in the community—Consumption of alcohol during recreative festivities.

5.2. *At home :* Songs and instrumental music—Family visits and festivities—Use of mechanical instruments ; radio, gramophone, cinema—Relations between parents and children in the matter of family entertainment—Walks and excursions—Cultural patterns in women's recreation—Plastic arts as a form of family recreation.

5.3. *At school :* Songs and instrumental music—School theatre—School festivities—Children's games and tales—Excursions and rambles—Modelling in clay as a form of recreation—Co-operation of the community in school recreation.

6. Promotion of Culture—Basic or Elementary Knowledge

6.1. *School services* : Types of public and private schools—Conditions for ensuring adaptation to the cultural needs of the community—Installation, classes, teaching staff, pupils. Relations between the schools and the community.

6.2. *Illiteracy :* Rate of illiteracy—Previous literacy campaigns and their results—Existing services ; quality and scope—Relation with the general plans for improving the living conditions of the community.

6.3. *Cultural life :* General survey of the standard of knowledge of various sections of the population in the social, natural and mathematical sciences—Main forms of religious and artistic expression—Folklore bases of cultural life—Prejudices and superstitions relating to natural and social phenomena—Methods for the dissemination and transmission of culture—Role of the leaders in the promotion of culture—Spiritual basis of culture—Ethical principles—Usages and customs—Linguistic methods—Cultural exchanges—External influence—Characteristic features of the personality of the inhabitants.

6.4. *The community as a social institution :* Bonds of social solidarity ; by similarity of functions, by division of labour—Foundations for the recognition of authority—Common ideas concerning the State, law and democracy—Political organisation of the community—Government of the community—Governmental relations with the higher authorities—The inhabitants' sense of social responsibility - The most common social defects—Prejudices—Political interests—The exercise of political power—Typical forms of social organisation—Social structure and social changes—Relations which other communities—Role of the leaders in social organisation.

(*Translated from Spanish*)

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

RURAL WOMEN'S UPLIFT—Role of the Gram Sevika

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The Community Development Programme was launched in India in 1952, with a view to effect an all-round development of rural people through improved working practices, recreation, social life and leadership. A quarter of the country will be covered by these projects by the end of the First Five-Year Plan, and the whole country would be organised into a network of about 5,000 National Extension Services Blocks, of a hundered villages each, by the end of the Second Five-Year Plan.

The pattern of activities in these Blocks is planned on a multi-purpose approach, aimed at stimulating people to bring about improvements in their own physical, economic and social well-being through individual and community efforts. Since the problem of food was a crucial factor in the initial stages, efforts were concentrated mostly towards increasing food production. Gradually, other fields for improvement such as health, sanitation, education, construction of roads and other facilities were included. In the earlier days, attempts to introduce programmes for women, girls and children in the villages were negligible.

However, the purpose of the Community Development Programmes was not just greater agricultural production. Basically, they were intended to raise the standards of living of the great masses of people living in rural areas and to influence them to aspire for happier and healthier living. "Standard of living" implies the numerous factors which constitute the manner and manifestation of the life of people in the homes

and community. The home, being the nucleus of the community, is the source of all aspirations and it is only by relating developmental activities to the home that permanency of results can be ensured. This was clearly indicated by the deliberations at the Conference of Extension Workers held in Bangalore in 1954. Realising that in order to derive maximum benefits from extension services, the entire family in the village must be approached, and that men, women, and children should understand the meaning of and be in accord with those activities, it was resolved that women village level workers or gram sevikas should be trained and posted in every Block to complement the gram sevak's efforts. To train the gram sevikas, 27 Home Science Wings were sanctioned to Agricultural Extension Training Centres, which were established for the training of gram sevaks in the States, under the Directorate of Extension and Training, Ministry of Food and Agriculture, Government of India.

The first step towards setting up of the Home Science Wings was the selection and appointment of Chief Instructors. They were selected carefully from the nominees sent by the States and given intensive training for seven months, beginning from November 1954, both in India and abroad—in Hawaii and Japan, where Home Science Extension work has made great inroads, and where rural conditions are comparable to those in India. The Chief Instructors handle, with the help of two assistants, the one year training programme in Home Science Extension for gram sevikas.

The functions of the gram sevikas would centre around the homes and home-making activities of rural women, while those of the gram sevaks are directed towards the farm. In order to equip herself with knowledge and skills for fulfilling her multi-purpose role, the gram sevika undergoes a year's training programme in Home Science, designed to instil in her scientific approaches to home practices and prepare her for her job as an extension worker.

Home Science is understood as the study and application of scientific methods to everyday living. It includes nutrition for the individual and family, balanced diets, planning the yearly food supply for

the family, food preparation and preservation; wise expenditure of family income; home management to save time, money and energy; home improvement and beautification; health, personal and home sanitation; clothing care and clothing construction; child care, mother craft and community service. In addition to the training in home-making practices and skills, the syllabus comprises extension methods, agriculture and co-operation. The contents of the curriculum are related to the needs of the rural home makers. The laboratory activities for implementing the syllabus are to be evolved according to actual conditions in villages. Daily living in the Home Science Wings itself serves as a practising place for experimenting with the scientific techniques and requirements for increasing the amenities of rural homes.

After training, the gram sevika will have to carry to the rural housewife better methods of running the household and of management of resources, which includes training in subsidiary occupations and handicrafts to augment income. Since the chores of the rural housewife are heavy and manifold, the gram sevika will attempt to indicate methods whereby the housewife would be able to conserve time and energy, which could be utilised for educational, cultural and recreational ends. The gram sevika will also strive to give the housewife an idea of the requirements of the members of the family in respect of good food and suitable clothing. She will demonstrate to them methods of preparing and preserving food, of making, taking care of and mending garments. She will bring to the rural mothers latest findings about child care and development and will assist them in organising play centres and nursery schools. She will make the village women conscious of the need for healthy and hygienic habits in daily living. The gram sevika will stir the imagination of the housewife to assemble the best items in her esthetic talents and put them to newer and richer forms in beautifying her home and surroundings. In India, as elsewhere, agricultural pursuits form an integral part of the rural women's life. The gram sevika will acquire adequate knowledge of those aspects of agricultural functions in which the woman has a predominant role and bring about the desired changes. These functions will make the gram sevika an indispensable friend of all the women in the village.

The gram sevika will try to influence them not through mere talking or preaching but through actual living.

Briefly, therefore, the objectives of the training programme are as follows :

1. To enable gram sevika to acquire sufficient professional and educational background to carry out the duties of the multi-purpose village level worker.

2. To promote in the gram sevika an appreciation for democratic group living as practised in the Home Science Extension Wings.

3. To assist the gram sevika to acquire an insight into the patterns of village life and to develop appreciation for the attitudes, aspirations, problems and needs of villagers.

4. To equip the gram sevika with knowledge and abilities essential for her work in the village homes for the promotion of better habits in diet, clothing, housing, child care, money management, craft and cultural activities.

5. To develop in the gram sevika skills in extension methods for carrying scientific information to village homes in useable forms.

6. To inculcate in the gram sevika a spirit of enquiry into rural problems.

7. To give the gram sevika an understanding of her role in the National Extension Service and other development programmes of the country.

Since the purpose of the training at the Home Science Wing is to equip the trainees with abilities to fulfil a specific role, the teaching methods adopted are functional in character. Although class room lectures are an inevitable part of the training, the emphasis is on field work. The trainees learn and teach by doing, which is co-related to rural conditions.

The training of the gram sevika is as exacting as the functions she will be called upon to perform after being posted in the field. Her day in the training camp begins at dawn with prayer. It ends long after dusk. In the course of the day, with a break for lunch at noon and for tea in the evening, her time is spent in field work, at lectures and practicals. In a year for 46 weeks and a day of seven hours for six days in a week, the gram sevika will receive 1610 hours of practical work, and 598 of theory. In addition to the instruction which she receives, the gram sevika also has functions assigned to her in the running of the household; cooking, cleaning, washing clothes, interior decoration, entertaining, etc. are all managed by the trainees themselves.

Rural home conditions vary greatly in the different parts of the country. Therefore, each Home Science Wing works out the details of the training curriculum within a broad outline laid down by the Directorate of Extension and Training. In order to understand the background of rural homes, the House Science Wings automatically undertake investigational work on the patterns of home living in their areas. The equipment, utensils and furniture prepared or procured locally will be within the reach of the economy of the people and serve as models for them. These will lead to interesting variations in the types of equipment and teaching aids evolved in different centres. For instance, the pattern of smokeless chulas will differ in their form, area to area; kitchen arrangements will vary with differing architectural patterns of rural houses; and clothing designs will be distinct in different States.

The functions of the gram sevikas are not only to bring about changes in techniques or in methods of household management, but also to relate them to the cultural background of the people, as otherwise, they would neither find roots among the people, nor lead to an enrichment of the texture of their lives. An important feature of the training programme is, therefore, the emphasis on the preservation and cultivation of spiritual and cultural values. Prayers, worship, understanding of rituals and of recreational and cultural activities of the people form an integral aspect of the training of the gram sevika. She would be helped to discriminate between those rituals which would lead to develop-

ment of finer sentiments and those which are incongruous with the social objectives of a healthy, progressive and free society.

Home Science is a new field of education in India and Home Science Extention work is even newer. As a career, it has yet to establish its merits. Inadequacy of facilities and living amenities in rural areas deter suitable girls from volunteering for services. The initial response—there are about 400 gram sevika trainess at present—may therefore be considered a good augury for the future of Home Science Extension work. State governments are attempting to provide facilities for women workers in rural areas. This will certainly induce girls to come forward for the important work in rural reconstruction.

The gram sevika is one of the family members in the team of workers in Development Blocks. The developmental programme being a concerted and co-ordinated effort, its ultimate success depends on the *camraderie* that exists among the different workers and the spirit of co-operation that prevails between them. The gram sevika can fulfil her role effectively only, when those who work with her closely understand her functions and extend to her the sympathy she would need. This is specially important in the case of the Women Social Education Organiser, who is expected to be the friend, philosopher and guide of the gram sevika. It is hoped that the training programmes of Social Education Organisers will also be oriented towards the same objectives in Home Science as that of the gram sevikas, in order to be of greatest service to rural women.

THE COMMUNITY DEVELOPMENT PROGRAMME IN INDIA—Some Problems

Planning involves the mobilisation of individual and community efforts towards certain defined ends. It is, therefore, likely to provoke an undemocratic use of authority. In underdeveloped societies, particularly, because of the social consequences of underdevelopment, the temptation and the apparent justification to use authority is great and yet, apart from the ethical and moral aspects, even the utility of coercion for howsoever rational an end, is open to question. For coercion, besides corroding the integrity of the individual's personality, does not secure comprehension and without comprehension, social and economic systems cannot find roots among the people. Systems imposed upon a people may be sustained by the continuous use of authority but only at the cost of distorting a spontaneous development of the people.

In societies where planning has to be undertaken within the context of democratic values, planners have to seek the participation of the masses in the process of planning. Formulation of objectives has to be correlated to an awareness of the needs of the community among its people. In the implementation of the plan, people's initiative requires to be stimulated and their participation secured so that they acquire an understanding of the solution of their problems. In this manner it is possible to implant in societies the pre-requisites of the processes of development and thereby ensure that development becomes self-perpetuating. Thus may be secured for planning the sanctions of popular acquiescence and replace the need of the "sanctions" of the coercive might of

state authority. This constitutes the ethos of community development programmes.

The adoption of this pattern of developmental activity over a wide area of the underdeveloped world is an indication of its suitability in such societies. The experience garnered from different parts of the world has enabled the Secretary-General of the United Nations to formulate the general principles for the successful implementation of such programmes in the course of his report to the Tenth Session of the Economic and Social Council of the United Nations*. The document which is based on a survey of policies in different countries, has special relevance to the rural communities of the less developed countries.

The Report tentatively defines Community Development as "a process designed to create conditions of economic and social progress for the whole community with its active participation and the fullest possible reliance upon the community's initiative" and points out that "it implies the integration of two sets of forces making for human welfare, neither of which can do the job alone: (i) the opportunity and capacity for co-operation; self-help, ability to assimilate and adopt new ways of living that is at least latent in every human group; and (ii) the fund of techniques and tools in every social and economic field, drawn from world-wide experience and now in use or available to national governments and agencies." The Report emphasizes ten basic elements for successful implementation of the programme. The enunciation of these elements serve to reiterate, with the weight of experience of many countries, the well-known principles of planning for community development.

There are a number of factors, however, which deter the uninhibited operation of a programme based on the principles enunciated. Inadequacy of technological advancement coupled with growing demands on limited resources; distorted structures of social institutions which hamper the full utilisation of productive forces inherent in society; traditions of administrative machineries accustomed to authoratarian modes of

*Reproduced in "Kurukshetra", Vol: IV. No: 3 and No. 4; Monthly Organ of the Community Projects Administration published by the Publications Division, Ministry of Information and Broadcasting, Old Secretariat, Delhi.

conduct and the relative absence of the feel of power among the members of the community—these are some of the consequences of underdevelopment which set the context for the operation of the programmes.

For instance, the first principle enunciated in the Report lay down that "activities undertaken must correspond to the basic needs of the community; the first projects should be initiated in response to the expressed needs of the people." It often happens, as the Report warns, "in specific situations, however, the reconciliation of local demands with technician's view of what improvements are most important, or with the plans of the Central Government, may be extremely difficult. A conflict often develops between "expressed needs" of the people and what a Community Project Official in India has described as "socially desirable needs." The function of the adult education worker, as the Report points out, is no doubt "in part to influence choices by educating them in the relationships of their various needs and connection of these with regional and national plans and objectives" after having helped people to meet their expressed needs. What, however, happens is that when a national pattern, based on "socially desirable needs" is laid down and targets in physical concepts are set, compulsions of various sorts, convert *a part of functions* into *the main functions.* Material achievements become more important than changed attitudes in people—quite in contradistinction with the third principle enunciated in the Report that "changed attitudes in people are more important than the material achievements of community projects." Commenting on the adoption of expenditure as the criteria for assessment of results, the writer referred to above points out, "So mysterious does this factor of expenditure become that there is almost a tendency to forget that expenditure is not an end in itself but is an index of other achievements and sometimes the achievement would be more worthwhile and more lasting if it is brought about by a slow social process." Targets—either physical or financial—acquire a finality and the means, so essential to the programme, drop into oblivion; people's participation is often prone to be sought through methods which irreparably harm the educative process which is gradual, often imperceptible and has to be entirely self-willed. To subject it,

therefore, to rigid time-schedules and physical targets is to invite either frustration or coercion.

The dilemma between "expressed needs" and "socially desirable needs" and the problem of determining targets appear to have developed in India partly because the entire programme was conceived to meet the requirements of a particular situation. The Community Projects Programme formed a part of First Five Year Plan which aimed to make the country self-sufficient in food and to offset some of the economic consequences the country had suffered as a result of partition. The Programme was designed to serve as the means to fulfil the targets of the Plan. Thus, there developed a tendency for this limited objective to acquire primacy over the potentially broader objectives of the programme. The predominent trend was to increase agricultural production in as short a time as was possible and hence was the emphasis on this aspect of the programme. If, however, the basic objectives behind the programme are to be realised—which is to effect changes of a lasting character – a different method of working out targets would need to be devised—a method which would enable people each individual project area to determine its targets in the context of certain broad objectives of national plans. The programme would then become a plan for betterment of the people through self-effort and the apparent contradictions, which threaten to thwart the programme from developing into a movement of the people, overcome.

One precondition to stimulate local initiative and to develop a sense of responsibility in the community for its own welfare is that there should be an administrative structure which provides for sufficient power in local bodies. The U. N. Report rightly, emphasizes the importance of the role of local governments and points out, "One of the important functions of Community development may be to promote through *ad hoc* community organisations a transition towards effective representative local administration." It is obvious that local bodies should not be regarded as agencies to push through policies and plans conceived at a national level but rather regarded as policy making bodies in respect of their localities. The Indian tradition, historically, has always invested local panchayats with a great deal of power. With the impact of

a strong centralised political authority, imposed by the British, this tradition was broken and the panchayat's functions fell into disuse ; without either opportunities or resources to serve the people, the institution became a prey to the intrigues of local factional policies.

In various States in India, steps are being taken to resurrect the Panchayats. The Programmes Evaluation Report has reviewed the efforts in this direction and has commented, "Statutory panchayats have by now been set up in almost all States and where they have not already been set up, necessary legislation is under consideration. There is also general readiness to confer on these bodies as many functions of developmental functioning as possible.... If functions are matched by resources, provision for expert and trained services is made, and internal strengthening and safeguards are provided within the heirarchy of local self-governing bodies, any more towards building strong basic institutions must be wholeheartedly welcomed." The effectiveness of local panchayats would, the Report points out, "depend on the strengthening of the resources of the panchayats."

An experiment in adhoc local development bodies which the Programmes Evaluation Report has examined at length is the experience of Vikas Mandals in Madhya Pradesh which were set up as an alternative to panchayats. These Vikas Mandals were specifically created to serve the purpose of developmental activities and responsibilities for the implementation of programmes devolved on these Mandals. The Report points out that where such bodies grew spontaneously out of the people's effort to meet their requirements, they formed a part of the Indian civic tradition but warns that "if these were created as non-official auxiliaries and maintained as a formal channel for official acts," it would be, "a pretence which has nothing to commend itself." Furthermore the Report points out that Panchayats themselves functioned effectively for the purposes of the Community Programmes wherever apportunities of collective action were opened out and that "broader and more significant interests have made for new alignments, which are a sign of healthy life." Thus, whether it is necessary and desirable to bypass an institution which

has evolved out of historical traditions and substitute it with a new creation, is debatable.

A corollary to the principle of entrusting local governments with powers of developmental functions is the other principle enunciated by the UN Secretary General that local leadership should be associated with the programme. "The identification, encouragement and training of local leadership," the Report says, "should be a basic objective in any programme."

Leadership evolves in a community to enable it to meet the requirements of social situations and is therefore related to the dynamics of social movement in the community. The rural society in India with its tiers of castes—and the social significance and security it confers on individuals—diverted the development of leadership along groves of caste. The interests and aspirations of this leadership is not identical with those of the community as a whole and as a consequence there is difficulty in identifying leaders whose social objectives would be consonant with those of the Community Projects programme. Besides, the only vocal leaders in the community were not natural leaders but those who had served the political interests of a ruling power—the British. Hence, we have a situation where the leaders identified with the programme are incapable of reflecting the needs and desires of the masses as such. The evolution of a leadership with which could be vested the responsibility for the conduct of community development programmes in the community is closely, related to the element of dynamism that is introduced in the society by the operation of the programme.

No exhaustive analysis of this aspect of the Programme in operation in India is available to indicate whether the impact of the Community Development Programme in India is assisting the process of social change but the Report of the Programmes Evaluation organisation contains a "diagnostic study" based on the analysis of the operation of the programme in two most successful blocks. The conclusion seems inescapable that the programme, as it has hitherto been in operation, has not in any way directly lent momentum to factors of social change, because its impact has not been to the even benefit of all classes. In its agricultural

programmes it has served better the cultivators with bigger holdings rather than the small cultivators and that, "after two years, a large part of the smaller sections of the cultivators had yet to adopt improved practices. Further probing indicated that either lack of knowledge or lack of facilities constituted the main underlying cause for non-adoption." Of the membership in village organisation, the Programmes Evaluation Report points out that, "When one considers the pattern of membership in village organisations, be they co-operative societies, vikas mandals, gram panchayats or nyaya panchayats, one clearly finds that membership is confined to the larger cultivators and that smaller cultivators as well as landless agricultural labourers, have practically no stake in the organisation of the village." There was no tendency for this pattern to change even two years after the programme was in operation.

Regarding programmes of public participation, the Report found that the feeling that contribution was compulsory was widespread among smaller cultivators and concludes, "it may be that lack of proper contact by the project staff with the smaller sections and their inability to carry conviction to them may lie at the root of non-realisation of the spirit of community project by these sections of the rural community."

Until, therefore, there is an equalisation of the impact of the programme among different sections of the population which will induce social change, identification of leaders will continue to remain a problem. Nor could it be said till then that the programme has acquired a basis in the community.

(*Contributed*)

A DEFINITION OF FUNDAMENTAL EDUCATION

1. Definition.

'Fundamental Education' is that kind of minimum and general education which aims to help children and adults who do not have the advantages of formal education, to understand the problems of their immediate environment and their rights and duties as citizens and individuals, and to participate more effectively in the economic and social progress of their community.

It is fundamental in the sense that it gives the minimum knowledge and skills which are an essential condition for attaining an adequate standard of living. It is a prerequisite to the full effectiveness of work on health, agriculture and similar skilled services. It is general in the sense that this knowledge and these skills are not imported for their own sake only. It uses active methods, it focuses interests on practical problems in the environment, and in this way it seeks to develop both individual effort and through community life.

2. The 'Geographical' Scope of Fundamental Education.

Fundamental Education is primarily concerned with those areas of the world (which are to be found to a greater or lesser extent in every continent and in most countries) where the vicious circle of illiteracy, disease and poverty limits the possibility of human progress—namely the economically underdeveloped areas.

3. The Place of Fundamental Education in Relation to Technical Services.

Fundamental Education does not itself provide organized technical services, although it can help to supply the basis for their development. It may often depend on such services to provide appropriate training to its personnel and to give technical information and advice. Wherever the

special nature or difficulty of a local problem requires direct technical aid, arrangements shall be made to obtain the necessary experts. There should be provision for free interchange between Fundamental Education and all relevant technical services.

4. The Place of Fundamental Education within an Education System.

(*a*) *Relationship with Primary Schooling.*

A well organized primary school system, where all children can and do go to school, is the logical sequel of Fundamental Education. Until this is achieved, the Educational Welfare of children of the primary school age falls within the scope of Fundamental Education.

(*b*) *Relationship with Secondary and Higher Education.*

A Fundamental Education movement is often dependent for its teachers and leaders upon the secondary schools and universities, sometimes outside the area of its operations. University extension activities may play a vital part in such a movement. In turn Fundamental Education lays the foundation for secondary and higher education. Secondary and higher education are therefore related to Fundamental Education but not included in it.

(*c*) *Relationship with Technical and Vocational Training.*

Fundamental Education seeks to bring to the service of the individual and the community the essential understanding and rudimentary skills which are basic to a full and effective life in a particular environment. Fundamental Education would not include an organized, programme of vocational and technical training. It may, however, depend upon such a programme for the formation of its specialized field workers and leaders.

Fundamental Education is often, in fact, essential first step to vocational and technical training. It fosters the assimilation of simple techniques and ideas which will assist in the adoption of better practices in agricultural production, in the use of natural resources, in home life and in hygiene and sanitation. In rural areas it may lead to the intro-

duction or improvement of useful crafts and small industries ; in industrial areas it may provide a basis for acceptance of improved methods of production.

(*d*) *Relationship with 'Adult Education'.*

A large part of Fundamental Education is 'Adult Education' in the strict sense that it is concerned with the education of adults. It is, however, in one direction narrower than adult education, since it stops short of the 'further education' of adults beyond the essential minimum of knowledge and skill required as a foundation for effective living and in another direction wider in that it includes in certain circumstances the education of children.

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NOTES AND COMMENTS

The Canadian Association for Adult Education.

The Canadian Association for Adult Education celebrates its 21st birth anniversary on the 14th June this year. On this occasion, Shri K. G. Saiyidain, President of Indian Adult Education Association has sent a massage, in the course of which while appreciating the work that the CAAE has done during this past two decades, he says :

> "We are aware of the fine work that has been done by the Association in developing techniques and agencies of Adult Education in Canada and the part that its energetic Secretary, Mr. Kidd, has played in this behalf.
>
> "In India, we have been grappling with many difficult and challenging problems in the field of Adult Education for the last quarter of a century. Not long ago it was imagined that, in a country of this size, the problem of Adult Education was almost unmanageable and need not therefore, be tackled ! However, the pioneering work done by many devoted workers of imagination and the recent establishment of a free National Government devoted to the ideal of the good life for the common man have changed the situation. Increasing attention is now being paid to this problem—not merely for the purpose of liquidating illiteracy but of developing suitable techniques and agencies of what we call "Social Education," which is broader and deeper in concept than the mere imparting of literacy. The basic inspiration of our work is the ideal of improving the totality of the conditions of community living by enriching it with knowledge, skill and appreciation and by stimulating a lively sense of kinship between the individual and the community. This work is being done through Literacy Centres, Community Centres, Janta Colleges (*i.e.* Peoples' Colleges) training of workers, enlisting the co-operation of teachers and students from schools and colleges as well as through the agency of the community projects that have been established all over rural India. In addition, a net-work of libraries has been started to consolidate literacy and to raise the standard of knowledge and culture amongst the people. You in your country have already passed through many of these stages and are now concentrating on Adult Education at the higher level. We, on the other hand, have to deal with different stages of Adult Education simultaneously, beginning with the basic problem of liquidating large areas of illiteracy and going on to the cultural enrichment of the people through the

utilization of modern as well as the traditional resources. In this work, we are also trying to make increasing use of various types of audio visual aids which have already become an integrated part of the educational approach in your own country.

"Is it not a source of satisfaction and strength to realize that we are all engaged in a great comradeship of effort in which the supreme object is to enrich the life of the common man with significance, to make it possible for peoples to understand one another across geographical frontiers and help them to lead lives which have both the thrill of doing creative work and the joy that comes from well spent leisure ? My sincerest greetings to friends all over Canada doing this important work."

We add : Many happy returns.

The Government and Voluntary Agencies.

Considerable thought is being given—both in official and non-official quarters—to the role of the voluntary agencies in social education and community development. In the last issue of our journal we had occasion to bring to the notice of our readers the sense of frustration that exists among voluntary workers at the policies of the Government which are unhelpful to the voluntary agencies. It may also be recalled that a resolution urging upon the Government to modify their policies in a manner which would foster the growth of voluntary agencies, was also adopted at the plenary session of the Adult Education Conference held in December last. It is heartening to note that the resolution has received favourable comments from government quarters. Many of the State Governments to whom the resolutions were forwarded have expressed agreement with the resolution. For instance, Shri Gorelal Shukla, the Director of Social Welfare, Madhya Pradesh, commenting on the resolution says :—

"There are six voluntary organisations conducting Social Education activities in this State, and each is being paid annually a grant—in—aid. Other prominent organisations are being persuaded to undertake these activities. Government are also considering a scheme to ask Municipal Committees and Corporations to run literacy classes—the expenditure to be shared between them and the Government."

Specially encouraging is the view expressed by the "Social Education" a monthly bulletin published by the Adult Education Board of the Travancore-Cochin State, which is an official agency. Commending the Resolution, the Bulletin says :

".....It has to be conceded that popular enthusiasm has to be aroused and people's participation ensured in all social education programmes so that they may be beneficial to the community at large. This has to be arranged by the Government officers if social education is to succeed and this can be done

best, not so much through private individuals in the locality, however, influential they may be, but through good voluntary organisations wherever they exist. This has been realised only too well by our Government, but the complaint is that Government has accepted this position only in theory but not in practice. If the principle of associating non-official agencies in social education work is correct, as conceded by Government it is evident that the fault lies in the implementation of the principle".

Perhaps one fault in the implementation of the principle is an incorrect approach on the part of the officials to the question. A common mistake is that often voluntary agencies are regarded merely as the mean to secure people's participation for government's plans. It is not sufficiently recognised that voluntary workers constitute the spokesmen of people's aspirations and the voluntary agencies are a projection of their urge to act. The Government official cannot ever hope to acquire this privilege whatever might be the nature of government—whether it is a Welfare State or not. Nor can a government agency, obviously, ever become the projection of popular initiative. Since social education and community development plans rely on the spontaneous and sustained co-operation of the people, only voluntary agencies can provide the suitable organisational frame work for these programmes. It is with this perspective that the government should attempt to define its attitude towards voluntary agencies.

In this connection, the Travancore-Cochin "Social Education Bulletin" is to be congratulated on the clear statement that it has made. Recognising the suitability of voluntary agencies in social education, the Bulletin has defined the respective roles of voluntary and governmental agencies. It says :

> "The administrative and organisational part of the work should be that of Government while the actual implementation of the work at the field level should be left to the voluntary agencies ; this is only a rough apportionment of the responsibilities, and in actual practice, it will be an advantage for the official and non-official elements to associate with each other at all stages of the work from preliminary planning to final execution of the programmes".

It is often asked : Where are the voluntary agencies ? And recently, a responsible government functionary, with the flamboyance characteristic of him, threw a "challenge". "Show me the voluntary agencies working in rural areas", he said, "and we will give it all our support."

It may well be true that there are not sufficient numbers of voluntary agencies in rural areas but that surely need not provoke either an attitude of disdain or of supercilious triumph on the part of government functionaries. For if one were to consider the organisational needs of community development programmes, which in a sense is primarily a programme of adult education, it becomes evident that from the point of view of efficiency, voluntary agencies provide the most suitable institutional basis for such

programmes. Under the circumstances. one would expect government officials to ponder over the problem of the failure of voluntary agencies to sprout in rural areas and regard it as their failure, atleast as much as that of voluntary workers who have not spread out over the country at large. Had the government development programmes developed into a movement of the people an atmosphere conducive to the growth of voluntary agencies would have been created. Obviously, therefore, people's participation in developmental programmes has not been spontaneous nor even sustained, which would have led to the formation of voluntary agencies. But who is to be blamed ? Did the state machinery do anything to promote and develop voluntary agencies ? Have they any such plan ? If not, the sooner they have it, the better would it be for the country and for its people, in whose name we all swear.

DIRECTORY OF CULTURAL and RECREATIONAL ACTIVITIES—Association's New Project

Social Education aims, primarily, to impart education of a fundamental nature with a view to influence people's habits of thought and attitudes to social and individual problems. To achieve these ends, it has, naturally, to depend on such methods as to carry a direct impact on adult's mind and psychology. Recreational and cultural activities, which on the one hand reflect the natural genius of the people and, on the other, penetrate deeply and yet unobstrusively into their mental and emotional texture, offer themselves as one of the most effective media in Social education. Furthermore education through such methods does not demand a high degree of mental discipline nor involve a sophisticated process of intellectual integration. Cultural and recreational activities serve as means to motivation and as an agency to establish group contacts, besides fulfilling their fundamental function of providing entertainment and relaxation.

Bearing all this in mind, the Fifth National Seminar convened by the Indian Adult Education Association discussed various methods by which this media could be effectively utilised in social education. In its Report, the Seminar pointed out that only such activities would be effective which reflected the cultural achievements of the people, and having roots in the community, were attuned to their emotional responses. Such activities would not be beyond their intellectual standards and would therefore be comprehensible to them. The traditional forms, the Report concluded, therefore, offered themselves as the most appropriate and suitable vehicles of such media in social education.

In its recommendations, the Seminar observed the lack of adequate data on this aspect of the cultural life of the people and recommended that the Indian Adult Education Association should undertake

the publication of Directory on Cultural and Recreational Activities which would serve as a source of reference to social education workers to enable them to :

1. Guide the conduct of such activities ;
2. Revitalise and revive, where possible, these activities ;
3. Inject in them contemporary values and improved techniques ;
4. Utilise them more effectively for communicating ideas ;
5. Import forms peculiar to one region to others and thereby promote inter-cultural understanding and integration.

It will be evident that if the Directory is to be of help to social education workers for the purposes mentioned above it will have to cover numerous aspects on which data will have to be presented. Firstly, there is the basic data, merely of a descriptive character. If the particular activity is to be utilised to convey ideas, the capacity of the activity to bear the idea would require to be indicated. For instance, if the language of the activity—whether symbolic or literal—is, or has become, foreign to the community, its capacity to be used as the means of communication would naturally be less. Besides, certain forms of activity are inherently incapable of conveying ideas. There is also the aspect of values in the traditional forms. Many of these have remained unchanged through centuries. Absolute values of Truth or of Good and Bad, of Honesty and Dishonesty, may be eternal but social values, which are related to social relationships, may not always reflect the current social problems nor be in consonance with the contemporary social aspirations. The Directory will have to indicate what social values, no less than moral and spiritual values each particular activity conveys and is capable of conveying. At a juncture in the country's history when social change marks the crux of social development, if the particular form of activity is incapable of portraying new types of social relationships, its value in social education will be questionable.

Broadly speaking, therefore, the Directory will cover the following aspects of cultural and recreational activities :

1. Technical aspects of the activities—such as the mechanical techniques and materials used in graphic arts or the instruments in music, stage craft in drama etc.

2. The communication aspect—such as the nature of language, its form and style etc.

3. The value content aspect—such as the type of social life in literature, social relationships, moral and ethical values etc.

Cultural and recreational activities cover a wide range of pursuits. For the present, however, the Directory will be confined to the following categories :

1. Visual and graphic arts ;
2. Music, dance, theatre and operative performances ;
3. Oral literature.
4. Physical and cultural activities.

As a first step towards the compilation of the Directory, the Association addressed an inquiry to the various social educational organisations and government departments engaged in social education activities. In the inquiry the Association had sought from these agencies information on the cultural and recreational activities that were being utilised by them in the course of their work. In response, many of the agencies and Government Departments sent such information as was readily available to them.

From the experience so far gathered in the work we have undertaken, a big problem appears to arise from the fact that no readymade sources of information are available either at the centre or in the regions from which we could obtain data on the lines planned in the project. Consequently, considering the pioneering nature of the project and the necessity of specialised knowledge of the subject, the Association has sought the cooperation of the Sangeet Natak Akademi. It is planned to complete the initial collection of data by September next and the draft of the Directory placed before the workers to elicit their opinion.

The data that has been collected hitherto is being published from the current issue of the Journal. Our readers' opinions on this data will enable the Association to fill in gaps of information and revise the material to suit the needs of field workers.

FOLK SONGS AND LYRICS OF ASSAM

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The text of songs can be broadly divided into two categories : one is the folk and the other traditional. The traditional school falls into two groups Pauranic and Vaishnav.

Both categories are confined to rural areas, and little evident in the towns ; the reason being that the community life in Assam is integrated in the rural life and culture has flourished there. The towns are taking to alien influences, though the sphere of understanding is well nigh uniform.

The text of folk songs cover a wide range of lyrical attributes and the sentiment essentially belongs to the soil.

The lyrical period in Assam dates back to 600 A. D. when the Chinese pilgrim Hiuen-Tsiang visited Kamrupa, as Assam was known then. The literature was in lyrical stage at that time and the cradle songs, pastorals, ballads and the songs of the festivals were the source of inspiration and expression to the people. Historically the period is known as *Giti Yuga*, meaning the period of lyrics. These lyrics consist mostly of songs sung at marriages and prayer songs to goddesses. The lyrics are referred to as *Nam* and *Geet*.

The *Bia Nams*, for instance, are sung by the women folk in chorus during marriage ceremonies, some times the male members also participate. The *Bia Nams* often consist of exchanges of jokes, with the bridegroom's party—or the bride's—defining the bride or the bridegroom in humorous phrases which are often extempore. The *Bia Nams* refers to the sentiments and feelings of the bride for her home at the impending prospect of going to the in-laws or husband's. In the olden days the girls

got married and left their parents for the husband's at a very young age and these sentiments truthfully depict the feelings of the kith and kin and the young bride. The *Bia Nams* also describe the bridal array and the *Pani Tola* ceremony, during which the bride-maids bring water from the river or tank for the bath of the bride. The lyrics contain a description of the various stages of preparation of the bride for the marriage ceremony. The *Bia Nams* have as themes the marriages of Hara Gauri, Ram and Sita, Krishna and Rukmini, Usha and Anirudha.

The *Ai Nams* are sung by the women in the temples of Goddesses during festivals such as Durga Pooja, Janmashthami etc. They relate to the worship of Shiva, Sitala, the Goddess of the epidemics, Sada Siva, and other deities. Some times *Ai Nam* is sung by the women for the welfare of the family. From times immemorial this worship has been in practice and set procedures are regularly observed.

The *Baramanhia Geets* are for the seasons describing the twelve months of the year with instructions for favourable time for taking fruits and vegetables with a touch of sentiment of the seasonal environments, and the influence of nature over the human beings.

The *Baramanhia Geet* also expresses how a woman should behave in the twelve months of the year, appropriate to the different moods and stages of womanhood; this generally has an intimate touch of rural background.

Extremely imaginative are the *Gaonlia Geets* or the rustic geets when the tale is told of the Phool Kumar, Mani Kumar ; Phool is flower and Mani is Jewel ; these geets can be termed as ballads and they often excite the inquisitiveness at the end of the episode to hear more of the strange encounter of the prince with the lives of the inhabitants of the unknown land.

An instrument called Ditara made of the jack fruit wood, pieces of bamboo and the strings are muga twin gives a mellow tone to rouse the sad element of mood. The ballads are sung with this instrument to give a lingering impression of the mystery of the tales ; there is the tale of Maina Mati, the name of the princess sung on Dotara.

The *Gaolian Geets* are associated with the evidence of rural life such as the song of plough, the the song of the spinning wheel etc.

The song of a boat play is known as the *Nao Khelao Geet. Nao* means boat, *Khelao* is play and the *geet* is song. It is different from the boat men's song of Bengal called Bhatiali which gives a feeling of loneliness stretching across the faded horizon of the river Padma in Bengal, or the Barcarolles and the Gondola songs of the Western country which gives the sentiment of rippling water in music. In Assam the song of a boat play is lively as though engaged in a race or outing on river, it conveys a sense of vastness and the stretch of water as one feels during the flood.

The *Bihu Nams* are mostly sung after harvesting and on the first day of Baisakh, the New Year Day. The songs mostly express romantic sentiments of persons in love. They often contain realistic descriptions of village life and sentiments. Appropriately to describe the light and festive mood of the people, the new year day is known as *Rangali Bihu*, meaning joyful, the other Bihu held after harvesting is called *Bhogali Bihu* the amorous side of the Bihu geet.

The *Tokari Geet* is really the song of a minstrel or sonnets as the term may be loosely applied for a song but as a minstrel song it has its inner sight of vision. The name *Tokari Geet* has come after the name of a instrument called *Tokari*, the instrument is made of gourd with one string only, played with a piece of wood, the string is tied at the base to the skin of a lizard giving room for tension when the string is pulled and struck with the piece of wood giving a deep gurgling sound. The Tokari geets consist of various kind of rhythm well provided by the instrument. The play of the instrument is supported with an accompaniment of a small cymbal. The *Tokari geets* can either be sung solo or in group. There is another type of minstrel song known as *Baul geet* the word *Baul* means a wanderer in quest of peace. The songs consist of Deha Bichar Tatwa and other spiritual theories on the knowledge and philosophy of immortality.

The *Bon Geets* are another variety of folk songs of short and long rhymes, more of individual expression of mood or a romance, a landscape

or a person, which may excite the heart of a poet. They are generally sung by any passerby or a village youth with a full throated voice trailing at the end. The *Bon Geets* though known as indigenous songs are more or less in vogue in the present day music of the towns and there are a good few individuals composing them.

There are also the *Huchari* Nams which are mostly festival cards.

The *Zikirs* are the Muslim religious songs by Azan Pir and has its own distinctiveness of the teachings of the love of God. The word *Zikirs* had been derived from the mystic theory of the Sufis, of the spiritual alliance with God and the path of submission through love. The aim of *Zikir* is the mental purification, and diverting the mind only to God, away from physical and materialistic interests. The devout Azan Pir had composed the *Zikirs* in the 17th century.

The lyrics of Assam cover a lot of ground of the mood and sentiments of the people and affinity can be found in the musical expressions of the people of other countries of the world such as are reflected in the pastorals, ballads, serenades, songs of the boat men, songs of cow herds and many other variety of lyrics. The texture and colour of folk songs and dances etc. have been retained through the customary practices of the community life as far as can be traced back to a very ancient time when the human expression had been in its prime and has been handed down from generation to generation.

(From the data collected for the Directory of Recreational and Cultural Activities, Readers are requested to send their opinion and information on the subject.—Ed.)

THE YATRAS OF BENGAL—An Ancient Dramatic Tradition

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The Yatra is a form of "Passion-Play" set into the frame of an Opera. The play is acted not on the stage but in an open courtyard, under cover (but without any scenes or scenic accessories – curtains or stage setting) where the musicians and the orchestra sit along with the audience and the visitors. The actors, dressed according to their parts, come from the green-room (provided as near the yard as possible) and enter the auditorium, play their parts by gestures, movement, and speeches (generally rendered in prose) in very vivid dramatization of the theme. When a part of the action has been rendered by the speeches (Kathanakas) the emotional situation of each fragment of the action is interpreted by group of singers who explain and elaborate the emotional situation by their songs in chorus, each interpreting song lasting from five to ten minutes. At the end of the song the chorus sit down and permit the actors to say the next part of the action through dialogues which help the story to unfold in progressive stages, punctuated, as before at intervals by the interpretative song of the chorus. Almost all actors of the Yatra sing, seated or standing in the place of performances ; only two or three stand up and declare a succeeding event either through their speech or song.

In spite of all outward resemblance between the two, the spirit of a Yatra differs essentially from that of a true drama, say of the Bharata-natya tradition. The purpose or aim of a Yatra, generally, is to play upon some popular feelings and emotions, such as heroism, devotion, and love; whereas the purpose of drama is the creation of characters and the

visual presentation of appropriate atmosphere, and the development of some heroic characters and their delineations with reference to some particular event or situation. This world is a field of action and the active man either builds or breaks himself, and his soul manifests itself through his actions. This action is the soul of a drama; but amplification of sentiments and feelings rather than action constitutes the main key-note of a Yatra-performance realized through a succession of songs in chorus, only interrupted here and there by speeches.

In this form the drama of the Yatra lasts from 10 to 12 hours, a veritable feast of songs, dances, and speeches creating a true atmosphere for the themes represented. As a rule, the themes are borrowed from the stories of the Indian Epics, both representing Krishnâ-Lila, Shiva-Lila and cognate Puranic themes.

It will be useful to undertake some research to recover the out-line of the theatrical technique, particularly the stagecrafts, the conventional stage-tricks and technical frame-work apart from the verbal dialogues and songs. The peculiar techniques and meagre stage-crafts of the Bengal Yatra dramas also require study. Analogous forms of Yatra have survived in Bengal, Orissa and perhaps, in Mithila. The present author has recently translated into English and Oriya, Krishna-Lila, a theme of the fine of Yuva Bhanja (1961-1796 A. D.) which must have furnished the literary frame-work for dialogues in dramatic representation.

The text is known as Dasa Poi (Dasa Padi) or "Ten Idylls" representing the Ten Sandhis of the old dramatic technique.

The peculiar types of the Yatra—the old Bengali drama has a very respectable and hoary history, covering over four centuries. According to Horwitz (The Indian Theatre, p. 178)", even the Vedic age knew Yatras, a memorable heirloom of Aryan antiquity. The gods of the Rig-Veda were hymned in choral processions. Some of the Sama-Veda hymns reach the rude mirth of the primitive Yatra dances." It is difficult to justify this claim for a Vedic lineage. But one can undoubtedly claim the Yatras of Bengal as constituting a distinct stage in the evolution of the Indian drama.

The ancient Yatras that were prevalent in Bengal were about the cult of Sakti-Worship and dealt mainly with the death of Kumbha, Nikumbha or of other Asuras. In one sense one can regard the text of the Chandi (and its Hindi version, the Durga-Path) as a piece of dramatic literature.

But long after the dramatic representations of the exploits of Chandi, came the Krishna Yatra, delineating the Krishna Lila, very probably from the time of Chaitanya, the great Bengali exponent of Vaishnavism (1486—1533). In the earliest form of the Krishna Yatra, Kaliya-damana (quelling of the Dragon Kaliya) was the most popular theme, and gave the Yatra a generic name. Whatever might have been the subject (Dana, or Mathural) people used to designate every Yatra as the "Kaliya Damana".

A little before the battle of Plassey (1577 A. D.) two brothers named Sridam and Subol acquired great fame by their performances of Yatras with Krishna-Lila themes. Then came Parmananda Dass who specialised in the interpretation of Radhika's "Mana" or petulance. The tradition of Parmananda was worthily carried on by one Premchand who introduced many new innovations, simplifying and vulgarising the composition of Vidyapati and Chandidas in popular versions. After Premchand, came Badana and the famous Govinda Adhikary in pupilary succession. Govinda born early in the 19th century, gave a new life to an ancient tradition and raised the level of the performances to high artistry in songs as well as in interpretive recitations. After Govinda came Lochana Adhikary whose popular themes were "Akrura Samvad" and "Nemai Sannyasa". It is said that people would shed so much tear being moved by the pathetic sentiments of Lochana's Yatras, that a certain wealthy man never had lochana's yatra performed in his house as it meant a rain of tears for the audience.

The last development or degeneration of the Yatra was the adoption of secular subjects and most successfully in the popular play of "Vidya Sundara" the romantic and erotic story of a true "legend" located in the district of Burdwan. This representation brilliantly embroidered by numerous catchy and popular songs had a prosperous

career covering nearly half a century and an analysis and criticism of this song-play well deserves a separate article.

The gradual degeneration of the standard of the professional performances of the Yatras called for an interference on the part of the educated gentry of Bengal who set up many amateur parties and redeemed the reputation of the Yatra by purification of taste and elimination of vulgarity. This had given a new life to the professional performances and yatras of Bengal still live in the rival interpretations of the educated amateur and the illiterate professionals.

THE ROLE OF THE MUSEUM IN ADULT EDUCATION—Some Examples from Ceylon

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This paper attempts to outline the scope, capabilities and some of the limitations of the museum in the field of adult education. It must be stated at the outset that though the museum is as such an educational institution the development of an educational approach in museum is as yet in an early stage in many countries, especially in the less developed regions of the world.

The present day museum no doubt owes its origin to the collections made by travellers and wealthy connoisseurs of strange and bizarre objects from far-off lands. Such collections were not meant for the ordinary man. In another sense the museum existed long before the term came into existence. Before secular education became divorced from religious education the temples and monasteries were centres of education. It was at some of the temples that objects which have now found their way into museums were placed. The best paintings, the finest sculptures, in short, the best works of art were at places of worship. This is true of Ceylon as of India and Medieval Europe. In fact the local visitor to the archaeological site museum is generally at the same time a pilgrim. The difference between a religious institute and a modern museum is that in the former the objects and painting were means to an end whereas in a modern museum the objects are of interest in themselves. The idea of having separate institutions to house outlandish and unfamiliar curiosities started in the Occident and its introductions of such institutions to places where no such conception prevailed brought about interesting results. In Ceylon the museum is known as the "House of curiosities" *Kautukagaraya*

in Sinhalese. In Tamil it is called '*Nutana Salai*' which means "Curio House." I am told that in Madras the museum is known as the "Repository of dead bodies" because the Madras museum started with anatomical collections.

The older type of museum bore obvious traces of its parentage. Its galleries were crowded with multitudes of the specimens of the same type, the kind of thing that obtains now only in University Museums or sometimes in those intended for specialists. Specimens in museums of the early type were exhibited with little reference to each other and the explanations of the exhibits were confined to the written label generally couched in technical jargon. The arrangements of the specimens were such as to impress the visitor with the infinate variety of specimens in a rather dry-as-dust classification.

These conditions are happily giving way to the growing emphasis on the educational function of museums. The change is mainly due to a shift in emphasis from the objects to the visitor. Considered in this light we could divide museums according to their users. There are firstly children's museums created to meet the educational needs of school children, there are specialist museums such as those connected with particular industries. Than there are University museums which are meant for the specialist or the specialist-in-training. The latter are primarily teaching museums which have an enormous wealth of exhibits, and in some instances arranged in textbook fashion. Each of these museums cater to a specific group of visitors. These could be used for adult educational purposes only after a great deal of change and simplification. But the type of museum that could be used in adult education is that which caters to the average visitor. Since adult education is carried out on two different levels---the literate level and the preliterate level the possibilities of museums and museum methods in this direction should be carefully examined. The basis of museum technique is the employment of authentic three dimensional objects which are of interest in themselves to widen the knowledge and develop the sensibilities of the beholders. The secondary methods are those ultimately leading to and centred round the use of authentic three-dimensional material. Although the essence of

museum methods is the use of authentic material these cannot necessarily be employed alone. In fact all three dimensional material must be interpreted in brief or at length by persons such as guides or by way of labels, models, charts or diagrams. It is sometimes possible to do this by means of drawings or paintings. The activities connected with authentic specimens such as lectures, discussions, classes, demonstrations, filmstrips and films are the work of societies and clubs have to be considered as part of museum work in so far as they are actually connected with museum specimens.

It is mostly at the literate level that museums find it easy to provide facilities for adult education. New horizons of knowledge could be opened up through permanent exhibitions systematically arranged. Unlike the logical sequence in the arrangement of exhibits in the academic museums of the past the new educational museum arranges it exhibitions round themes or centres than round problems, the idea being to provoke the visitor to think or to stimulate him to look for answers to problems which he would have ignored. While in the earlier type of museum one would find a whole range of clothes from different parts of the world scattered in various galleries, the new type of museum would arrange exhibitions on the themes such as "why people wear clothes" or would show how cultural impact has brought about a change in fashions and tastes in matters of dress. While the older museum would show different kinds of birds or reptiles according to familiar or races, the newer type of institutions would show or instance how animals obtain food. The use of the "habitat-group" to illustrate the kind of environmental setting animals live in and the employment of dioramas made to scale add to the realistic effect of museum exhibitions. The "habitat-group" is a good substitute for actual life for neither such a group or live specimens in a zoological garden or a wild-life film is the same representation as the actual reality. This is equally true of the diorama. In the case of the diorama certain events or things which cannot be represented by reality such as an historical event, could be carefully reconstructed. In fact a single diorama could bring out what would take a whole chapter in a book to describe. The landing of the first Portuguese in their

picturesque ships in the then merchants' or pirate's haven of Colombo would show how the Moor merchants lived near the sheltered landing place, the type of costume they wore, the type of trade they carried on, what the local population—the Sinhalese—traded with them, what costume Sinhalese wore etc. The development of the city of Colombo could similarly be represented in reconstructed models. Next to the habitat-group and the diorama comes the unit type of exhibition centred round actual specimens explained by a large general label and illustrated by photographs and drawings. If the tendency of the unit type of exhibitions to become somewhat like a textbook is not taken too far it will be of great use in adult education work. When carried to the logical extremes it would be better to have a book than an exhibition. Perhaps adult educationalists would prefer temporary exhibitions on specific themes to the more static permanent exhibition. The advantage of temporary exhibitions is that where there is a wealth of material a series of exhibitions on related topics could be arranged and further, the same institution could sponsor numerous exhibitions dealing with different topics and different material using the same floor space. In Ceylon the possibilities of temporary exhibitions have been recognized and a series of exhibitions has been proposed at the Colombo National Museum. In this series the various materials primarily from treasure-house temples and monasteries will be exhibited.

Recently there was a textile exhibition showing the types of material that obtained in the coastal areas of Ceylon during the Dutch and early British period. Two models were made showing the style of dresses of this period. In this way it was possible to bring out realistically the fashion of the times. The next in this series of exhibitions will centre on palm-leaf manuscripts. It is intended to show how the palm-leaf is skilfully transformed into a full-fledged manuscripts and an ornamental cover added to complete the book. It is also proposed to exhibit the palm-leaf as a medium for writing in the context of other materials such as stone, metal and paper. Although these exhibitions are not linked up with actual adult education programmes at present, they are primarily directed towards the literate adult. Exhibitions of this

nature were directly linked with the education programmes of the Department of Health of the Central Government of Ceylon and the Colombo Municipality for which purpose two health museums were established in the nineteen-thirties. At the moment far reaching re-organization in these sectors is taking place. The Public Health Musuem is being decentralized and converted into a Health Education Materials Unit, while the Municipality of Colombo is going ahead with plans for an up-to-date Public Health Museum. The re-organized Municipal Public Health Museum it is understood will have five sections directed towards the adult. They will be—General Sanitation, Maternity and Child Welfare, Nutrition, Epidemiology, Hookworm Disease, while the fifth dealing with School Health will be directed specifically towards the school child. Under the Public Health Programme of the Central Government there are miniature museums with models made to scale, pathological specimens and working models in some of the Health Education Campaigns, such as the campaigns : Anti-Malaria, Anti V. D., Anti-filariasis, Anti-Leprosy, Anti T. B. campaigns.

There are two important services which a museum could provide adult educators. The main attraction of a museum is its exhibitions in the premises but the exhibitions could be made us of to the fullest extent only if people have the leisure and the facilities to come to the museum. Museums have generally been established in urban and central areas and not in rural localities or under-developed enclaves. It is to the latter area that a museum could extend its services by providing travelling exhibitions or loaning collections to suitable community centres for exhibition. Although the tendency is for such museum services to be located in and confined to the more developed regions, certain government organizations have not been slow to provide museum facilities to extensive rural areas. In Ceylon the possibilities of travelling exhibitions were recognized years ago and a cart containing Public Health exhibits toured the villages in charge of a Sanitary Inspector (now known as the Public Health Inspector or the Health Educator). The Health Cart was later supplanted by the Health Demonstration Van. The Health Cart carried various models and literature, the significance of which were

explained by the officer in charge. The Public Health Museum participtad in various festivals and exhibitions planned by organizations of the Central Government or by Local bodies, models and specimens being exhibited in such places. The large museum with valuable and irreplaceable materials do not find it easy to organize either mobile exhibitions or lend their collections. The only way out of the apparent impasse is perhaps to loan surplus specimens, plaster casts or copies. It goes without saying that when copies or casts are exhibited the fact that they are copies, should be made clear so that there will be no room for misunderstanding. It is better to have second rate loan material and have a loan service rather than not to have a loan service at all.

The problem of interpreting exhibitions on the literate level in adult education is not so difficult as on the pre-literate or non-literate level. The general practice in the museum is to rely on the label, occasionally some museums have tried recorded explanations, both these are however substitutes for the direct guidance of guide-lecturers who are normally quite conversant with the collections which they deal with. The Colombo National Museum employs two guide-lecturers under the supervision of the Education and Publication Assistant. Both of them are conversant in English but one is specifically assigned to conduct parties in Sinhalese and the other in Tamil.

Those undergoing adult education could attend museum for talks and discussions in the galleries or in separate auditoriums and the museums could send out museum men to adult education debates, to impart expert knowledge on museum objects which would be of interest to those undergoing training. In the Department of National Museums, museum officers of different levels have travelled out to give talks and participate in discussions at Rural Development Centres and at some Adult Education Centres. At one time there was a liaison between the adult education programmes and the National Museums, a museum officer serving on the Adult Education Committee. There is much scope in this direction. Talks could be illustrated with lantern slides, films and other audio-visual aids showing museum material. Talks given to adults at the lecture room of the Colombo National Museum are generally illustrated

with the aid of an epidiascope. Gallery talks for instance could be organized for study groups. A museum could provide the adult educators with exhibitions and guides, lecturers and could supply the necessary literature or even give library facilities, for museum generally have a reference library on museum subjects. Apart from illustrated catalogues guide books and hand-books, a museum could provide any literature relating to the collections that the educators need. Museum exhibits could either be used as a form of audio-visual aid in lessons, discussions and so on, or museum exhibits could be used as starting points to bring in new knowledge. Radio and T. V. could be used to extend these facilities to a wider audience. The possibilities of the first have been recognized in Ceylon. The exhibition could lead to discussion and the discussion lead to follow-up and study. The possibilities of new interests in this way are infinite. There are very few subjects which could not be taught through museums. Some museums do and could do much more than this. As most of them have ethnographers on their staff they could for instance produce books in the local dialects. This is being done in a small country like Costa Rica where a museum officer has produced books for the indigenous Indian tribes.

The question of providing educational materials for indigenous communities leads us to the other level on which museum could provide facilities – the pre-literate or non-literate level. It is evident that three dimensional material would be more meaningful to peoples of this level rather than a drawing. Hence actual specimens could be used to illustrate talks and discussions and a museum should be able to loan such objects for this purpose. Matters directly connected with the people concerned such as the cultural history of the people before contact with western civilisation, could be easily discussed by educators with the help of museum material and museum personnel. In this way the museum could help in giving tribal communities or de-tribalised groups an effective cultural background. In certain countries local museums have been established in or near tribal areas illustrating with actual objects matters of interest to indigenous peoples. The museum established by the United States Indian Affairs Bureau illustrate well how these institutions could become

community centres. In the more developed countries too museums have become community centres as is the Folk Museums of Sweden.

At both levels, literate or pre-literate, museums could provide adults with opportunities to develop their skills in either their traditional occupation or in new avocations. Once again it must be mentioned that facilities of this nature are better organised in the more developed countries. Museums in tribal areas could provide facilities to develop traditional skill such as weaving and other handicrafts, so that the cultural life, is interrupted by the impact of western civilization, could be resuscitated or be given some meaningful continuity.

The Public Museum is meant primarily for the adult and is an educational institution by itself. It exhibits varieties of specimens sometimes dealing with different branches of knowledge. It might display objects of nature or those fashioned by man, it might be centred round the past or focussed on the future, it might be devoted mainly to the development of aesthetic sensibilities or the practice and refinement of new skills Whatever spheres it deals with it is a unique institution, in many ways very close to reality, that attempts to impart knowledge through three dimensional objects. As such the museum will continue to be of interest to the adult and to the educators. It will play a vital role in adult education programmes by providing materials, personnel, literature, space and many other facilities. While the museums impart knowledge of their very existence, the greatest benefit could be obtained by their utilizing accepted educational methods. It is in this direction that the public museum is developing and it augurs well for the future. The possibilities of the museum in the sphere of adult education could be fully exploited and the resources fully harnessed as in other spheres of national endeavour, by the active co-operation of all those interested and by planning on a regional or national scale.

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

ON RECONSIDERING FUNDAMENTAL EDUCATION

T. R. Batten,
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(In the last issue of our Journal we had published the definition of Fundamental Education adopted by Unesco. In this article, the author comments on some of the basic asumption of that definition. We believe that these comments have a bearing on the goals which the social education movement in India is seeking to set for itself—ED.)

I have been re-reading lately some of the literature on Fundamental Education which has been published since 1948, and I am going to discuss some of the thoughts which occurred to me while I was doing so. The first of these concerns the stated aims of Fundamental Education. These were given in one of the earliest publications[1] as follows :

'Any minimum fundamental education must enable men and women :

'as workers—to control their physical environment, and to conserve and exploit the natural resources of the earth so as to raise their standard of life ;

'as citizens—to live together in harmony in their communities—family, group, tribe, and nation, and eventually in a world society ;

'as individuals—to bring out the best that is in them to achieve physical health, and to develop self-respect through spiritual, moral and mental progress and the formation and fulfilment of noble aspirations.

These aims are unexceptionable. What I am querying is the order in which they are given. The order is significant if it represents, even though unconsciously in the minds of those who framed and adopted it, an order of precedence and importance ; and a study of the rest of the document in question and of later Unesco publications[2] appears to show that it does.

These are devoted primarily, and many of them exclusively, to the problem of increasing people's control over their physical environment, *i.e.* to the problem of 'men as workers' : and there is relatively little emphasis on 'men as citizens' and 'men as individuals.' Thus most of the articles in the UNESCO Bulletin deal with the methods and techniques of the communication of knowledge, so that while there is a plethora of articles on reading materials, films, the radio, libraries, literacy drives and the like, there is a dearth of ones attempting specifically to deal with means, methods, and techniques for assisting people to live together in harmony, or for developing conditions favourable for the enhancement of individual self-respect through moral integration. Nor, in most of the articles dealing with the techniques of communication, are the authors usually concerned to show how the activities they discuss may contribute, even indirectly, to the growth of citizenship and the increase of self-respect. Of course, they may well do so, but how is not made clear, and one is left with the impression that the authors are not, in fact, grappling seriously with these important aspects of the Fundamental Education programme. Can we safely assume that a major programme of education, based primarily on the teaching of literacy and the imparting of information designed to increase people's control over their physical environment, together with, possibly, a recreational programme like that included in the Mexican Cultural Mission programme[3], will certainly produce better citizens and more self-respecting individuals ? If we can, should we not perhaps be clearer than we seem to be at present about those elements in the Fundamental Education programme which most significantly contribute to these ends, and aim to strengthen them ? And may we not also ask what new elements might be added, and what elements, if any, of the existing programmes should be pruned, if they are found to conflict with the necessary conditions for the growth of citizenship and self respect ?

This leads me to a second point. In the monograph No. 1 on Fundamental Education[4] there are signs of confusion, and even contradiction among some of the recommendations. Thus on page 51 it is stated :

'It is implicit in Unesco's concept that fundamental education should not be imposed upon the people as an extraneous "prefabricated" plan, prepared by well-meaning bureaucrats for the benefit of the underprivileged community...fundamental education is not "fundamental," nor can it have lasting value, unless its foundations are laid by the people themselves....."

Yet on the next page 'a five or ten year programme' is proposed, 'with a time-schedule and budget' and a survey is suggested, the object of which is :

".....primarily to provide a broad plan for community betterment; within this, to indicate to the educator which problems he must deal with, in what order, and what considerations should govern his choice of methods" (pages 53-54)

Again (page 56).

"The first duty of the team is to become fully acquainted with the basic survey findings and to draw up a provisional programme for community betterment. This will consist of a list of jobs to be done, in a rough order of priority; what amounts to a set of activities within the project—building a road or a clinic, improving crop yields, setting up a buying co-operative and so on."

Does not this look dangerously like the "extraneous, pre-fabricated plan, prepared by well meaning bureaucrats" so forthrightly condemned a few pages earlier in the monograph ? And if there is some incompatibility here how is it to be resolved ? How is the desired local spontaneity and initiative to be aroused and reconciled with the planned programmes of the alien, expert team ? Or is the answer to this riddle to be found in the qualification on page 51 to the first quotation given above.

'Local opinion must...influence the direction which the project is to take, and local initiative must be encouraged in order to ensure that its development is as *spontaneous as possible*' (My italics).

The words italicised open a dangerously wide door for the alien expert enthusiast faced with community apathy, who seeks to spend his time scheduled programme by some form of overt or covert pressure or—more

insidious temptation still, by some form of manipulation—of education designed to produce co-operation in goals already framed by the alien expert, rather than education designed to heighten the community's ability to measure its own needs and its own problems prior to formulating its own goals[5].

The speakers at the Elsinore Conference on Adult Education, whose speeches are printed in another Unesco publication[6], dealt very clearly with this point. The Director General of Unesco, Mr. J. Torres Bodet, speaking on "Adult Education and the Future of our Civilization" asks whether we wish to educate people for obedience or for responsibility. If he says, 'we decide in favour of education for responsibility, we shall have chosen the more difficult but as I believe, the only true road..... World-wide aims *together with freedom in the means of pursuing them* (my italics) seem to me to constitute the two cardinal tenets that must guide any action to foster, by universal education, a type of culture in which the motive principle is personal responsibility.

At the same Conference Sir John Maud, speaking on "The significance of Adult Education" stressed that the educator must have made an adequate philosophy, "adequate" in the sense that we believe in man as capable of creative action, that the student must be "sovereign," that the educative process is an end in itself, and that the self education of a small group is the means of building a democratic society. Admittedly, both speakers were primarily thinking of adult education in a context of advanced civilization, but they implied, so it seemed to me, that their principles were true of any situation where educators were seeking to promote democratic citizenship, individual responsibility and self-respect. If, in our Fundamental Education programmes in underdeveloped countries, we wish to promote these same qualities, must we not approach illiterate, 'backward,' 'underdeveloped' and 'dependent' peoples in the same way, or are we, perhaps, so conscious of their illiteracy, backwardness and dependence, that we regard them in practice as people different from ourselves, whose prime need is different from our own and thereby justify to ourselves a concentration of our energies on their material progress and advancement, to the neglect—at least partially and in the

degree of thought and care that we devote to them– of the requirements of responsibility, freedom and self-respect ?

If this is so, no doubt, we do it with the best of intention and because we are so conscious of the need for speed but may not this very emphasis on speed, however justified in the narrower material context, prove incompatible with any real degree of education for citizenship and self respect ? Must we not in some degree reconsider our aims and methods, and attempt more wholeheartedly than hitherto to the most difficult task of education in responsibility. In fact, both anthropologists and practical educators support this view.

Thus Beaglehole writes : [7]

> 'Among such people—examples from the Pacific come readily to mind—change can only proceed smoothly if the group, on the basis of discussion and ready acceptance of goals and available means, is able to co-operate with the minimum of friction both within the group and with helpful outside agencies and persons. Contemporary social psychological investigation of small social groups .....shows that such groups can co-operate securely and efficiently only on the basis of discussion, understanding, relaxation of aggressive defence and deep-level acceptance of group goals and the techniques for achieving these socially accepted ends.'

Again Hayes writes. [8]

> 'When we merely distribute the knowledge and products of technology and create unlimited wants, or when we organise for the relief or amelioration of immediate and symptomatic problems while we ignore the deeper and more fundamental understanding of relationships we support confusion and revolution. The ideas and meaning which may emerge from such revolution may be far from the sweet democratic dreams we may desire."

Perusal of Unesco literature on Fundamental Education provokes for me a third query. Naturally, and perhaps inevitably, Unesco sees in Fundamental Education a special activity additional and supplementary to the normal administrative and educational structure already existing in the areas in which it decides to operate.

Thus in *Fundamental Education*[9] it is stated.

> 'In the industrially less developed regions of the world the field for fundamental education is normally so vast in population to the resources of manpower, money and material available that fundamental education campaigns cannot be conceived in terms of territory wide 'blanket operations'. A realistic beginning can generally be made by concentrating upon limited and intensive projects always recognizing that these must be capable of fitting into the national or local education system.'

Some initial cancentration of this kind may be inevitable and provide the only realistic short term policy, but even while a short-term policy is begun there is also a strong case for considering the nature of a more inclusive, long term approach. This is particularly important if we give, as I have suggested we should, an equal or even a higher status to education for citizenship and self respect. For if we consider Fundamental Education purely in terms of special projects, and specially recruited and trained staffs, we subject ourselves to two kinds of limitations. In the first place we limit our effective operations to relatively small areas where fundamental education staffs work in parallel, as it were, with governmental and other social agencies, adding to and supplementing their ordinary activities. Secondly, we are limited in time. The field is so large and the need so great that Fundamental Education workers cannot remain in one place long enough to have a sufficient and enduring influence[10]. These two factors point to the need for a long term programme which will gradually reinforce and underpin the short term projects. What is needed in the long term is nothing less than a training programme in Fundamental Education principles directed, not merely at special project workers, but generally at the administrative and technical cadres of governmental and other agencies at the people, in fact, who by virtue of their position are permanently engaged in the work of administration and development. Only thus can the existing limitations be successfully overcome.

This brings me to my final point. If we accept the argument of the last paragraph, training in the principles of methods of Funda-

mental Education becomes the core of the long-term programme, and the aim should be to extend it to ever-increasing numbers of administrative, agricultural, veterinary, medical, educational and other workers who will regard themselves, not as specialist Fundamental Education worker, but primarily as at present as administrators, agriculturalists, and so on, engaged in their normal occupations. The aim would be in the normal training for their jobs to introduce some basic training in human relationships, so that the trainees would go out equipped, as they are not equipped at present, with some clear conception of their responsibilities and functions as effective educators in democratic citizenship and individual responsibility.

This may seem an impossibly ambitious programme, but is it not perhaps, more realistic and less impossible of fulfilment than an attempt to make progress with Fundamental Education by project methods in limited areas and for limited periods of time ? Resources are admittedly inadequate. Would not such limited resources as are available be better employed indirectly in the supplementary training of existing government staffs, rather than directly in maintaining special staffs to carry Fundamental Education direct to the people ?

Unesco's training programme as indicated by its published literature, seems to me particularly inadequate and disappointing in the light of these considerations. Thus the Unesco monograph No. 1 Fundamental Education deals only and very cursorily – with the training of specialist and field workers, discusses the training problem mainly in relation to projects, and sees the task as one of 'breaking down of specialization (in social science, education, medicine, agriculture, and so on) with a new orientation towards social service.' To this vital section it devotes only two pages, and to the training of higher personnel only one short paragraph of 10 lines. It has nothing to say on training in the fundamentals of human relations. Yet is this not the core of the problem of implementing the Fundamental Education programme if more than lip-service is to be paid to its non material aspects ? How else, without such training, can the products of the "advanced" civilization with their 'neurosis and tensions'[11] function effectively and generally, albeit as aliens,

in implementing *all* and not merely the first, of the aims that Unesco has laid down for itself? It is the generality of all those middle class professional and technical workers who come into close and developemental contact with 'backward' and 'dependent' communities who should be the first and prime object of Unesco's efforts. If they are soundly educated in the range of Fundamental Education principles, it is they who will have direct, permanent, and fruitful contact with the people themselves. And thus, in fact, is not our final conclusion that we must look in upon ourselves, and see that we, no less than the people of the underdeveloped areas we wish to help, are also in need of the training and the insights into relations that the implementation of the whole Fundamental Education programme calls for. Only if we recognize this can we reasonably hope to plan successfully for some considerable degree of lasting success.

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

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1. Fundamental Education Bulletin No. 13 p. 1 Washington. Federal Security Agency, 1948.

N. B. Based on Secretariat Working Paper to Unesco General Conference at Second Session.

2. For example, Fundamental Education : a Quarterly Bulletin and the series 'Monographs on Fundamental Education.'
3. See Huges, L. H. The Mexican Cultural Mission Programme, 'Monographs on Fundamental Education' III, Paris Unesco 1950. 57 pp.
4. Fundamental Education : Description and Programme 'Monographs on Fundamental Education' Paris Unesco 1949, 84 pp.
5. For brief reference to 'manipulation in relation to education designed to promote citizenship and self respect' see P ; L. Easer and C. Verner, Education for Adult Citizenship. Teachers College Record, Oct. 1951, Columbia University ; M. B. Treudley, Community Structure and Organisation Journal of Educational Sociology, May 1946. How Shall Communities be served ? Community Service News Sept. Oct. 1950.
6. Adult Education Current Trends and Practices. 'Problems in Education'—II Paris Unesco 1950, 147 pp. (Now available in Hindi from the Indian Adult Education Association).
7. Beaglehole E. 'Fundamental Education and Social Change.' Fundamental Education : a Quarterly Bulletin, Vol. III No. 3. 4. Oct. 1951 Paris, Unesco pp. 93-94.
8. Hayes, W. J. Revolution—Community Style, Social Forces, Oct. 1 1949 See also Reuter E. B. Culture Contacts in Puerto Rico. Am, F. of Sociology Sept. 1946.
9. Fundamental Education : Description and Programme Op. cit. p. 50 (Now available in Hindi from the Indian Adult Education Association.)
10. See tho Mexican Cultural Mission Programme, 'Monographs on Fundamental Education'—III, p. 70 Paris, Unesco, 1950 for a treatment of this difficulty.
11. See 'On Defining Fundamental Education,' Fundamental Education a Quarterly Bulletin, Vol. 1, No. 1, Jan. 1949, pp. 24-25.

Shri K. G. SAIYIDAIN

The ability to expound a philosophy demands more than mere intellectual brilliance ; it demands a capacity to transmute concrete realities into abstractions. The ability to expound the philosophy of a human endeavour, such as education, is even more exacting ; it implies insight into human emotions and an understanding of the discipline necessary to civilise and cultivate it. And to develop a philosophy with a humanistic temper requires an unequivocal faith in the humane strains of the human personality.

These are the qualities of the intellect and the attributes of personality that enabled Shri K. G. Saiyidain to write a treatise on the educational philosophy of Iqbal. In a strife-ridden and conflict-rent world, which was seeking the anchorage of some humanistic mooring, the book proved immensely popular and ran into several editions. To Shri Saiyidain what was more gratifying than the success of the book was perhaps the satisfaction of paying tribute to a man he had revered for his uncompromising respect for the human personality.

Often, to discern the inherently good nature of man, it requires an analysis of the personality behind the person. But one has only to meet Shri Saiyidain and one instantly identifies in him those qualities which impelled the choice of his profession or the topic of his treatise. Soft spoken, Shri Saiyidain has the mien of a scholar and one easily establishes a rapport with him which would be difficult, considering his intellectual attainments, were it not for his genial temperament.

Shri Saiyidain took his B. A. degree in 1923 from the Aligarh University with distinction and proceeded to London on a State scholarship to obtain a diploma in education, at the University of London. Later he took a Master's Degree in Education at Leeds and on his return to India he was appointed Principal of the Training Institute at Aligarh.

His first assignment in an administrative capacity was as the Director of Education of the Government of Kashmir, a post he took up in 1939 at the instance of the Late N. Gopalaswamy Iyengar, the then Dewan of Kashmir. On assuming charge, he found adult illiteracy to such an appaling extent that it threatened to scuttle any policy of education, however well founded. As a consquence, one of the first steps he took was to work out a comprehensive programme of adult education. There were, however, many hurdles and perhaps the biggest was the absence of popular support to the Government. Suspicion of Government's effort, well intentioned though it might be, was universal among public leaders and no programme of adult education was possible without public support. Shri Saiyidain, therefore, made it a precondition that he would establish contact with the spokesmen of the public which the government was in the habit of discouraging.

SHRI K. G. SAIYIDAIN

Thanks to the liberal outlook of Gopalaswamy Iyenger, Shri Saiyidain was able to establish a liaison with public leaders and enlist their co-operation. Kashmir, incidentally, was the first State in India to adopt a State policy for adult education.

Success as an educationist—administrator, thereafter, was matter of course and Shri Saiyidain was successively Educational Advisor to Rampur State and to the Government of Bombay after independence. In 1950, he joined the Government of India as Joint Educational Advisor and on the resignation of Prof. Humayun Kabir he took over as the Secretary of the Education Ministry in February, 1956.

What vision guides the mind of one of the keymen who give direction to the educational policies of the Government ?

The keynote of Shri Saiyidain's conception of the role of education in society is that it should in-culcate the sentiments of the equality of the human personality. To quote at random, addressing the Educational Conference in 1953, for instance, he called upon the teachers "to work for a society where one could say with the Persian poet. 'Though our tents are pitched apart, our hearts beat in unison" and where each could exclaim "the world has become my village." "If this concept of the ideal society," concluded Shri Saiyidain, "sounds Utopian, I cannot help it—educationists must definitely and courageously make up their minds to strive for Utopia and in doing so, risk the displeasure and the ridicule of cynics and faint hearted bureaucrats.....For *this* is what Mr. Nehru once called our "fateful tryst with destiny' to which Gandhiji's leadership has brought us."

How,—in what concrete manner—can this vision be realised? Shri Saiyidain has no illusions about the difficult path. Man is subject to various influences which unfortunately prove, in certain circumstances, more powerful than that of education. The effort of the educationists must be to attempt to overpower those adverse influences. Basic education, Shri Saiyidain believes, is one of the appropriate systems which would neutralise some of the evil effects of an inquitous social system that has engendered norms of false social values. Basic education, without uprooting a child from its environment, provides the means to convey a direct impact of the desirable social values of the dignity of labour, pride of craftmanship and those inherent in a just division of labour. Gandhiji with his innate sympathy for the masses had provided the principles of a system of education for the masses. Shri Saiyidain in collaboration with Dr. Zakir Hussain helped the committee to formulate these principles into a system.

That Shri Saiyidain is a writer of repute is no accident. Grandson of the famous Urdu poet Hali and the son of a famed litterateur K. G. Saqlain, it is natural that he should have inherited literary talents.

Shri Saiyidain has been connected with the Indian Adult Education Association ever since its inception as its Vice-president. With his eminence in the field of education and his experience as adult educationist it is only logical that he should have been considered a worthy successor to Dr. Amaranatha Jha as the President of the Association.

STUDENTS ARE TEACHERS IN SWEDISH PEOPLE'S UNIVERSITY.

Margaret Gardner,
Special Unesco Writer.

Eighteen years ago, amidst the gloom of world-wide depression, a group of young Swedish students found inspiration for a new and bold undertaking in the activities of similar groups of students far back in the Middle ages. As a result, these undergraduates of the University of Stockholm brought into being a great national movement for adult education, known as the People's University.

In the first year, 1933, only 800 persons were enrolled. Now, the annual enrolment has reached 30,000 and is spreading wider throughout the 4,800,000 members of Sweden's adult population.

In Sweden as in most other European countries, adult education has been connected mainly with lecture agencies, supported by specific popular movements such as trade unions, temperance organisations, the co-operative alliance and political parties, with no opportunity for an education which was in itself the final aim.

A small group of Stockholm students decided to prove that their liberal university training could be put to more use, and then offered their services free to various organisations as instructors. They were rebuffed because of their lack of teaching experience.

They then decided to group together, like their illustrious fellow scholars in mediaeval times, and form their own school for adults. In the thousands of unemployed in Stockholm they found excellent material with which to work.

University officials were sceptical, but they extended aid in the

form of free use of classrooms in the evening. Individual personal contributions paid for posters and other means of advertising the project.

There were many obstacles. These students were young; they had never had any teaching experience, and they were confronted with adults, who, although lacking formal instruction, were wise from years of practical living. They were also older (on an average ten (10) years) than their neophyte instructors. They were intelligent men and women seeking to improve their understanding of developments in a disorderly world. The student-instructors soon discovered that the adults were demanding and thorough in their thirst for knowledge; they wanted every factor and idea explored to its depth. The novice teachers were determined to succeed and spent hours experimenting with different techniques to solve the problem of teaching adults. They found that the solution lay in teamwork between teacher and pupil, and they evolved the system of a study circle in which the entire class participates in exchanging and exploring ideas. In the words of Sven Bjorklund, Dean of the People's University:

"They recognized that the group not only is more influential as instructor than the individual, but that the knowledge and experience of the group as a whole is usually superior to that of any single teacher. Lecturing or classroom work in the traditional way does not satisfy the educational ambition of adults. The result of having the students read a price of literature is a better basis for appreciation than reading the textbooks in history of literature."

As unemployment disappeared from the country, it was thought that the programme would have to be discontinued because of lack of interest. But enrolment increased and it was decided to charge a small fee in order to compensate the instructors.

The movement spread to such an extent that three other branches were founded, at Uppsala, Gothenburg, and Lund, students in Norway, Denmark and Finland were inspired to start similar projects. It was in 1942 that the four Swedish branches were grouped together to form the People's University, with control vested in the hands of the student-instructors. 80% of the teaching is handled on a part-time basis by the regular University students, whose average age is from 22-24.

The winter session consists of two terms : September 15th to December 15th ; January 15th to April 15th. The two hour classes, or study circles, are held weekly and average 20 students to a class. Languages are the most popular courses, not so much with a goal to master the language itself, but to use it to gain a knowledge of the history, literature, customs and social and economic culture of foreign people. Other popular courses include psychology, literature, history and Swedish.

A vital factor in this programme is the training of the student-instructors who are selected for their personal competence and mastery of their particular fields. Once chosen, a young teacher is aided by department heads who help him to plan his programme ; he is made an integral part of staff meetings, when new ideas are introduced and examined. Experienced teachers from all over the world are invited to visit classes as lecturers and to give hints and suggestions to the instructors.

This project has been of invaluable aid in preparing these student-instructors for their future careers, whether it be teaching or not. The fact that they can earn money while completing their university education is important, but less so than the opportunities given them to gain an insight into human relations and to learn the meaning of responsibilities.

—(UNESCO)

CO-OPERATIVE EDUCATION AND TRAINING

S. C. Dutta,
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The subject of "Cooperative Education and Training" has to be considered against the background of one basic fact, that the cooperative movement in India was officially sponsored. The movement was intended, indeed, to be *for* the people but by its very nature could neither be one *of* the people nor *by* the people. Furthermore, that it was officially sponsored, endowed it with certain unwholesome undertones which prevented it from acquiring that vitality which springs from the impact of mass interests and concern in the movement. Experience in other countries has shown that as long as the movement does not originate from the masses, it will either be robbed of its ethos or else wilt to extinction. Cooperative Education has therefore to place before itself two cardinal objectives. On the one hand it should strive to create mass concern and interest in the movement and on the other strive to inculcate in the functionaries of the movement such attitudes and habits of behaviour as would erase the undertones that cling to the movement. The cooperative movement will succeed to the extent to which its general membership exercise effective control over the institution and to the extent to which its functionaries are trained to appreciate and encourage the exercise of that control.

Certain reasons have afforded opportunities even to authorities in the cooperative movement to justify the desirability of official control of the movement as against popular control. For instance Vera Anstey has pointed out reasons which she considers valid for the "continuance of the paternalistic nature of government control and initiative despite theoretical objections". The Royal Commission on Agriculture in 1928 had concluded that it was essential to retain official supervision and

control to prevent inefficiency and corruption in the movement. This was, atleast in part, due to the fact that they were both dealing with cooperative credit societies, to which the cooperative movement had restricted itself in large part and which were mostly confined to the impoverished and technologically backward rural areas. This situation of rural conditions has not improved dramatically. Yet, the trend is unmistakably towards improvement in the economic conditions and technological standards. One may therefore anticipate conditions which would provide occasion for spreading out the cooperative movement over wider facets of people's economic life ; one may also expect better objective conditions to permit the insistance, successfully, of behaviour consistent with the principles of cooperation on the part of the general membership as well as on public functionaries in the movement. This would correct one great drawback of the co-operative movement which necessitate bureaucratic control and consequently thwarts its growth.

In the context of the Indian conditions, Cooperative Education may include the following :

(i) Education of the masses in the tenets of cooperation, of what we may call membership education ;

(ii) Training of personnel who have to carry on membership education ;

(iii) Training of functionaries of the cooperative organisational techniques, sales promotion, marketing, warehousing etc ;

(iv) Training of supervisory staff.

Let us take up firstly the education of the general members in the tenets of cooperation.

In a land where the illiterates out-number the literates times over, educational methods adopted in other advanced countries will be of little avail in converting the cooperative movement into a mass movement or in rendering it more effective and efficient. Cooperative education has also to vary in its nature between sections of the populations, depending

on the levels of literacy, capacity for intellectual integration and the mental discipline of different sections. Methods of approach and techniques of education will vary accordingly with each category. For, besides illiteracy which bedevils the effort for education, the habits of thought of illiterate adults renders the formal methods of education through lectures and talks futile. Special methods of communication are necessary. Of these, recreational and cultural activities form an important vehicles for unconscious education. If cooperative institutions, in addition to transacting business, are to take on the responsibility of educating its members, they have to be equipped to undertake certain methods adopted in social education. Through charts and audio-visual aids, through cultural activities, habits implicit in cooperative functioning may be conveyed. The fact that such activities are undertaken by co-operative institutions will serve to popularise the cooperative concept. In a limited sense this was also one of the recommendations of the Co-operative Planning Committee (1945) on Cooperative Education and Training. The Committee recommended that talks on subjects of general interests or topical interests may be delivered by a few paid workers and "to make the talks attractive", the recommendation read, "they may be interspersed with "kathas", dramatic performances or musical inter-ludes or displays of lantern slides or films of general interest." What is suggested here is, however, not a mere diversional role for such activities. They should rather become vehicles of communicating fundamental concepts of the ideology and philosophy of the cooperative movement. To my mind, a great emphasis must be laid on membership education, if the cooperative movement is to become a bulwark of democracy and not degenerate into self acquisitive or a bureaucratic venture.

The need for cooperative institutions to take on functions of educating its members and the general public is, I assume, beyond debate. To do so however the functionaries in the institutions require to be trained in methods of mass education. As has been stated, these spread out over a wide range of skills. Preparation of simple reading material on cooperation for the use of such adults who have just acquired literacy skills, preparation of charts and other graphic aids which will focus the

functioning of cooperative institutions require training of a specialised nature. Organisation of activities for educational purposes require specially cultivated talents.

It will be obvious that the same set of personnel would find it beyond their capacity to cope up with two set of functions which require whole time attention. In Canada, as has been pointed out by the Committee on Co-operative Education, some of the bigger societies employ "fieldmen" who function as education secretaries. These fieldmen the Report says, "organise study clubs or forums, recreational activities such as excursions, socials, debating and public speaking contests." In the United States, according to the Report, the the practice of employing full-time educational directors has been growing and the educational programme include such items as quiz and public speaking contests etc. In India, considering the complexity that the programme would involve and also its imperative necessity, a cadre of trained personnel should form an auxiliary corps to the army of co-operative workers.

It should be the responsibility of the co-operative movement to organise training of such a personnel. The training syllabus as stated above should include knowledge of adult psychology, abnormal psychology, methods and techniques of mass education, audio-visual aids, organisation of recreational and cultural activities, techniques for the preparation of simple reading material on co-operation etc. This can be undertaken in co-operation with the Indian Adult Education Association and its two specialised affiliated institutions, the Allahabad Literacy House and the Production, Research and Training Centre of the Jamia Millia. The Government including the Reserve Bank should provide funds and theoretical guidances in technical aspect of co-operation wherever required.

The training of co-operative workers for the technical aspects of running the institutions is being undertaken by various agencies of the co-operative movement. It is necessary that these institutions do not confine the training to the mere technicalities of running co-operatives. They should also provide training in the fundamentals of social education. This is specially necessary in view of the fact that co-operative

institutions have to deal with members, majority of whom can understand the movement better through gestures reflecting the principles of the movement rather than through the spoken or the written word. It is also imperative that in their functioning the co-operative workers should leave as little discrepency between practice and principle if the co-operative movement is to strike a sympathetic chord among its members. This would involve the inculcation of human sympathies in the workers and fostering in them an understanding of the mechanics of social relationships. Adequate provision would need to be made for this, at least as much as is needed for the technical aspects of the functioning of the co-operative institutions. Co-operative workers, in India today are not merely economic agents but are what I would call social workers and educationists and should be properly equipped to grasp the values inherent in healthy social relationships.

Social education has become a part of developmental activity in the country and is considered, to be the forerunner of all programmes designed to lead to improvement. A link between this movement and the co-operative movement needs to be established so that the effect of one enriches the results of the other. Organisational co-ordination between these two movements require to be set up for this purpose — from the all-India to the local level. Just how this is to be done is a matter which the Seminar will do well to consider. To my mind, a beginning perhaps, could be made by organising jointly the training programme for co-operative workers for membership education. Another field in which the two could work together is by utilising the social education centres for organising initially, consumer's co-operatives. There are many voluntary social education organisations in urban as well as in rural areas which would be prepared to help in organising co-operatives under proper guidance and supervision. The co-operative movement hitherto has more or less remained confined to certain sectors of economic life of the people. There is no reason why with the anticipated expansion of the economy of the country the co-operative movement should not widen itself. This diversification will take place with the improving economy of the country on the one hand and with

extent of success that educational activity may achieve in rallying the large masses of people to the principles of the co-operative movement, which must develop through the people's own effort and be based on the principle of self help and co-operative action.

(Paper submitted to the Seminar on "Co-operative Education and Training" held at Baroda during the month of March, 1956).

SOCIAL CHANGE AND EDUCATION—Role of the Social Anthropologist

Prof. Margaret Read,
Professor of Education and Head of the Department of Education in Tropical Areas, University of London Institute of Education.

(There is a good deal of controversy among educationists in India on a suitable system of education for the country and considerable dissatisfaction is expressed at the present system. That the present system needs reorganisation appears beyond debate. What is, however, an issue of debate is the precise nature of the change that is to be brought about. An important factor which has to be taken into account while formulating the changes in the present system is the likely effect of the numereous technological improvements that are being sought to be injected in the society, specially in the rural areas.

In this context, we are publishing below the abstract of the first of series of articles entitled "The Contribution of Social Anthropologist to the Educational Problems in under-developed Territories", made available to us by the Education Clearing House, UNESCO. In the first of these Dr. Margaret Read has focussed the major problems in the cultural life of the community which is subject to the impact of social change. Educationists will have to meet these situations if the educational policy is to be successful in the community. Dr. Read indicates how the social anthoropologist could assist educationists in acquiring an awareness of the problems which face educution in the context of a changing society.

These abstracts have been prepared by Miss Satyatapa Gupta, an Investigator attached to the office of the Commissioner for Scheduled Castes and Tribes, Govt. of India.—Ed.)

Dr. Read in her articles has emphasised the importance of the social and cultural environment in the development of an individual. Education— aims to prepare the individual for life.

It is imperative, therefore, that the mode of education should change along with changes in the folk-life. To fulfil this aim, the educationists need to study the social and environmental changes and they must look to the stability of the society, for these are important factors, on the basis of which the whole carriculum of education has to be adjusted. In the study of social and cultural changes, social anthropogists play an important role. And it is by the proper co-operation of the social anthropologists and the educationists that the desired goal can be achieved in the most successful manner.

Dr. Read quotes instances, where due to lack of co-ordination between the teaching in schools and practical requirements of environment, education has proved a failure. For example anthropological research in Sekondi emphasised that schools do not train boys and girls for any specific kind of work and the results can be seen in post-school "unemployment and juvenile delinquency." Again in Upper Egypt, in a village "a new kind of compulsory junior school was not well received because it provided no ladder of advance to further education, and did not recognise the essential part played at agriculture by the older boys."

Dr. Read points out that while many anthropologists has critisised educational systems, and found faults and defects, none had come forward to help in devising an improved method of education ; and educationists, also have been reluctant to revise their age-old methods Anthropologists studied social changes which to them were interesting and important; method of teaching in schools remained static while the structure of the society, the environment, the way of life changed.

The problem which Dr. Margaret Read has discussed in the first article is : What are the leading culture changes which present particularly forceful challenges to educationists ? To answer the question she has reviewed a number of studies made by anthropologists in various part of the underdeveloped world. She has also discussed the various

changes in the different aspects in individual and communal life in these areas and has pointed out what the researches of these anthropologists indicate.

The issues which anthroplogists have dealt with in the study of cultural change concern "a new class pattern, increased production of food supplies, improvements in health, and new uses of wealth."

Elucidating these various problems Dr. Read points out to the growth of "white collar workers", a group which has developed in many of the Asians, the Middle Eastern, Latin American and African communities. A characterastic of this group, which is said to be divorced in outlook and in the manner of living from the peasant or artisan stock from which they came, is its reluctance to take to technical training. There is tendency for this class to dispise many kind of work which "dirties the hand" and has a tendency to estrange itself from masses of people. Analysing the outlook of this class, Dr. Read points out the "Status attitudes are involved in the maintenance of the group with its privileges and preferred occupations, and emotional reactions are strong when attempts are made to influence its members to consider other forms of training and occupation. There is need for a series of studies to show the historical basis for the rise of this group, the vested interests which have developed in its maintenance, and the most promising means of transition to another type of privileged class who will be technicians and skilled artisans".

Another problem is that arising out of the need for adopting new and improved techniques in agriculture and its allied or ancillary occupations. This has, it appears, given rise to two different developments depending on the system of property relationship to land and the land teuure system. In this context it appears to Dr. Read that it is essential" to examine and classify attitudes of resistance to improvements, and to relate them closely to systems of land tenure and land usage, and to the effects of modern schooling".

There is also the problem of ensuring a good standard of health among the workers. In many of underdeveloped areas the success of curative and preventive medicine are in sharp contrast. Explaining the

kind of contribution which anthropologists can make in this field Dr. Read says "In many anthropological studies of pre-literate societies much stress is laid on the relation between magic and sickness and in this field there is important research to be done which falls within the field of mental health. On the other hand there is too little knowledge of the traditional pragmatic practices in treating sickness which often have a rational basis."

Finally, there is the problem of the attitude of the present peoples towards money, profit, thrift and debt and towards the development of the small capitalist on the one hand and forms of co-operative enterprises on the other. This offers an extensive field for investigation by the economists and social authropologists. Read has indicated divers tendencies towards use of profits and for saving from incomes which researches in this field have shown. For instance, research has pointed out that in the West Pacific that "Saving is a pronounced feature of the new native economy, that it is a social as well as an economic phenomenon, and the co-operatives play their part in assisting this tendency". Investigation in Mexico reveals that "though flourished and local merchants had a major share in it, their concept of wealth was in terms of liquid capital, and that there was little banking, and tendency to hoard in the houses any cash that was not quickly converted into recognized forms of property."

Thus, thorough and careful investigation by the anthropologist as to the cause and effect of the social changes would help in diverting incentive of the people for the betterment of the Society. Anthropologists, therefore, have to define problems so that the educationists can plan and carry out their work.

(To be continued)

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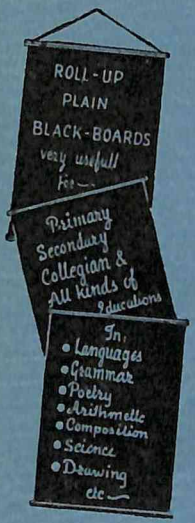

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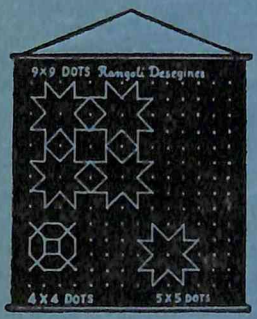

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CONTENTS

NOTES AND COMMENTS

Social Education and the Second Five-Year Plan.

The outlay on Social Education in the Second Five Year Plan follows more or less the pattern that had been adopted in the First Five Year Plan and rupees five crores have been earmarked for Social Education. This allotment is to be administered by the Ministry of Education for certain schemes of which mention has been made in the Plan itself. They consist of opening of literacy and social education centres, training of social education workers and organisers, libraries, publication of literature, audio-visual education, establishment of Janata Colleges and the setting up of a National Fundamental Education Centre. In addition to these, funds have been set apart for ten rural institutes, recommended by Committee on Rural Higher Education, which are proposed to be opened during the plan period. These centres are intended to function as cultural and training centres and as centres for developmental planning in rural areas. Besides all these, nearly ten crores have been earmarked for the social education programmes under Community Development and N. E. S. schemes.

It will be thus seen that the largest expenditure on the social education is to be incurred in the programmes under the community development schemes. This is understandable since social education constitutes the basis of community development programme, it has to be largely a part of the development schemes. But it is incumbent on us all to ensure that this importance and expenditure is justified and the few years of experience of the programme that we have had will enable us to look back and discover in what manner this amount may be most effectively and usefully spent.

A striking feature of the social education programme that has been hitherto in operation is the comment which the first Programme Evaluation Report had made on it and which the Second Report had reiterated. The Report had pointed out that there was considerable scepticism among government functionaries about the utility and necessity of the social education programme for development schemes. It had been pointed out also that the social education worker was, often enough, considered a supernumerary and that in any case, his performance had been found to be not quite relevant to the immediate needs of community development programmes. The second Evaluation Report does not show any evidence that the criticism to which social education was subjected in the first Report had been met or that efforts were conceived to remedy errors in the programmes which had been pointed out in the earlier Report.

That such a situation has come to pass, it is sad to record, is a reflection as much on the social education personnel in the community development programmes as on those whose responsibility it is for the administration of the entire programme of community developments ; for without social education, the community development programme is doomed to failure or at best to the realisation of a mere shadow of the concrete achievement of lasting value that is truly possible. If social education has to become acceptable and indispensable to community development programmes, certain essential steps have to be taken by those who are guiding the movement, to dispel doubts about the need of the movement and its relation to community development programmes.

The first Programme Evaluation Report had pointed out that if social education were to confine itself to routine activities, like literacy and recreation, it would lose its appeal. The reason why the social education programme did not go beyond recreation and literacy was, it would appear, because of lack of clarity about the objectives of social education on the part of social education personnel on one hand and on the other hand, a lack of appreciation of its import on community development on the part of project staff generally. Once the objectives of social education are clarified, its programme would follow as a logical corollory and its role would become obvious to the workers in the community project programmes.

What are the objectives that social education should pursue ?

Firstly, and primarily, social education has to highlight the intellectual and cultural concomitants of the community projects programme. Most people concerned with community projects programme have the erroneous notion that for people to accept improvement all that needs to be demonstrated is its utility and its benefits. Not merely is this a patently mistaken notion, but it does less than justice to the dazzling possibilities of ushering in the basis of a new civilisation that the community development scheme holds out. Improvements in technology or in methods of living have to face problems far more complicated than merely those of either commonsense or of material advantage; nor are their consequences quite as simple. The objective of social education should be to undertake a programme of education in the fundamentals of life which will lend significance for improvements in specific spheres. Quite obviously the implications of this view are of a nature to which the social education workers neither at the field level nor at the higher ones have given enough thought and yet this is the only view which can save social education in community projects programme from losing its relevance and importance to community development programmes. Conversely, community development programme would only then be saved from becoming merely superficial attempts at ensuring fulfilment of certain targets without any relation to the process through which these are to be achieved.

Social education programmes as well as the community development programmes have today reached a critical phase. Whether they will move forward or degenerate

into something different will depend on the extent to which the new problems are faced honestly and are solved courageously. It would, therefore, be wise to pause and take stock of the situation. This will enable us to consolidate what has been achieved and provide confidence to move forward. What is essential at this juncture, therefore, is a series of evaluation projects which will enable an assessment of the impact of the movement on the people and also provide the means to intensify that impact along appropriate lines.

In this context, the recommendation of the Standing Committee on Social Education, which held its first meeting recently, is relevant. The Standing Committee had suggested that the Government should set apart an adequate fund for research. Numerous problems, some of which are basic to the very existence of the movement, await investigation. For instance, literacy is no longer considered to be the most effective method in adult education and yet because there has been little research done on how the other media, particularly recreational and cultural activities, could be utilised more effectively, it still reigns uppermost in the minds of social education worker. Similarly, considerable thought needs to be given on the content of the programme, if these programmes are to lead effectively to social adjustment and social rehabilitation. These are some aspects of the social education movement which demand attention and it is hoped, funds would be available for this purpose from the Ministry of Education.

Under the Second Plan, Ministry of Education proposes to open Janata Colleges. Perhaps more than in any other institution, Janata Colleges rely on the type of inspiration that will be available in these institutions for their effective functioning. Consequently, if Janata Colleges are to make any headway at all, considerable thought will have to be given to the training of Janata College instructors. There is again the question of school cum-community centres. If these are to be effective the teachers will naturally need to be equipped to fulfil the additional functions expected of them, not to mention the special care that will be necessary in ensuring that the best available talent among school teachers is harnessed to this task. Better remuneration may also be necessary for work that is expected of them.

Finally, if expertise guidance is to be made available to field workers there is the imminent need for an agency which can effectively co-ordinate the activities of various organisations, non-official and official, and which will be capable of ascertaining problems in the field and help in solving them. That this function can be effectively fulfilled only by a voluntary agency was acknowledged in the First Plan. Indeed, the plan had even made mention of the agency which was fulfilling this role. That need has been reinforced further by the experience of these past years. The government would do well to assist that agency to equip itself to perform this task more effectively and therewith ensure a firm basis for the movement which alone is the hope of a prosperous India.

National Seminar on Development Work among Rural Women.

A big gap in the community development schemes in India is the absence of a systematically thought out and scientifically conceived programme of work among rural women as an integral part of the schemes. As a result of this gap, an influential section of the rural population is outside the direct impact of the community development programme. It is, indeed, inconceivable that progress in the community can be possible without women participating in the path of progress. "To educate a man is to educate an individual. But to educate a woman is to educate the family" is hackneyed but true statement. Mention has also been made of this significant missing link in the official quarters.

With a view to help fulfil this gap, the Indian Adult Education Association along with the Bhartiya Grameen Mahila Sangh, an organisation of rural women is jointly holding a Seminar on development work among rural women in a rural area of Delhi in early September. The Seminar will discuss a comprehensive programme of work among rural women and will attempt to define the nature of objectives that need to be pursued for instilling a progressive outlook among rural women. It will also consider what programmes may conduce towards those objectives and define methods of approach and techniques of work. The Seminar will further recommend the qualifications necessary for the personnel working in rural areas and methods of training it. It will also discuss the organisational needs and financial requirements for the programme to be put across.

Without forestalling the recommendations of the Seminar, it is our earnest hope that the Seminar will mark a milestone in the community development work and that it will give guidance and inspiration to field workers.

THE WOMEN'S WELFARE SCHEME IN UTTAR PRADESH

Maria Geldens,
FAO Adviser to the Government of Uttar Pradesh.

"Men build houses; women build homes"

The Women's Welfare Scheme in Uttar Pradesh was started in 1939 on a small scale as a part of a Rural Development programme, with a view to "mobilise, organise and energise" rural women in various activities. In 1949, the scheme was completely reorganized into an all round development programme for rural women *and children*. The objective of this development programme was to make the villages a little happier and brighter and to gradually convert the women to a broader outlook and give them an interest in healthy and happy surroundings and in life.

In 1953, the line of approach was shifted to a "multipurpose" training, in a attempt to solve the multitudinous needs in the villages and has led to the training of women multipurpose workers—the Gram Sevikas at the village level, who guide and help the women on self-help lines. The Gram Sevika thus holds the key position in the implementation of the whole programme.

The Women's Welfare Scheme is sponsored by the State Government through the Ministry of Social Welfare. The central directional control rests with the Director of Women's Welfare, who has four Technical Assistants for Social Education, Crafts, Balvadis and Physical Culture. The District Organiser is aided by 15 Gram Sevikas, who attend to 15 centres covering 3 villages each. Every village has also one honorary worker from the village who helps Gram Sevika. These

honorary workers called Gram Lakshmis are directly in charge of their village centre and receive a small honorarium for incidental expenses. There is also a Craft Teacher in each district to help the Gram Sevikas run short courses in various crafts such as sewing, crochet, knitting, basketmaking etc.

The work in rural areas is very difficult as the living conditions are poor and local customs and culture are orthodox. In the rural areas, an "extention service" has to face tremendous obstacles of ancient traditions, superstitions, prejudices and taboos concerning the position of women in society and the conditions under which they should live, work, bear children and die. Farmers, now eager to improve farming techniques and increase food production, are generally indifferent to the need for home living improvements. So, the type of worker required to work under these rather medieval conditions has to adjust her way of life or should be one who has lived under nearly similar conditions for a major part of her life.

Hence, recruitment is usually made from among young women who belong to rural areas and have either homes or close relatives in the villages. The difficulties the worker has to face cannot be imagined by anyone who has never lived here. Therefore "city women" have so far not been encouraged to take training except under very special conditions.

Preference is given to young married women, widowed and deserted wives, as the Indian village community is not prepared to have young unmarried Gram Sevikas going about from house to house due to the strict customs in most of the villages. Of course, there is the very acute problem of children, when married women with young children are taken for training but for the present we have not been able to find a solution.

Modern India has to provide 2,000,000 new jobs every year and it is interesting to note that this rural welfare scheme actually provides dignified and important jobs for hundreds of women, who not long ago were without any hope and future, but now find avenues for important work open to them.

Only a few years ago, very few women dared break away and come out for training in Gram Sevika work, but this has now greatly changed. The women are coming forward willing to take this opportunity. They leave the backroom allotted to them after the demise or otherwise of their husbands and go to work at their own initiative. Certainly, this is still a small rivulet, but there are many signs that it will be a strong stream before long.[1] The women are now girding themselves to overcome the handicaps, which each woman worker has to face in the villages. At present, there is a great number even of young, unmarried women who apply for training fully realizing, that afterwards they will have to face the real ordeal of starting work in a village.

With regard to basic training, formerly (1939) the trainees were recruited among women without any specific qualifications. Thereafter the required educational qualification was a standard 4 and 6 pass ; since 1955, however, a standard 8 pass has become one of the necessary qualifications for acceptance in training as Gram Sevika. Here, a new problem arises. In the rural areas, there are only a very few good schools for boys. Village girls do not usually attend boys' schools after standard 4 and therefore the now prescribed educational qualification (8th class passed) brings the disadvantage that the village girls have to attend school away from home for a period of 4 years under urban or semi-urban conditions.

In summing up this point, it can be said that in the past few years considerable progress has been achieved. The accepted principle to recruit for Gram Sevika Training, only women with a solid village background, is a sound one. The qualification now applied to basic training (8th standard) should be raised soon to high school or equivalent level. This will not be very difficult as a few matriculates have already been attracted by this work.

The Women's Welfare Scheme has three training centres, each with a capacity to accommodate 50 trainees. Two are located in the

(1) The Hindu Marriage Act, 1955, Act No. XXV of 1955, and more especially Sections 10-15, in this respect are of historical importance.

plains and one in the hills. It is of utmost importance to have one training centre in the hills, because the climate, living conditions, culture and folkways require a different kind of training from that in the plains. It is therefore not advisable to post a Gram Sevika hailing from the hill districts in the plains, because here she would have to put up an extra effort to adapt herself in such a different atmosphere. The permanent staff of each training centre consists of one superintendant and 3 teachers in craft, balvadi and physical culture, respectively.

A very earnest effort is being made to give an adequate training to the Gram Sevikas. It is realized that the syllabus now followed in the training centres, is too elaborate, too ambitious. It contains for a course of six months village approach to adult literacy, balvadi, health, cultural activities, ante-natal and post-natal care, child-care, co-operatives, animal husbandary, vegetable gardening, all kinds of crafts such as cutting and sewing, tailoring, toy-making, niwar (tape weaving), dari (cotton matress) and kalin (carpet making), ordinary embroidery, knitting, crochet, basketmaking, spinning, fruit preservation and social education.

It is worth mentioning here that adequate, trained extension staff to man the training centres is not available, as there is no good training centre which teaches methodology and extension work.

The scale of pay provided for the teachers in the training centres for Gram Sevikas is too low to attract really top ranking technical workers, who could be trained easily in methodology and extension work.

Due to the handicaps mentioned above, the teaching techniques and the use of teaching aids have not yet developed to any considerable extent. Of course, some elementary charts, picture, picture stories, dramas, action songs and nursery rhymes are being used, but these have to be introduced on more appropriate lines.

Up to July 1955 the duration of the course was 6 months. During this period the trainees were sent every morning from 8-12 a. m. to a few villages near the training centre. But "near" in Uttar Pradesh means miles of walking on foot for the Gram Sevikas. This is not the case in training of man village level workers, as they are provided with bicycles. So far bicycles have not been introduced in the training centres for Gram

Sevikas. In most of the villages up to now the inhabitants do not appreciate the idea of a Gram Sevika going about on a bicycle. However, it would be appropriate to put a few cycles in each training centre, so that the trainees learn the technique of cycling during training. The time is not so far off when the cycle will be accepted by the village folk. The training course is now extended from 6 to 9 months. As an experiment the trainees are sent out for two months field work after 6 months training in the centre. During these two months the trainees get practical experience of field work under direct supervision of the District Organizer and the already trained Gram Sevikas in different women's welfare centres established in the villages all over U. P. After two months field work, these trainees have to come back to the training centre for a one month winding up seminar.

The subject matter of the training is handled by a few permanent staff members and some outside lecturers. The classes handled by outside lecturers are not very dependable as they are inclined to be irregular for various reasons. The major portion of the subject matter therefore is handled by the permanent staff. The trainees gain during training a few model lessons from the teachers but there is now no practical field work during the first six months, which provides too big a gap between handling the material and putting it in actual practice. Hence, attempts are being made towards a more practical approach in this connection.

The supervision and follow-up of the whole scheme is done by the District Planning Officer and the District Organizer of the Women's Welfare Scheme at the district level, while the technical assistants and the Director strengthen it by their tours.

The need for the follow-up in the form of in-service refresher courses is being felt very keenly and hence it is now being considered to consolidate the work before further expansion.

There is no relationship of auxiliary training programme to professional schools for this standard of social workers.

The subject matter of training period has to be translated into terms of the daily routine of the heavily burdened and overworked village

women so as to relieve her of a part of the burden by introducing simpler, more efficient and more useful methods of working. Home economics is of considerable importance, second only perhaps to health and hygiene. The objective with all subject matters should only be teaching of "how to save time and money" or/and "how to earn money".

Home improvement and home making, which has been neglected so far in the Women's Welfare Scheme, has to be put in order by introducing a larger portion of home economics in the syllabus. The Government has therefore decided to start two Home Economics training centres under the Women's Welfare Scheme in the very near future.

There is a large number of organizations in the country promoting services for women and children in the rural areas working on a voluntary basis with grants from the Government. They have all been doing valuable work for the promotion of Women's Welfare. So far there has been little co-ordination but it is now realised that an appreciable improvement in all aspects of the work can only be achieved by channelizing and rationalizing the energies of all these non-official agencies in the States.

An evaluation programme sponsored by the Government of U.P. which would evaluate the success of the programme and publish summaries for information of the workers in the field, has not been set up so far. Neither are there independent evaluation programmes for the non-official schemes.

Even "self evaluation" in the form of periodical reports on physical achievements of the targets, amount of expenditure incurred out of the budgetary amounts, extent of people's participation, personnel position in different districts is not a topic during training of the Gram Sevikas. The "self evaluation" will however shortly be incorporated. So far it has been difficult to find the right agency to help the Women's Welfare scheme with the programme.

The Women's Welfare Scheme has worked its way into being recognized as a very important and permanent wing of all the rural development programmes. So for 192 Gram Sevikas are posted, while 150

are now under training, whereas the honorary workers have reached the number of 350. There is a constant demand and request from many villages to start women's welfare work amongst them. The momentum to this work has started and is fast gathering speed. This can be seen by the spirit that prevails amongst women in many villages hungry to receive new and practical advice which will help improve their homes and their villages. It is therefore, a great pleasure to note that the Directorate of Women's Welfare has recognized the necessity for introducing Youth Clubs for young girls and women, and funds have been provided to start four key pilot projects for this work.

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

Some Criteria for the Evaluation of the Training of Extension Workers in Fundamental Education Programmes

T. R. Batten,
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When representatives of the countries of South-East Asia met at Madras to discuss the operation of various foreign aid programmes their attitude was critical.[1] They felt that the programmes had been ineffective, if not positively harmful, because they had been operated by 'experts more familiar with techniques than sensitive situations', and mainly interested in getting measurable results quickly. Foreign experts who felt they knew the answers before they got there, they said, were no use at all.

Any expert is liable to produce this kind of reaction unless he has been trained to work *with* people rather than *for* them. He is valued in so far as he contributes technical knowledge which helps people to find answers to their problems, rejected in so far as he tries to impose on them his solutions to the problems which he sees. This is because most problems are complex, affecting many aspects of people's lives. The expert is a specialist. He tends to consider problems, mainly from one viewpoint, which are equally important. This is why people so often reject the technical solutions provided by the expert.

Community development and fundamental education programmes in the villages also involve 'experts' but in this case the experts are health, agricultural, forestry, veterinary and other professional and technical workers of government departments. Like the foreign experts criticised at

(1) Roger Wilson, "Assembly in Madras", *Social Service*, Spring, 1953.

Madras they have been trained in Western techniques, they have specialist knowledge and specialist interests, and they are interested in getting measurable results quickly. If they try to 'sell' people a specific agency programme they too may appear as strangers who claim to know the answers to local problems without knowing, or needing to know, anything much about the viewpoint of local people. Whenever this happens they are likely to be faced with a local community reaction of the same kind as the national reaction to the foreign technical aid experts, and their programmes may be just as ineffective.

This is a difficulty which faces many specialist technical agencies and it deserves much more attention than it has usually had. Their workers need more than a purely technical training. They must be trained to work with people. It is unrealistic to expect workers unaided to pick up the techniques of working with people 'on the job'.

But what, anyway, can or should be the aims and content of the needed training? Perhaps we can best approach this question by considering what the desirable qualities and attributes of the good extension worker are, and then seeing how far and by what methods these qualities and attributes can be developed by training.

The good extension worker must clearly be a good teacher and demonstrator. He must be able to convey clearly and understandably to adults the knowledge, ideas and skills he thinks they need. Since people learn better by seeing as well as by hearing he must be able to use all kinds of visual aids, both to stimulate people's interest in what he has to teach and to explain and demonstrate the content of his teaching. Moreover, he needs skill in working with groups. In the small group, people can ask questions more freely, express their doubts, and discuss the extension worker's ideas among themselves. This is why many people learn best in a small group. Also group learning, more often than individual learning, leads to action. People act on a new idea more confidently together than alone. They like to feel that they have the approval of their neighbours. Last, but by no means least, the good extension worker must be able to establish a friendly relationship with people. Adults cannot be forced to learn, and they will learn most easily from those they

like and trust. Thus the attitude and behaviour of the extension worker among the people always greatly affects the success or failure of his work.

By themselves, however, the qualities and skills I have listed above are not enough. The worker must also be teaching the right things. Many specialist extension agencies have from time to time based their programmes on wrong assumptions or inadequate knowledge and the best worker will fail if he is given a programme of this kind. A few examples will make this clear.

One common assumption is that peasants everywhere want heavier yields and should therefore welcome new strains of heavier yielding seed. In general this is true, but heavier yield is only one of many factors that affect the peasant's choice. A new, heavy-yielding strain of hybrid maize was rejected by peasant farmers in New Mexico because it had a different taste when made into their staple food,[1] and in India because it took so long to ripen that the people could no longer double-crop their land. Similarly, wheat strains improved for higher yield were rejected in parts of India because they tasted 'flat' when made into bread, were more difficult to grind into flour, and harder to knead and bake. Moreover, the straw was not good for fodder or for thatching, or for fuel.[2] In all these cases the villagers recognised the one advantage of the change, but rejected it because of disadvantages the agency had overlooked.

Health extension work provides many examples of the same kind. Health agencies have tried and failed to get people to install latrines in their houses because the morning visit to the fields was the only chance the purdah women had for gossiping among themselves.[3] They have tried and failed to get 'seat' privies accepted by people who prefer to squat, and roofed privies by people who prefer the open air.[4]

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(1) Anacleto Apodaca, "Corn and Custom", *Human Problems in Technological Change*, (Ed.) E. H. Spicer, Russell Sage Foundation, 1952, pp. 35-39.

(2) Mendelbaum, D. G., Planning and Social Change in India", *Human Organisation*, Vol. XII, No. 3.

(3) Rutherford, Dr. G., quoted in *The Community Development Bulletin*, Vol. VI, No. 3, p. 59.

(4) Foster, G M., "Relationships between Theoretical and Applied Anthropology: a Public Health Program Analysis", *Human Organisation*, Vol. XI, No 3. pp. 12-15.

A specialist agency falls into errors of this kind when it teaches its own specific ideas of what the people ought to do. It can avoid such errors by recognising its need to learn as well as teach. Real and effective solutions to community problems, as distinct from technical and often unacceptable proposals, are reached through a two way learning and teaching process between the agency worker and the community, and they are best reached in the community itself.

Training in extension work is therefore needed at two levels. Officers responsible for programme planning need it as well as the field workers.

Provided that they have had a good deal of field experience the more senior officers can be quickly and cheaply helped to become aware of the wide variety of local factors they should take into account, and aware too that these factors may vary even between neighbouring communities. One way of doing this is to use agency conferences to present small groups of officers with problems to discuss. Each problem should deal with one instance of extension work in one small community and should be based on fact. Officers are told that it has failed, and they are asked to discuss among themselves the possible reasons why. The purpose of the exercise is to stimulate the officers to think about *people* rather than the technicalities of the programme, and to contribute from their experience to their greater understanding of people. In such exercises it is useful at the end of the small group discussions to bring all the groups together to consider their findings. Openended exercises are also useful for this kind of training. Officers are briefed with a project and asked to discuss, first in small groups and then together, the various factors they would consider in presenting this project to the people.

Such training involves the minimum of straight teaching and it is all the more effective for that reason. It is valuable because it stimulates officers to learn from their own experience with people. They teach each other, and in doing so they open up for themselves a whole new world outside the scope of their specialised professional training. They convince themselves that they must broaden their professional knowledge with a more thorough knowledge of the values, habits and customs of the people.

It is impossible to overestimate the value of training of this kind. It is the senior officers who plan the agency programmes, control the training of the field workers and supervise them in their work. Unless they understand their need to learn as well as teach, it is unlikely that they will be able to provide their field workers with proper training or with good directives in their work.

I do not propose to discuss in detail the content of the knowledge that the extension worker needs. During his pre-service training, in addition to the technical knowledge and skills in which his agency specialises, he can also be taught some of the knowledge and skills he requires for extension work. He can be taught how to teach adults ; and how to work with groups ; he can study community organisation and the values and customs of the people ; he can be given instruction in the preparation and use of models, flannelgraphs, filmstrips, films, live demonstrations, puppets and plays, and the purposes which each can serve. He will learn these things by attending lectures and demonstrations and by practising them himself.

However, when all this is done, and however well it is done, the extension worker is still only at the beginning of his real training. All that this kind of pre-service training can certainly do is to give him preliminary knowledge and skills which he can, *if he wishes*, extend and develop as he gains experience in the field. Whether this happens or not depends partly on the worker's attitude to his agency and its policies, and partly on his attitude to and sympathy with the people among whom he works. Knowledge and skill apart, his value as a field worker will depend on these two things.

I have just suggested that the workers' attitude to his agency and to the people is the key factor which more than any others—knowledge and skill included—affects the value of his work.

Most extension agencies are aware of this and try to take it into account when they are selecting staff, but it is seldom the deciding factor in selection. Rural extension work is usually unpopular with the kind of educated people the agencies want, and if applicants have the required academic standard and are not obviously unsuitable, most agencies will

accept them without worrying too much about their attitude to people.[1] Thus extension workers may or may not have the desired attitudes at the time of their selection and it is relevant to inquire how, if at all, they can be developed. This is the most important, and also the most neglected aspect of training.

The key factor in training of this kind is the relationship the agency's senior officers establish with their workers. If they regard them in effect as subordinates trained and paid to receive and carry out orders the workers will work for money or because they are hoping for promotion, but they will not necessarily be interested in the policy they are paid to carry out, convinced that it is good, and eager for it to succeed. They may work for many years without ever feeling personally involved, and this helps to explain why, on retirement, an extension worker may settle down in his own village, live as his own people do, and neglect utterly all the lessons he has been teaching for many years.

Field workers become more interested and involved in the work they do if they have a real share of responsibility for anything that is done, in planning it as well as carrying it out. The attitude of the worker to his agency is, in fact, the reflection of the attitude of the senior officers of the agency towards him. This was the principle on which Alec Dickson trained his workers in the Gold Coast and the response was strong. At the end of the training course he asked them to do their best for the scheme for which they had been trained but stressed that if they failed the responsibility was his. Whereupon: "the senior African rose and said simply: 'There is no question of *your* responsibility; we leave tomorrow as a team—whether *we* succeed or *we* fail.' In this 'we,' says Dickson, lies the whole future and adventure of our work."[2]

This factor of relationship is, indeed, all-important. It is already well recognised on many training courses for voluntary leaders but much

(1) Instances of the application of rigorous selection techniques designed to test candidates' suitability for extension work are, however, described by Chitambar, J. B., in "Pre-Selection Training of Gaon-Sathis," *Jumna-Par Punarnirman Despatch* No. 3, 1952, Allahabad, and by Cannell, C.F., Wale, F.G., and Withey, S., in "Community Change : An Action Program in Puerto Rico" *Journal of Social Issues*, Vol. IX, No. 2, 1953.

(2) Dickson, A. G., "The Concept of a Team," *In Approaches to Community Development*, P. Ruopp, V. Van Hoeve Ltd., The Hague, Bandung, 1953, p. 242.

less well-established on professional training courses. This is because the trainees are paid, but no agency can 'buy' more than routine work and conformity. Men will only work hard in uncomfortable conditions for policies and methods they believe in. Thus if the agency wants keen workers, its senior officers must be willing to encourage criticism and comment on practice, and even on policy, from their subordinate workers.

Some progress towards establishing this relationship can be made even in pre-service extension training by lecturing less and discussing more, and by encouraging students to draw on their knowledge of people to build up their own opinions about the value of different kinds of extention techniques. But the effect of such training will not persist unless the same relationship is established between the supervisor and his assistants in the field. The supervisor provides the most valuable of all training experiences when he regularly meets his team of workers for discussion of the experiences they have had, and to reformulate policy and plan new programmes in the light of that experience. Provided that the supervisor has himself learnt how to work as a member of his team rather than as its director, such conferences are the most effective of all means of training. They maximise opportunities for discussing 'on-the-job' problems, they pool the varied insights and experiences of each member of the team for the benefit of all, and they can lead to decisions which every worker has helped to make.

Such conferences have several values. They can powerfully and favourably influence the workers' attitude to their agency, engendering in them qualities of responsibility, initiative and pertinacity in carrying out their work. They can also powerfully influence the attitude of the workers towards the people, for the conference method demonstrates in a most practical manner the desired relationship between the worker and the people. In fact the way the supervisor and his subordinates work out their programme together can be a demonstration of the way the worker should work in the community. In addition, such conferences provide the agency with an invaluable upward current of comment, criticism and advice from those most qualified to give it—*i.e.* the field workers who live and work among the people the agency exists to serve. It is this which

helps to ensure that the agency remains always responsive to the peoples' real needs.

I am not suggesting that training of this kind can be suddenly and successfully introduced by direction from above. Supervisors as well as field workers may need time and training to learn to work together effectively in groups. It is when these skills are learned at every level within the agency that it will become more able to send into rural communities extension workers fitted to work out quickly with the people really acceptable and practicable solutions to local needs and problems.

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

RECENT DEVELOPMENTS IN SOCIAL EDUCATION IN INDIA

Betty Yurina Keat,
an American student who made a study of the Social Education Programme in Delhi.

Community development can be facilitated if those members of the community who are below a desirable standard of living have a conscious desire to achieve and assist in achieving this standard for themselves. This is the assumption on which social education builds its theory and programme. In theory, social education is the provision of methods and techniques to assist the members of the community in self-education. In practise, social education is the vast programme which intends to help the members of the Indian community to improve their way of life, not only in its economic aspects but in all the social and political spheres through which individuals deal with each other in a community. In effect, as people become more, acclimated to this new way of life, they are said to have become 'socially educated.'

Social education developed in India because conditions in this country first favoured that development. Since independence and the First Five Year Plan, the effects and anticipated effects of the accelerated interactions of the rural Indian population with the rapidly expanding urban population aroused need for a positive programme to minimize the tensions and strains in both parts of the population, and, at the same time to bend united efforts towards achieving a common and improved way of life. As an organised attempt by a nation to deliberately shape its social structure to coordinate with its developing economy, social education is the first experiment of this kind.

Pre-independence India contained the foundations from which post 1947 social education has evolved. The movement has always been

associated with several factors which have shaped and continue to influence its development. Among these factors are nationalism, interest in adult education, and a desire for universal literacy. Under the British raj, universal literacy received the support of the nationalist movement because it seemed to be an asset in achieving independence. As a result, sporadic and voluntary literacy classes have established since the early 1900's. These efforts proved inadequate to the task and were largely abandoned. However, the interest thus aroused in adult education was not completely lost, and in 1937, the Indian Adult Education Association was founded to organise these efforts on a national scale. Until independence these efforts remained largely theoretical.

With the independence, interest in adult education and literacy received new impetus. At this time a need for something more than literacy was recognised—this something received the title 'social education'. The first Five Year Plan called for from social education "an all-comprehensive programme of community uplift, health, recreation, economic life, citizenship training and the homelife of adults".[1]

The Plan appropriated an annual expenditure of Rs. 3.02 crores to implement the project. With this aspect of the Plan, the new Indian government tacitly accepted responsibility for assisting and directing the main programme of social education. As the only all-India agency with experience in the field, the activities of the Indian Adult Education Association became of great influence in this new field. The activities of this organisation since independence, therefore, have important bearing on the trends in contemporary thought and action in social education.

The Adult Education Association does not directly conduct field work as such but considers itself a clearing house for information on social education agencies and their activities. As such, it acts as a focal point for field developments. In conjunction with its policy of stimulating discussion and interest in social education, the Association has sponsored annual seminars which are held to discuss issues pertinent to problems of social education.

(1) Government of India Planning Commission, *First Five Year Plan*. Delhi 1952, p. 542.

The first seminar was held in 1950 in Jabalpur. Sixty three delegates represented eighteen State governments and voluntary agencies. This first seminar was held "to study and compare the techniques followed in respective places for the liquidation of illiteracy." The seminar did not at this time differentiate between adult education and social education. It considered that adult education included activities "designed to raise the standard of information of the people, to dignify social behaviour and to refine the public taste". These ends, in the opinion of the seminar delegates, could best be achieved through universal literacy.[1]

Due to this acceptance of universal literacy as the goal of adult education activities in India, the seminar devoted itself to the topics relevant to this goal. The comparative utility and effectiveness of intensive and extensive literacy campaigns, the organisation of literacy campaigns, syllabi for literacy classes—these were among the topics of discussion. The need, utility, and above all, the practicality of universal literacy as the suitable vehicle for adult education was never questioned. Assessment of the results of this seminar reveals both assets and liabilities. As positive achievements, the seminar had two: the recognition on an all-India level of the need for planning, cooperation and coordination in the social education field was its first achievement; the second achievement was the seminar itself—it provided a meeting place for frank discussion and cooperation in areas of mutual interest. However, the seminar did not precisely define the scope of its field. Adult education as differentiated from social education and its relationship to social education, or the scope of social education were not stated. This failure was then and continues to be a handicap in coordinating the goals of these areas of social action with the methods and techniques of specific programmes in each.

The following year the Association sponsored a second seminar. This seminar at Indore revealed a new trend in social education thought. This seminar discussed "the organisation of community centres for adult

(1) Report of the National Seminar on the Organisation and Techniques for the Liquidation of Illiteracy, Indian Adult Education Association, Delhi, 1950 p. 6.

education purposes." The Jabalpur definition of adult education i.e. education for enlightenment and democratic citizenship, was adopted in spite of its lack of clarity. As a more adaptable means of spreading adult education the seminar approved the community centre. In doing so it recognized the inadequacy of the literacy class as the prime instrument for this purpose. The community centre is a "place where people who live as neighbours come together on an equal footing to participate in social, recreational and cultural activities and to organise services for their welfare. Any agency which serves the welfare needs of the community and provides common meeting place may therefore be regarded as a community centre."[1]

The community centre should try to foster community spirit by encouraging a sense of national unity and good citizenship. Its functions were many and varied. The centre should provide a common intercaste meeting place ; and on a different level, should also design projects for neighborhood uplift like the improving of environmental hygiene. These functions are to be carried out through various activities. Among those activities were informal recreation, (folk dances and folk songs), physical sports, and educational activities (these latter could include social education as well as literacy). By these recommendations the community centre replaces the literacy class as the instrument for community development ; the literacy class is at the same time assigned a subsidiary role in the social education method. This broadened approach and interpretation of the ways and means of social education is the most significant contribution of this seminar to the development of social education thought. This important development is, at the same time hampered by several continuing ambiguities in the foundations of social education. The first national seminar had not differentiated or defined the relationship of adult education to social education. This initial oversight has now resulted in practical difficulties. The assigned functions of the community centre implicitly assume that the whole community is to be served. Social education as interpreted in action has, up to this point, assumed that only certain adults are in need of social education, i.e. illiterate adults. For whom

(1) *Report of the Second National Seminar*, Indian Adult Education Association, Delhi, 1951. p. 9.

is social education now intended ? The problem of re-organisation and re-orientation of a whole way of action is now introduced. The problem of organisation of a new, practical programme is also introduced. And, once the difficulty of selecting activities and programmes for the needs of the community has been received, the practical implementation of the new programme presents another difficulty to which no thought has been given—suitability of available recreational and educational materials for social education purposes. Social education is a new concept with new ideals and goals, extant materials were prepared as methods for another concept of education ; their utility in new conditions has not been proved.

A summary reveals that by the second seminar, the social education concept has become broader in principle. However, the initial failure to define its relationship with other agencies in social dynamics handicaps its practical development. This theoretical vagueness predicts the appearance of multiple difficulties in the practical application of social education to a particular situation like the community centre. In short, method cannot keep pace with theory.

The third national seminar was held by the Association to discuss literature for neo-literates. The problems which accompany efforts to achieve universal literacy are among the factors influencing the noticeable trend at the second seminar to a more liberal interpretation of social education from the formal situation of the literacy class to the more informal situation of the community centre. Definition of literacy is a problem. Recognition of acceptable standards for literacy is a second problem. Technical provision of sufficient teachers, supplies and teaching facilities is impossible. Recognition of the inadequacy of available resources to cope with the problems which would accompany a national campaign for literacy could not be ignored at the third seminar.

This seminar contributed to the development of social education by making apparent the practical difficulties of achieving universal literacy in India at present. With reluctance these plans must be abandoned or delayed. This seminar followed the pattern of earlier ones, it neglected to define social education and also neglected to establish the relation of

literacy to social education. Since it omitted these two fundamentals, the seminar never questioned the desirability of universal literacy as conscious aspiration of the Indian population. The potential usefulness of literacy in rural and urban India at its present level of living has not been demonstrated. Concern was expressed at this seminar over lapses into illiteracy. A useful tool does not rust from disuse. If literacy is a useful tool in a daily round of living, it is used frequently enough to prevent illiteracy. The possibility that a certain level of social education must exist before literacy is a necessary and useful part of daily life was an idea that had not yet been consciously realised at this seminar.

At the fourth national seminar, however, this problem was discussed and it is at this seminar that informal methods of social education were given precedence as a more effective technique for certain stages of social education than literacy classes.

"Informal methods should precede the formal ones, the formal ones coming in only when the urge in the subject has been aroused. In circumstances in which both methods were being adopted, greater emphasis should be laid on the use of informal method."[1]

The trend from formal methods to informal methods of social education (informal being activities like dramas, music, games and audio-visual programmes) is the continuing development of this trend as noted earlier. At this time, the seminar topic was "the training of social education workers." Discussion of this practical problem indicated realisation of the consequences of introducing the community centre into social education methods. With the acceptance of a broader interpretation of the field within which the social education worker can operate, increased responsibilities now face the social education worker in fulfilling them. If the worker is to be expected to handle more varied activities than previously, he must be trained and equipped to deal with these activities. The section of the seminar report which reviewed extant syllabi for training social education workers found them inadequate on the following bases: "Some suffered from undue weightage to literacy,

(1) *Report of the Fourth National Seminar.* Indian Adult Education Association, Delhi, 1953, p. 11.

most have been worked out rural bias thereby neglecting the urban population....."[1]

This criticism seems to assume that there has been an accepted concensus of what 'social education is and what it aims to accomplish in different areas. Actually there has never been such a precise agreement. This is the real cause of the inadequacy of the syllabi and has been the chief weakness of social education thought.

The forth seminar did accomplish several things however; (1) it supported the liberal interpretation of social education aims, (2) it formally acknowledged the superiority of informal methods of social education over the formal methods of literacy classes in this broader interpretation; (3) it acknowledged the need for more and more varied training for the social education worker-to-be. These accomplishments continue to be hampered by a non-realisation of the role and scope of social education.

The fifth seminar was held in 1954 to "discuss recreational and cultural activities in social education." In view of the trend in earlier seminars towards informal methodology, the topic is a logical development. An attempt was made at this seminar to establish two definitions:

> "Social education is education for the development of the whole personality of the individual as member of the society. The aim is to enable the individual to the fullest expression of his potentialities to help him fulfil his role and to develop in him the community spirit so that he may become a responsible and a creative member of society....."
>
> "Recreation is an activity which helps to build up exhausted mental, physical and emotional energy of the individual."[2]

The contributions of this fifth seminar were; first, this attempt to define social education; second, the final official acceptance of the liberal approach to social education with the concomitant abandonment of the

1. *Report of the Fourth National Seminar*, Indian Adult Education Association, Delhi 1953, pp. 34-35.
2. *Report of the Fifth National Seminar*. Indian Adult Education Association, Delhi 1954. pp. 15-16.

literacy approach ; and third, the formal acceptance of the methodology of recreation and cultural activities to achieve the aims of social education.

In making these distinct contributions to directive policy principles for the field of social education, the seminar still did not assess the problems which face the field worker in activating these principles; acceptance of this interpretation of social education increase the difficulty of applying social education in specific situations ; the integration of these principles into the daily schedule of the social education programme becomes more tenuous and consequent efforts to assess effectiveness become more ambiguous. An old problem has not yet been resolved, one which is increasingly important with the acceptance of informal methodology—the suitability and availability of materials. Extant materials in recreational and cultural materials were, on the whole, collected for use in situations without social education motivation. Their adaptability and effectiveness under these new conditions has not been tested or demonstrated. Of materials available and suitable for social education purposes, how many are relevant and useful to the specific needs of the rural or the urban social education needs of India ? Successful implementation of principles cannot be expected until these facts are ascertained, these facts must be determined from the experience of the field workers themselves, not from abstract theorizing.

Social education in India is a vast experiment in a noble endeavour to help men to help themselves to a richer and fuller life. The experiment is watched by many outside India, by those with an interest in the theories of social change, but even more importantly by those who plan to utilise the knowledge and experience gained in India for conducting like experiments in their own countries. Social educationists in India have a responsibility in this new movement—those facts of experience must be collected, analysed, and interpreted so that social education in India and elsewhere can clarify its goals and achieve them.

Reverend BILASH CHANDRA MUKERJI

Motivation, which impells individuals to devote themselves to the cause of adult education, springs from diverse urges. To some, the urge is political; they would like to see their fellowmen realise their responsibility in wielding power over the affairs of other men. To others, the thought of some, on whom fortune had bestowed certain advantages over others, not being willing to share with others the benefits of that fortune, seems unconscionable ; to these, motivation springs from a zeal to educate people to utilise those benefits for the welfare of society. Whatever the motivation, adult education looses none of the thrill that comes of moulding the minds and lives of men.

The sensitive Reverend Bilash Chandra Mukerji realised when yet young at college, that fulfilment in life came of seeking to end human misery to the extent it lay within human power; that fulfilment, he felt, would be richer all the more, if one strove to enhance human happiness to the extent man's ingenuity could. But he found, to his dismay, that few of his fellow students shared his missionary vision; they were content, egged on by youthful foibles, to lead a life of selfish indulgence in fleeting trivalities. He could neither understand nor appreciate their unconcern for the people, often poor and ingnorant, they had left behind in their village homes. Reverend Mukerji discovered his role. He would devote himself to instilling in the youth, objectives in life nobler and worthier than those of mere self-indulgence.

To a person fired with such a purpose, the choice of a profession was obvious. The Reverend Mukerji, after the completion of his University course at Calcutta joined the Gorakhpur College in U. P. as a Professor of Literature in 1919. Seven years later, he left for his home province to take up another appointment as a Professor in the Serampore College in West Bengal. Here he began an expriment, which he hoped would spread all over the country into movement to channelise the youthful energies of students to village uplift work. He started the *Chatrabakshi Seva Samti*, a student organisation, to undertake welfare work in villages during the vacations. The effort was, however, thwarted by the political atmosphere which prevailed at that time. Nonetheless, the experience deepened the Rev. Mukerji's conviction in adult education and also revealed to have its possibilities.

In 1931, after a study tour of England and the States, he decided to devote himself entirely to the cause of adult education. It was not, however, till 1936

Reverend BILASH CHANDRA MUKERJI

that he could find an opportunity to plan work on a more permanent basis. That year he was placed in charge of a Baptist Mission Hostel and Hall and was given full opportunity to develop adult education work. The very next year along with Prof. Humayun Kabir, Prof. Anath Nath Basu, Prof. Benoyendra Banerji, he founded the Bengal (now West Bengal) Adult Education Association. Soon, however, his colleagues Sarvashri Basu, Kabir and Banerji left for other responsibilities elsewhere. It fell on the Rev. Mukerji to bear single handed the onerous task of building up the Association which he has done ever since, with distinction.

The Association in its early days suffered and struggled. Finances were meagre. An alien government was none too sympathetic to or appreciative of the sacrifices this team of young men was prepared to undergo for the sake of the cause. There were, however, compensations, for today the Rev. Mukerji can recall with satisfaction, those great days of adventure which revealed the warmth of the companionship of his friends. This was enriched even more because it was shared in equal measure by his wife Shrimati Latika Mukerji. With the advent of Independence, Rev. Mukerji's early efforts began to yield fruit. The adult education movement in West Bengal, as in the other parts of the country, developed to the proportions, the Rev. Mukerji and the other pioneers had, often, dreamt of during the grim days of hard struggle. The Bengal Adult Education Association, though split up to become West Bengal Adult Educaion Association, acquired recognition long over due.

Today at 62, with more than half his life spent in the cause of Adult Education, the Rev. Mukerji has reason to look back on his strenous past with a sense of fulfilment. And if the Indian adult education movement, makes demands on his experience, it is a small tribute that the movement can pay to his sacrifices. The Rev. Mukerji has been a member of the Executive Commitee of the Indian Adult Education Association ever since its inception. This responsibility has been demanded of him not merely because of the maturity of his experience; it is equally because of the fascinating qualities that he possesses an attractive personality, the Rev. Mukerji is a charming speaker with a ready sense of humour. That he is respected by his colleagues and loved by the people among whom he has spent the greater part of his life, is in itself the measure of his ability and of his success as an adult educationist in the country.

BRAZIL'S NATIONAL FUNDAMENTAL EDUCATION CAMPAIGN (C.N.E.R.)

Until recently, the rural areas of Brazil, because of their isolation, remained untouched by the major currents of modern life. To remedy this state of affairs, the Government had set up educational bodies and services in rural town centres ; but when this proved insufficient, it decided to embark on a vast fundamental education campaign, based on a better knowledge of the social and cultural conditions prevailing in rural committees and seeking to awaken a sense of social responsibility in these individualistically minded people, in order to obtain their active participation in their own education.

The usual administrative procedure, devised by a small group of intellectuals from the towns and applied in an impersonal and uniform fashion, was set aside in this case. Moreover, some central body had to be established to co-ordinate the activities of the mass of small organisations each working in its own narrow sphere without reference to any concerted plan. Thus it was that the National Rural Education Campaign, known in Brazil as the C.N.E.R., came into being on 9 May 1952, with the specific aims of (1) studying the economic, social and cultural conditions of Brazilian rural life ; (2) training fundamental education teachers ; (3) encouraging co-operation between existing educational institutions and services in rural communities ; (4) raising the economic level of the rural population by the introduction of modern techniques of organization and labour ; (5) contributing to the improvement of the knowledge of hygiene and to the social, civic and moral advancement of rural populations ; (6) giving technical and financial

assistance to public and private institutions persuing the same aims as the C.N.E.R.

The headquarters of the C.N.E.R., which is responsible for administrative questions and for sending out technical directives, is in Rio de Janeiro, where it co-ordinates the work to be done in the form of "projects". The staff is trained through special fundamental education courses, and must have sound practical experience before taking over the direction of the work as a whole.

In order to convert rural people to modern techniques without desecrating their traditions, the specialists of the Research Department begin by analysing all the anthropological, sociological, geological and economic features of the regions selected for C N.E.R. experiments. Later, rural missions complete this work in the field, noting the needs, wishes and possibilities of each community, and urging the people to take part in the work of modernization, the ultimate object being to enable communities to continue the work of their own accord after the specialists have left. These missions settle in the various areas for two, or, if need be, three years. Their fundamental education methods are modern and based on audio-visual aids. The Headquarters is kept in constant touch with teams in the field by a "flying squad" which visits the various missions.

In addition to sending out missions to rural communities, the C.N.E.R. is responsible for the training of various types of fundamental education experts.

The first necessity was, of course, to train specialists capable of appreciating the aims of the C.N.E.R. and securing the support of the rural populations. Previous fundamental education experiments had called forth much good will and even generosity from those taking part in them ; but these workers, because of their lack of training betrayed technical deficiencies, and because of lack of method their efforts were often wasted. The C.N.E.R. therefore established contact with individuals and institutions already doing work, of some kind, amongst rural populations. It demonstrated to them the advantages

of a systematic training and promised them technical and financial assistance if they agreed to enrol for its courses.

It was decided to set up the first fundamental education training centre in a rural area not too far from the capital, accessible by good roads, enjoying favourable agricultural conditions, and capable of supporting a number of teachers and students. The State of Sao Paulo was chosen, on account of its excellent road network, its numerous agricultural colleges and the willingness of the inhabitants to adopt modern methods. The Centre was given temporary accommodation in the "Carolino de Mora e Silva" School of Agriculture and Industry, at Pinhal, and began official operations there on 5 March 1952.

The first course, lasting a month, was planned for 35 resident trainees—doctors, agricultural experts, social workers, health instructresses, and school-mistresses of the State of Sao Paulo. From the outset, these students were split up into teams which were later to be assigned to the various sectors of Pinhal. This was the beginning of the first Pinhal rural mission.

The mornings were devoted to practical work, the afternoons to specialized courses, and the evenings to films, debates and study. At the end of the course, each team was asked to submit a report on the field work and all trainees had to take an examination in the subjects studied.

The success of this initial experiment encouraged the C.N.E.R. to organize further courses for specialists from other States in Central and South Brazil. The missions thus sent out are at present operating in the States of Rio Grande do Sul and Rio de Janeiro.

Another type of course is organized by the C.N.E.R. for rural teachers, whose training is considered one of Brazil's chief problems.

The great majority of rural schoolmistresses have never attended a teacher training school. Though they are willing and devoted workers, they frequently do not possess even the primary school certificate. The C.N.E.R. training centres for rural teachers are specially designed for teachers such as these. There, for three or four months, they attend

intensive courses in educational methods, hygiene, health education, gardening, poultry raising, domestic science, domestic industries, arts and crafts and recreational activities; they also acquire a certain practical knowledge of social service work. Practical instruction is given in the rural schools and in communities near the centres. These courses also train social workers specifically for the C.N.E.R. services.

At the end of the course, the schoolmistresses return to their schools, where they endeavour to improve the standard of teaching and thus contribute indirectly to raising the community's standard of living. They are helped in their task by the rural missions. Remarkable results are achieved. In the State of Rio Grande do Sul, for instance, teachers cut off from all contact with civilization have managed to enliven the somewhat dull existence of the villagers by founding girls', mothers', farmers' and children's clubs, by organizing community festivities, and so forth.

The C.N.E.R. is setting up its training centres for schoolmistresses in the localities where they work; it is important to avoid sending them to the large towns, where they might remain and thus aggravate the exodus from the country which has already created a grave situation in Brazil.

Rural teacher training centres have been established in the States of Rio Grande do Sul, Bahia, Alagoas, Ceara, Rio Grande do Norte, Pernambuco and Maranhao, and five further centres have been set up in the State of Minas Cerais, with the co-operation of the educational authorities of that State.

As the courses provided by these centres are attended by an average of thirty rural teachers at a time, almost one thousand have now been trained for their work as community educators and leaders.

Yet another form of training is provided by the C.N.E.R. at young men's co-operative training centres, which aim at acquainting young people with the co-operative system, as well as cultivating in them a love of the land and the desire to settle in country districts and exploit the natural resources of the soil on rational lines.

After severe selection, the young men are settled on a farm, where they are treated not as students but as members of a co-operative which they administer themselves. They are trained either for farming and stock breeding or for rural industries. Classes in economic and general cultural subjects round off their training. Practical work consists of "projects" for which the young men themselves are responsible, such as growing 1,000 tomato seedlings, rearing 500 fowls, etc. In addition, they learn to sell their produce and buy equipment on a co-operative basis.

After completing one or more projects satisfactorily, the young men return to their homes. The profits they have earned are divided into three parts—one going to a savings bank account opened in their name, another to defray the expenses of the project, and a third to the trainees themselves, who thus have the satisfaction of spending their own earnings.

The centre does not leave its past students to their own devices. If their parents have farms in the region, they may work on them while remaining financial members of the co-operative. Otherwise, they may be sent to various parts of the country, where they form groups for the development of farming and stock raising, and set up co-operatives on the lines of that operating at the centre.

The C.N.E.R. has set up a centre of this type at Ilhabella on the coast of the State of Sao Paulo, another at Avare, in the same State, and a third at Dianopolis in the State of Goias. Each centre trains approximately fifteen groups to set up future co-operative and carries out about thirty "projects".

Lastly, the C.N.E.R. organizes guidance centres for rural monitresses, with the object of cultivating a sense of social responsibility in the girls of the community and thus bringing about an improvement in the way of life of rural population.

The girls live in groups of five in cottages provided with the bare minimum of furniture. Gradually they decorate the interior, making furniture and utensils themselves. Round the house they plant a flower garden, vegetable garden, and an orchard and build a fowl yard, rabbit hutches, etc.

Training is of a purely practical nature. The girls are given specific tasks, such as preparing meals, looking after the vegetable garden, bee keeping, preserving, interior and exterior decorating, sewing, etc. Guidance and advice are given at a central workshop, but the work is carried out in the most normal conditions possible, in the cottages themselves. The girls take part in running a model social centre. When they have completed their apprenticeship, the most gifted serve as liaison officers between the centre and former pupils. It is most important, indeed, that these monitresses should feel that an interest is being taken in their work, especially during the first few years.

The C.N.E.R. has been working since 1952 with the "Assistence ao Litoral de Anchieta" (ALA), whose headquarters are at Santos Soa Paulo). This religious movement works for the betterment of the population of the whole coastal region. The C.N.E.R. has since set up other guidance centres for rural monitresses, for example in the State of Ceara and Rio Grande do Norte.

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

—Translated from French.

SOCIAL CHANGE AND EDUCATION—The Role of the Social Anthropologist—Part 2

Prof. Margaret Read,
Professor of Education and Head of the Department of Education in Tropical Areas, University of London Institute of Education.

In the first part of her article, Dr. Margaret Read had discussed the social problems arising from social changes which have to be taken into account while formulating educational policies for schools.* In part 2 she has discussed contribution which social anthropologists can make to formulate the policies in adult education.

Dr. Read begins her discussion with an analysis of the basic elements involved in social change. Citing the work done in this field by the Wilsons in Africa, Dr. Read points out that the Wilsons had described the large scale changes that have been introduced in certain parts of Africa by the Europeans and the small scale changes which had occured in certain other parts. Dr. Read points out that the Wilsons had concluded that whatever the scale of change, a certain degree of frustration and confusion resulted because of the inability of the population to understand those changes. The Wilsons had thus introduced into investigation the factor of "scale" in social change. Social anthropologists who have since discussed the stability and unstability of social systems and find it necessary to have a conceptual basis on which to assess the results of change in people's social outlook. For this purpose, Firth, for instance, has suggested three issues viz ; social structure, social organisation and quality and ends of social organisation. He has, further, suggested that the quality and ends of social organisation have to be studied in terms of values accepted in the community.

*An abstract of Part I had appeared in the June issue of the Journal.

Dr. Read has dealt with the problem of incentives to adopt new forms of occupations and, drawing upon extensive researches that have been conducted in this sphere points, out specifically to her studies in Nyassaland. This study concerns migration of labour in Nyassaland and of changing standards of living of one of the tribes there. It indicated that a combination of incentives induced younger men to migrate. Money, wages, adventure, the stagnation and low living standard in the villages were among the reasons for migration. This study suggested that the operation of incentives was not automatic and was effective only in certain conditions. She quotes research workers whose work goes to show that to ensure transfer of occupations or adoption of new techniques, required careful study of conditions which provide those incentives.

Dr. Read next deals with the problem of the communication of new ideas. At the first sight, she points out, these might appear to be simple, but a closer examination would reveal that it is mere complicated than the belief held by many of the Western technicians that since improvements are based on a commonsense as well as scientific knowledge they would be easily assimilated among local population. This, however, has been disproved by studies which have been conducted on this problem. Specifically, she refers to two studies viz ; "Human Factors and Agricultural Extension" and the "Human Problems in Technological Change." The former was made by the United States Department of Agriculture and the latter is a volume of studies by anthropologists edited by Spicer. The main conclusion from these two studies is that however apparently advantageous new ideas may appear to be, their acceptance depends on the extent to which they are related to the values and attitudes underlying the practices in the community in which change of outlook and methods is desirable. Quoting a specific instance of health attitudes and practices in Latin America, Dr. Read points out that the single main concern of the technical aid programme in this sphere was to discover how to persuade people to give up old beliefs and habits and take on new ones. Two main anthropological conclusions which emerge from these various studies were ; firstly that it was essential to link new ideas to existing one which bore resemblance to them ; consequently a knowledge of folk

beliefs was considered essential for those planning and operating a programme. The other was the axiom that a people's culture was an integrated functional whole and change in one section resulted in disequilibrium in society.

Dr. Read has analysed the components of culture which are influenced or which need to be influenced in the course of a programme. Religion, which provides an explanation to people of the universe and gives them an economic ethic, is one. It is also partly philosophy which concerns itself not merely with the relations between man and nature and man and supernatural, but also with those between the man and man. Dr. Read produces considerable evidence from the studies of various anthropologists to strengthen her argument. In conclusion she poses the following issues before the anthropologists and the educationists which a Navaho study had indicated :

1. By what processes of formal and informal teaching and learning are the value systems prepetuated ?
2. What do value systems mean to individuals in each group ?
3. What changes in values have occurred ?
4. Under similar pressures, what is the effect on changes of different cultural traditions and different social structures ?

Summing up her basic idea on the subject, Dr. Read emphasis that an anthropologist had hitherto merely criticised the failure of schools to act as a bridge between an old established culture and a new intrusive one. Educationists on their part did not pause to consider the socio-economic set up to which they had to adjust educational policies. Dr. Read thinks that this was due to the fact that no coordination existed between anthropologists and educationists as a result of which neither knew what the other was doing. It is people of the countries who began questioning the relationship between their own cultural tradition and the westernised education, who have brought issues to the fore.

Another conclusion to which Dr. Read draws our attention is the need for an adult education movement which will effect adjustment

between technological and social change. "The process of training adults to take up new techniques in agriculture, new technical skills in industrial work," says Dr. Read "is primarily educational and goes deeper than mere instruction in rule-of-thumb methods."

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

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UNIVERSITY AND THE VILLAGE

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Considerable thought is being given to the idea of making university students do some social services particularly in the villages as a part of their university training. This raises a question as to what should be the relationship between the university and the village ? This question can be answered only when objectives of the university are examined also when consideration has been given as to whether social service can be made a compulsory aspect of the university training.

The objectives of the university are at least four fold. The most important objective of the university is to seek the truth and truth for its own sake. As the university commission puts it : "Universities are the homes of intellectual adventure." This is the function that is performed by the universities from times immemorial and this is the justification for the existence of the universities. As a by-product for search for truth, the second objective of the university can be discerned. This is the accumulation of knowledge. Knowledge is accumulated for the sake of knowledge itself not with any particular idea of utilizing it. It is possible that the knowledge that is accumulated in the quest for truth could be utilised by the society at large for fulfilling some of its needs. But the university as such has no direct responsibility to make this knowledge of practical use to the society. Knowledge is not imparted as dead facts to the students. It is not merely passing on of information but the university in performing this function of imparting knowledge, has to help students develop imagination. If this imaginative element is lacking in the university teaching then it would be difficult for the university to fulfil its function of the quest for truth. It is only people with imagination that are capable of intellectual analysis and imaginative insight.

Lastly, the university has the function to serve the society. The word 'serve' used in a very broad concept. Whenever this word is used it immediately stirs up the idea of social service etc. The university cannot be subservient to society. It can nevertheless serve the society by being a critique of the society. The University Commission says: "If India is to confront the confusion of our time, she must turn for guidance not to those who are lost in the mere exigencies of the passing hours, but, to her men of letters, and men of science, to her poets and artists, to her discoverers and inventors. These intellectual pioneers of civilization are to be found and trained in the universities, which are the sanctuaries of the inner life of the Nations." It is from this point of view that one is to understand the service that is to be performed by the universities to the society.

This raises a question as to whether the universities should be functional or academic. The view taken in this article is that they are not necessarily separate aspects. All knowledge is not necessarily utilitarian, but that does not mean that the knowledge that is not utilitarian is useless. In other words in the very process of their academic persuits and search for truth the accumulation of knowledge, and giving imagination to the members of the universities, the universities are being functional. The primary object of the university is the search for knowledge—and knowledge for its own sake.

Independence has brought into focus the condition of the villages. The significance of the development of village society for the welfare of the whole nation cannot be overlooked or ignored. More than 80% of our population lives in the villages. The conditions there are pathetic. The question has been asked what is the relation between the university to the village. The committee on higher rural education in its survey tried to find out what the relation was. The answers they got varied from "absolutely nothing" to "almost nothing." The committee even gave the impression that one can go through university education without ever becoming aware that villages existed in India. It is true that at present the universities do not have relationship to the villages. It could further be suggested that the present university education in a sense unfits students for village life, which need not necessarily be considered a

tragedy. People who have gone through a college education find the village life intellectually frustrating. What ever may be the criticism of the universities it cannot be denied that any person who goes through the universities does acquire a taste for intellectual persuits. This persuit is not possible to the persons who go to villages. There are no facilities for books, communication, or even of newspapers. The university would be failing in their function if they did not create this desire for intellectual persuit. Another reason for frustration is that the knowledge gained cannot be put to practical use because of the existing pattern of the rural society. Imagine a fresh agricultural graduate trying to tell his father how to farm ! The youth in the village society do not have a status and the father would most often reject the advise of his son who has had no practical experience. Imagine a fresh home science graduate trying to tell her grandmother how to cook ! Naturally there is practical frustration. The universities are located in cities, and those who go through the universities get used to some physical comforts. They find it difficult to adjust themselves in the village. None of these aspects are the fault of the universities, yet the universities are blamed for not doing anything for the village.

However, it should not be overlooked that there are some situations where relationship exists between university and the village. Students of anthropology, sociology and social work and now extension work come to the villages either for research or for field experience. These people do not become (it is not expected of them) a part of the village. They are more or less observers. No practical service is done to the village through these people. Often students themselves get frustrated because they are not in a position to help, because they are there mostly for research and practical training. Villagers tolerate them because they know that these students, though they may not do anything useful, are at least harmless. This tolerance is often mistaken for acceptance. Some relationship may be noticed in remote cases when there is some research work going on particularly in the fields of rural economics, agriculture, the caste system, rural education etc. But this too, for the sake of the university rather than for the sake of the village, though the information gathered may be used by those interested in rural reconstruction.

It is necessary to understand the background of the village situation and the reasons for its degeneration before anything definite can be said of the role of the universities with regard to the villages. There are many reasons which have led to the present condition of the village which as has been pointed out is rather pathetic. Exploitation by those in power has been one of the major causes. Lack of integrity on the part of those who had direct dealings with the village is another cause. It was these that has made villager loose his confidence in outside agencies working for the good of the village. Tradition dies hard in the villages. The villager is more or less a creature of habits and tradition. The desire to conform to the pattern laid down, means that there is a lack of enquiring mind and scientific spirit. This leads to further degeneration. There is rarely an attempt by the village to improve his living conditions. Fatalistic outlook is one cause of this. The other is the lack of vision of good life. The various forces that are operating in present situation, are disturbing the corporate life and the autonomy of the village resulting in a disintegration of the village. No longer are the social obligation binding. The money economy is also contributing towards the breakdown of the self-sufficient barter economy of the villages. Industrilization is effecting the hereditary occupation and the hierarchy of the caste system. There is a depletion of the leaders in village as most of the educated people stay away from the village after their education. There was no concerted effort by the British Government to improve the villages. Actually the British Government by taking away the powers of the Panchayat and making the centre stronger contributed to the degeneration of the village.

No special attention was given to rural education. The rural areas were neglected and aspects of rural life hardly ever discussed in the educational institutions set up. Even when schools were set up in rural areas, no attempt was made to relate teaching to rural situation. Usually the urban pattern of education was imposed on the rural schools which meant very little to the village people. No agency or the universities tried to tackle the problem of rural education.

It must be noted here that some attempt was made in M.P. and in Bombay to try and set up a system of education which would be

related to the rural situation. However as the training in this school was not considered as equal to the training in the urban educational Institutions, there were reactions against this and the experiment failed.

The degeneration of the villages and lack of an educational programme in rural areas has had dire consequences. There is a loss of vitality and vigour which was associated with rural life. Rare is the picture when we think of the village throbbing with life. This lack of the vitality means the degeneration of Indian culture. For any culture to flourish a society needs to have vitality. The villages have been the base of the Indian culture. The degeneration of the village means the degeneration of Indian culture. It was people with energy and poineering courage who migrated from the villages. They came to the cities and through their initiative and vigour were able in building the cities of India. With the loss of vitality of the life of the villages, the raw materials which helped in the formation and the development of cities is fast disappearing. It is a historical fact that the cities have been built up by those that migrated from the villages, but the energy of those early pioneers especially, is no longer to be seen in the villages.

At present a great deal of attention is being paid to the reconstruction of villages. In 1952 the Community Projects were inaugurated. By the end of the First Five Year Plan they had covered about $\frac{1}{4}$ of the villages in India. By the end of the Second Five Year Plan, it is expected that all villages of India would come under the Community Projects. This movement is indicative of the stress that is being laid on the development of the villages. Various other schemes and social legislation is also an attempt to improve the condition of the villages. Rural education is receiving considerable thought. The University Commission discussed the idea of rural universities. They suggested possibilities of setting up rural colleges with specialised training for helping people to develop the skills which were necessary to perform their duties in rural areas. This was not to be done at the neglect of general education. It was suggested that the enrolment of these colleges be limited so as to maintain a fair ratio between students and the staff. A committee was appointed to go into the problem of rural higher education. They suggested the formation of

rural institutes which would deal with the economics, health, educational, sociological and cultural aspects. The purpose of these institutes was to help in breaking down the barrier between the rural and the urban population. The committee report said that it was not their intention that these institutes should remain separate from urban institutes permanently. It was accepted that ultimately national education must develop as an organic whole. There is also an attempt to introduce 'Janata' colleges on the lines of the Peoples colleges in Denmark. It would be noticed from this that these suggested institutes are not to be integral part of the universities "In our opinion the work of creating new India with Indian villages as its core and element, must be the work of new, separate and independent institutions which can develop its own pattern in its own way."

The role of universities has to be understood in the light of the aforesaid facts. Rural reconstruction is a formidable and complicated task. Further it is to be realised that rural reconstruction will be lasting only when the people of the village participate. If students are sent to the villages it would be very difficult for them to involve people in the activities they carry. They can go there only for specific periods and there would be no continuity. Villagers do not appreciate people going to them just for a short while. Hence the programmes started by the students will have little value. Morever, students are not able, unless given a great deal of training, to understand the rural social structure and the rural social customs, of which, a rural worker needs a thorough understanding in order to be effective. Not all students can be good social workers hence it cannot be made a compulsory aspect of the university training. Aptitudes have to be taken into consideration. A rural social worker requires an inner urge and sympathy. If the primary function of the university is the search for knowledge, then rural reconstruction would not come within the perview of university training. In this cennection it is interesting to know that neither the University Commission nor the Committee on Rural Higher Education suggested direct relationship between university and village.

This does not mean that the university can completely ignore what is happining around it. The universities can set up an extension depart-

ment of their own. These departments would have the function of trying to bring about, in a very broad sense, some relationship between the universities and the village. Extension departments could carry on an action programme in the villages and it may be that for specific activities students who are inclined towards rural work may be used. Research can be undertaken by this department in the various fields such as economics, agriculture, medicine, sociology etc. This research which should be carried only by highly qualified and mature people could then be used in giving some rural bias in the teaching of the universities. Training of the people who want to undertake rural work in the spheres of education, medicine, extension work could also be undertaken by the extension department. In introducing this department the universities will not be overlooking their primary function, but will be opening up a channel through which the knowledge that is available could be passed on to the village. This department would have to be more or less autonomous. The relationships at the top level would of course be necessary. These departments could work in close cooperation with the National Extension Services. This is what Mr. Arthur Morgan has to say in his book on "Higher Education in Relation to Rural India." "To a large degree the European Universities with its off-spring institutions in India and America is the custodion of the world's scholarships in science and humanities. Its services are indispensible, but they should be the services of consultation, friendship and advice, and not those of authority and direction. To transmit the pure spirit and content of scholarship without imposing its own form and pattern should be the essential and difficult, but limited, service of Indian Universities to the new education of India."

FOLK DANCES OF MADHYA PRADESH AND GUJERAT

Some main forms.

Folk dances in Madhya Pradesh are of diverse forms. Most of these vary from place to place and district to district. The aborignees, who form a sizeable part of the population of the State, have retained here, as elsewhere, the traditional ones; to what extent they have imbued modern elements, whether of values or techniques, and to what extent they have influenced the dances of others is a matter that deserves study.

This survey, which covers merely two districts of Madhya Pradesh viz. Betul and Raigarh gives a brief description of some of the more commonly known dance forms.

Betul District

The Betul District is predominently populated by the aborignees, Gonds and Korkus. Among them, the Rela, Karma and Jeri dances are the most popular ones. The main characterstic of these dances are as follows.

1. *The Rela Dance* : marks, mainly occasions of religious festivity. The participants, only girls and boys, are beckoned by a leader with the word "Baraho" and the dance commences. Dancers form a circle and sing and dance to the accompaniment of the "Dhol". The dance lasts usually from 9 p.m. to 1 or to 2 a.m.

2. *The Karma Dance :* is performed by women only during the Diwali and Holi festivals. Arrayed in colourful costumes, they dance with brooms of peacock feathers in their hands for hours on end, sometimes continuously throughout the day and night. The season for this dance lasts a month. As an added celebration, they have community parties with money collected from the community.

3. *Jeri Dance* : is organised at the Holi festival only. A big long pole is planted with money or sweets at its upper end. A man tries to climb the pole to bring down these things, the women gathered round obstruct him in his attempts by whipping or with the strokes of sticks. If one fails in his attempts, then the others try and all the while women dance and sing round the pole.

Raigarh District

1. *Danda Dance* : a community dance, is more or less akin to the "Ras Lila" and appears to have originated from it. Each individual carries one, and at times two short sticks, in one or both the hands and the participants group together to dance to a tune of a big drum called 'Madar'. The group of dancers change steps, move about, and strike at each other's stick to the accompaniment of chorus singing. While the *Danda* is common on festivals, chiefly after the crops, it has its own festival. In the month of Pusa (i.e. part of December and January), this dance is performed by groups of village young folk in gay costumes. On 'Pusa Purnima' i.e. the full moon day in the month of Pusa, the participants take a holiday, make merry, and feast, but the dance is performed during the 'Holi' season also. The song compositions, however, differ on the two occasions.

This is chiefly a dance for the male folk and women are prohibited from participating in it.

The minimum number of persons in a group for the '*Danda*' dance is generally 6 to 10 and the maximum, 30 to 40 persons. There are 22 varieties of this dance.

2. *Raut Dance* : is more or less a dance of the Raut caste, although during the dancing season, people of any caste or community may participate. The Raut dance takes on various shapes and forms and is a symbol of community merry-making. A group of such dancers ordinarily consists of 25 to 50 menfolk. The usual custom is to dress themselves with decorations made out of Kaudi, peacock feathers and whatever coloured garments is available. A turban with peacock feather stuck to it gives added charm to the dancer.

The group dances to the tune of a locally prepared "Dhol" and a "Bigul". At times two half drums to which big horns of samar are tied are also used, the half drums are called 'Nishan'. The 'Nishan' is beaten by the 'Ganda' a scheduled caste. The diaphragm of the drum is coated heavily with greasy soot extracted out of bullock cart wheels. The Nishan produce dull but rather serious notes.

The Rauts are agriculturists and the dance reflects light hearted mood which the farmer enjoys after his harvest. This dance has a special season. The whole month of Kartik is the period of *'Raut dance.'*

The dances do not have any poetry or music, neither do they have any religious bearing. The dancers shout different slogans turn by turn and the whole group accords in a chorus shout of 'Hoe'. The slogan may be anything e.g. 'the river is flowing' or 'the sky has white clouds', to the birth of a boy in a village or anything that occurs at the moment.

Since the economic condition of the Raut has been deteriorating, the dancers have started begging while dancing. The usual mode is that a group approaches a donor, shout slogans in his praise and request him for a donation. Such collections are consumed by the party for drink or feasting. For this purpose the Rauts attend the weekly markets known as "Raut Bazars" during the month of Kartik, and collect subscriptions.

Suwa Dance : is chiefly women's dance, and is performed by the women of Saura, Ganda and scheduled castes like Panika, Ghasia etc. A parrot's image is kept and the women dance around and sing love songs, known as "Suwa Geet". In the songs the parrot is addressed as messenger of love. This is not a pure aboriginal dance.

Danda : Danda is also performed by the aboriginals, chiefly the Kawars, who are now gradually being influenced by the non-aboriginals.

In this district the pure forms of the aboriginal dances are dying out, even the beautiful 'Karma' is being altered in its content mainly because of activities of the Missionaries. Such alterations are "Dom-katch" and "Luchaki". These dances are no doubt community dances, but they are different from the beautiful original 'Karma'.

Gujerat

The *Garba* is one of the most popular dances in Gujerat. Though Gujerat is the home of this dance, it is now fairly well known all over India.

The *Garba* is danced in honour of the goddess Durga during the Navaratri festival. During the nine days of this festival (hence Navaratri) in every household in Gujarat a Garbi, or earthen pot, beautifully painted with designs, is kept in a place of honour with a wick burning scented oil in it. The girls carry these earthern pots on their heads and go from house to house and dance in every household with the womenfolk of that house joining them. The leader of the group of performers sings the first line of the Garba song, which is repeated by the rest in chorus. The whole song is accompanied by the movements of a ritual dance. Time and rythm are kept by clapping their hands on every 'tal' or beat. Dancers bend sideways gracefully at every clap; the hands execute pretty and graceful gestures, upwards or downwards or to the side to again culminate in the clap.

There is very little of the classical element in the Garba dance.

The Ras Lila : is a popular dance of the Vaishnavas all over India. The theme is the Gopi's love for the sporting God Krishna. It is mixed dance with one boy in the centre playing the flute and girls dancing around him. In another form of the dance, while the central figure remains the same, men and women dance in pairs around him to the accompaniment of music. Mathura, the city most sacred to Krishna, is the home of this dance, and during the many festivals held in honour of Krishna, Ras Lila and various dances similar to it, all reminding of the loves of Krishna and the Gopis, are danced daily in this city for the entertainment of pilgrims and for the pleasure of the Gods. The old prejudice against mixed dances in India led to boys dressed in women's costumes acting the part of women in Ras Lila. While this remains still the case in the dances held in honour of the God, stage performers often employ women dancers in Ras Lila.

—*From data collected for the Directory on Recreational and Cultural Activities.*

CONTEMPORARY READING

Adult Education in a Changing Africa by David and Helen Kible, published by the International Federation of Workers' Educational Association, Temple House, Portman Square, London, W. 1. Price 1 sh. pages 40.

This is a report on the Inter-African Seminar held in the Gold Coast in December, 1954. An extremely interesting survey of Extra-Mural Studies in West Africa, it should be studied by those interested in education experiments, at home or abroad. It is a serious study of the organisation and problems of adult education in West Africa and also gives a picture of socio-political conditions which have to be taken note of for planning educational development.

Adult Education Quarterly, Spring number, Vol VI No. 3, issued by the Adult Education Association of U.S.A., 743 North Wabash Avenue, Chicago II, Illinois, U.S.A. 60 pp.

Contains an interesting symposium on "Professional Education for Educators of Adults"; discussion centres on an article by Mr. Cyril O. Houle, Professor of Education, University of Chicago and a number of professional adult educationists and professors of Education have contributed much to make it exhaustive and stimulating. Another article which might be of interest to readers in India is a survey of the Adult Education Movement in Britian, Canada, and the U.S.A. Entitled "Deeds and Words in Adult Education, Britain, Canada, U.S.A." the article reviews the methods, institutions and programmes of adult education in the three countries.

Adult education workers desirous of proceeding abroad for studies in adult education will find useful the complete information on courses in adult education offered in the different universities and institutions in the U.S.A.

Adult Education—Quarterly, Summer 1956, issued by National Institute of Adult Education, 35 Queen Anne Street, London W. 1. Price 2 sh. 6 d. pp. 80.

Readers will find an interesting discussion on "Evening Institute" a publication of the British Ministry of Education. Adult Education Officers have commented on the working of Evening Institutes as has been described in the pamphlet. Other equally interesting articles are "Language in Adult Education", "Museums in Adult Education—an idyll" and "The Teaching of Biology in Adult Education."

Education Quarterly—March and June 1956; Published by the Ministry of Education, Government of India, New Delhi.

The singularly ubiquitous "bureaucratic look" of government publications hides an arresting and poignant article in June issue entitled "Meet an Unusual Teacher". The article is a moving statement of the experiences of an British Teacher, who fights the odds of poverty (self-chosen) and innumerable other difficulties to save the integrity of his faith in the humaneness of education. Shri Saiydain, in a signed editorial note, draws special attention to this article. Equally interesting is the Symposium "The Teacher We Need Today" in the March issue ; Shri M. Choksi, Shri A. K. Martyn, Shri G. D. Sondhi, Shri Saumel Mathai and Shri Saiyidain have contributed to it. The Quarterly contains news of the activities of the Ministry and an exhaustive index to article published by various journals over the entire field of Education.

Magazine of the Faculty of Social Work. Annual for 1956 issued by the M. S. University of Baroda. pp. 56.

Contains an article on "Approach to Rural Welfare Problems" by Dr. W. H. Wiser and another—"Problems in Rural Welfare" by Shri A.P. Barnbas which will be of interest to workers engaged in social education activities in rural areas. Other articles in the issue pertain to various problems of social work such as the Case Work, Mental Health, etc.

Karmayogi—Students Magazine Annual for 1955 issued by the Students Union, Tata Institute of Social Sciences, Bombay.

In the course of 74 pages are covered topics which range from "Conflict, Repression and Disassociation" to "Economic Causes of Industrial Unemployment in India" and "Industrial Relations—a Human Approach" is quite an impressive performance by students. The Annual has 26 articles compressed into a small volume. Some of these, nonetheless, are interesting.

Indian Journal of Social Work, Vol. XVII June 1956 No. 1., issued by the Tata Institute of Social Sciences, Bombay.

Contains a number of articles on problems facing mostly urban social workers. There is also an article on the problem of casteism and untouchability.

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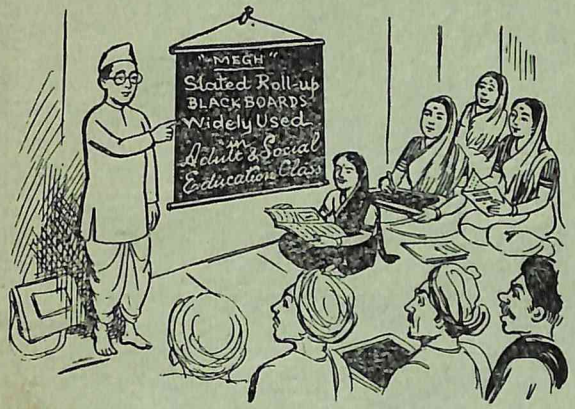

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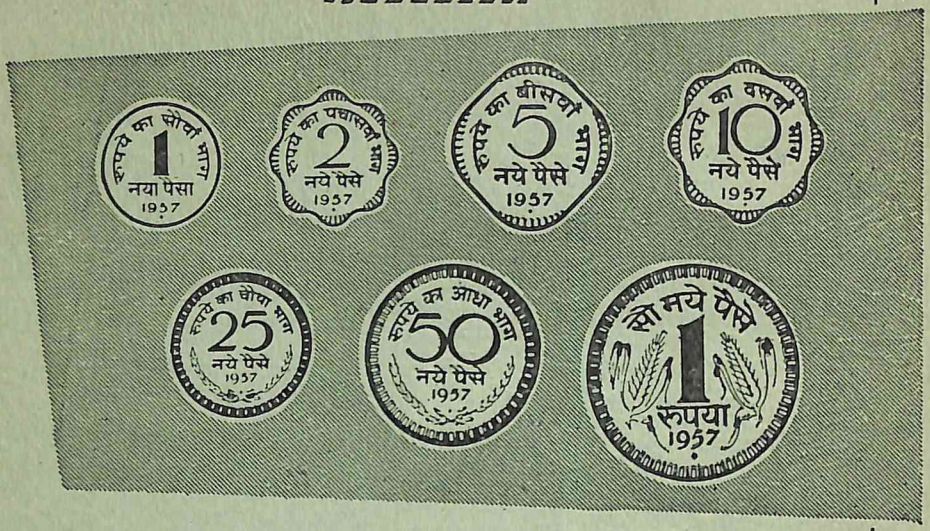

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CONTENTS

NOTES AND COMMENTS

Unesco

The United Nations Educational Scientific and Cultural Organisation came into existence ten years ago to promote international collaboration in the fields of education, science and culture. Such collaboration, it was believed, would remove the impulses for wars in the minds of men and create, instead, the defences of peace. The context of the world situation, in which the Ninth Session of the General Assembly is now meeting in New Delhi, however, provokes in the public mind certain fundamental questions on the work of Unesco. To what extent has Unesco succeeded in warding off the dangers of war in the course of the ten years that it has been in existance ? Has it created among people an understanding of the nature of threats to peace and an understanding among them of each other ? Has it created a conviction among peoples of different nations that interests of national well being demand international good conduct ? These questions, though significant of the magnitude of expectations people have of Unesco, are perhaps not quite appropriate. Ten years in the history of nations is too short a time for the impact, of the type of activities Unesco carries out, to make itself felt. Furthermore, these questions are far more involved and complicated—and beyond the influence of one single organisation. What would be, therefore, more purposeful and constructive would be to inquire whether Unesco has tackled the basic problems in the most effective manner.

The work of Unesco during the last two years, which has been reviewed during the current session of the Organisation, is on the pattern set for it by the Eighth Session of the General Assembly. That Session had authorised a budget of twenty million dollars and had stipulated that Unesco should strive to assist member States with financial and technical assistance as and when required by them in addition to the "continuing activities" which had been initiated earlier. The Secretariat had also been authorised to initiate a number of new projects of its own in collaboration with Member States. The experience of the Secretariat during these past two years is perhaps in its own way unique, for both these type of activities were novel in the ten year history of the organisation.

Among the new policies adopted by Unesco, the programme of aid to Member States found enthusiastic response from the Member States as is evident from the fact that even during the first year of its operation 65 countries and territories had submitted requests covering some 162 experts, 267 fellowships and considerable quantities of equipment. This would have involved, according to the Director General, twice the million odd dollars which had been authorised by the General Assembly. In all, by the end of

the year 121 projects had been approved involving a total expenditure of 994,216 dollars which included the services of 81 experts, 71 fellowships and 78,000 dollars worth of equipment. Commenting on this aspect of Unesco's work, the Director General says : "I believe that this programme has shown itself to meet a genuine need of Member States ; the volume of applications for aid shows that a large number of Member States feel this to be a way in which Unesco can be of real service to them.....I am convinced that, in the Programme of Aid to Member States, the Organisation has found a means of action of the utmost usefulness, which provides assistance where it is most desired by Member States and which makes very effective use of the Organisation's resources and the experience and capabilities of its staff." A number of difficulties in expanding this programme has, however, been visualised by the Director General. Availability of suitable personnel is perhaps the most vital problem to be solved before any expansion of this programme is considered.

Unesco offered to initiate a variety of projects in different regions with the cooperation of Member States. The Director General has noted that there was readiness on the part of Member States accept such projects as met their needs, even though these projects often involved substantial national commitments over long periods of time. Some of such projects were on the study centre for Egyptain antiquities, the Centre for research on social implications of industrialisation for the South Asia etc. Unesco did not undertake several of the projects, it had suggested, because of lack of response from an adequate number of countries in particular regions. Thus, the project for evaluation of literacy campaigns met with little response from countries other than Burma, Cuba, India, Thailand and U. K. and the project was meant for many countries where literacy programme have been in operation. This project consequently had to be abandoned. Commenting on the failure of certain projects and the success of certain others the Director General of Unesco remarks that it was important to ascertain the felt needs of Member States specially where such programmes demanded the active participation of States concerned. It was also necessary to make adequate study and advance planning before launching on specific projects.

Within this broad framework of the policies adopted at the last session of the General Assembly, Unesco implemented several projects in the spheres of education, science and culture.

In the sphere of education, which claimed the first priority, Unesco afforded facilities to Member States, particularly in the Latin American region, to plan expansion of the school system and introduce improvment in school teaching. These facilities consisted of opportunities for the discussion of outstanding problems in this area through conferences, seminars etc. Experts in different subjects were deputed by Unesco to various Member State.

Unesco's contribution to the fundamental and adult education movement the world over is of particular interest to us. Its projects on methods of teaching reading and writing and on production of reading material are of special utility in the context of literacy movements in the South Asian region. It may be recalled that the Unesco has sponsored a project in collaboration with the Indian Adult Education Association and the Jamia Millia for evaluation of reading material for neo-literates in India. In addition to the two regional fundamental education centers which Unesco had initiated earlier, namely the Latin American Regional Fundamental Education Centre, and the Arab States Fundamental Centre, Unesco under-took to sponsor in India a national fundamental education centre. This Centre is designed to train workers in fundamental education.

Perhaps the most widely appreciated activity of Unesco is one of its "continuing activities"—the work of Education Clearing House and Advisory Services. The Report on the Clearing House during the past two years reads an impressive record and its utility needs no further proof. It furnished over 2000 publications to more than 50 associated projects and training centres besides providing nearly, 10,000 documents for reference libraries at 15 conferences, seminars and summer schools organised by international non-governmental agencies. It also provided technical information on education through its Education Abstracts and through the Fundamental and Adult Education quarterly and various other publications. The cooperation it offered to various journals in different countries has helped most effectively the dissemination of the much needed expertise knowledge and experience the world over.

In the field of cultural activities, Unesco selected for analysis some of the fundamental problems on the development of cultural life of community. These problems were on the adaption of classical and humanistic studies to contemporary social conditions and new interests; effectiveness of radio and television as media for artistic and literary expression and for philosophical and scientific discussion; the impact of the growth of urban life on traditional folk arts and literature.

Unesco's activities in the field of social sciences consisted of a number of study projects on some of the basic problems of social development and a Clearing House of Social Sciences modelled on the lines of the Education Clearing House has been set up. This will prove of immense help to development programmes now under way in many countries.

Thus, whether in the field of education or in the field of natural sciences, or social sciences or cultural activities, Unesco's work has been directed to some of the key issues which have clogged the cultural development of the people of under-developed countries and those issues which have inhibited, in the developed countries, the growth of a liberal outlook. It is perhaps true to a certain extent that there was a ten-

dency for Unesco to spread its activities over too many projects thus diluting its impact. This is being rectified by the adoption of the principle of major projects which will ensure a concentration of efforts and resources on a few projects of major importance.

This brief glimpse into the activities of Unesco over the last two years will show that the activities of the Organisation have been geared to the development of the means to higher standards of civilisation the world over. Whether these means will be effectively used for the purposes for which they are meant would, naturally, depend on the Member States. However, it might be pertinent to observe that Unesco must take into account some of the crucial factors which determine an effective utilisation of the services offered by it. For instance, sometimes the technical assistance it has offered to Member States is not in manner which would enable the Member States to utilise these services effectively. This is particularly relevent in the field of education and cultural activities where experts need to have not merely expertise know-how but also must be capable of understanding the emotional atmosphere of the societies they are called upon to help. Unesco must take into account the social milieu from which its experts are fetched and the social milieu to which they will be deputed. If this is not borne in mind the result might be quite contrary to the basic objectives of Unesco.

Unesco must also base its relations with non-governmental organisations on a more vital and dynamic footing than it has done hitherto. The current policies of Unesco in respect of non-governmental organisations do not provide for either the full utilisation of the services of these organisations nor for these organisations to bear their experiences in shaping policies of Unesco. Unesco must recognise the fund of goodwill that these organisations have for it and also the unique nature of their experiences which are not warped by pressures to which governments are subject and which often vary with those of the governments. The practice of ILO, a sister organisation of Unesco which associates non-governmental organisations in the highest policy making organs of the body is worthy of emulation by Unesco.

National Conference and Seminar :

The 13th All India Adult Education Conference which meets on the 10th and 11th December at Dabok a village near Udaipur will consider among other things the ways and means of intensifying the social education movement in urban areas. The Conference will be presided over by Dr. V. S. Jha, Vice-Chancellor of the Benaras Hindu University and will be inaugurated by Prof. Humayun Kabir.

The Second Five Year Plan will unleash a process of urbanisation through the various industrial projects which form a part of the Plan. One of the dangers we have to avoid in this context is the evils of urbanisation. Social education can be an effective

instrument to assist people to face many of the pressures generated by urbanisation. The Conference will therefore have an important and significant task before it.

The Conference will also consider a proposal for the Indian Adult Education Association to launch on a Vidyadan movement for the elevation of the mental and moral standards of the people. The proposal, embodied in the form of a resolution, recommends that the Indian Adult Education Association should set up a Vidyadan Sabha for organising the movement.

The Vidyadan Sabha will organise lectures in all parts of the country and introduce the Indian people to latest ideas and the best literature on all subjects of interest to them. It will enroll members for the Sabha who will actively work for its objectives by delivering lectures themselves or helping in the organisation of such lectures.

A Committee consisting of eminent educationists in the country for taking preliminary steps in this direction has also been named in the resolution.

Following the Conference, the seven-day Seventh National Seminar of the Association will be inaugurated by Shri Mohan Lal Sukhadia, the Chief Minister of Rajasthan. The Seminar will consider the Role of Social Education in Rural Reconstruction. We hope that the deliberations will help to clear many of the ambiguities that the social education movement faces in the context of community development and other programmes of rural reconstruction.

EVALUATION IN FUNDAMENTAL EDUCATION

G. E. R. Burrough,
Professor of Education, Institute of Education,
University of Birmingham.

I must start by saying that I am an educationist with something of a statistical bias who was trained as a scientist. As such I have a considerable respect both for the aims and efforts of fundamental educationists and for measurement; yet I am increasingly of the opinion that the present enthusiasm for measurement in fundamental education is misplaced. I base this opinion on the operation of fundamental education in the field as I have seen it, on a consideration of the nature both of education and of the evaluative process and on observation of the general cultural background against which fundamental education projects operate.

From one's reading of the situation little was thought or written of evaluation when the Unesco fundamental education programme was conceived in the flush of post-war enthusiasm. At that stage the emphasis was, rightly, on getting on with the job of helping the under-privileged and under-developed communities of the world. Early in the 1950's a certain reaction appeared On the one hand Member States for various reasons, mainly economic, began to enquire whether the monies they were contributing were being wisely spent; on the other hand, certain educationists and others began to query whether the present organisation of fundamental education was meeting the needs which had initially been seen and whether its emphasis was in the right direction Two shrewd articles in this journal by Batten[1] and Rodriguez Bou[2] gave voice to the doubts that some people were having. In consequence more and more thought was given to the methods which might be used to find, as objectively as possible, what in fact was

being achieved, and evaluation became a major topic of interest and investigation in this field as it was already becoming in others.

This reaction, which is natural, is also appropriate to many of the operations which the U.N. agencies undertaken. It is natural and appropriate to evaluate the work of a saltmine advisor in terms of the change of output of salt or of a rice production team in terms of the yield of rice, though even here evaluation is beset with numerous practical difficulties of which those who ask for it are not always aware. Evaluation may also appropriate to certain aspects of fundamental education, but to fundamental education as a whole, and in its significant effects on the lives of individuals, it is doubtful whether it is appropriate and it certainly seems to be inappropriate at its present stage of development.

It needs constantly to be emphasised that the operative word in fundamental education is education This is not emphasised in any holier-than-thou attitude nor in any attempt to sheild it from criticism by taking up a position in a metaphysical mist. There are, however, certain features of education which cannot be ignored. If evalution is pressed too hard there is a danger that they will be ignored and that the emphasis in fundamental education will shift too far towards the tangible and material, that the concern will be for quick results, as Batten fears, or for window-dressing and publicity, as Bou fears. The first feature of education which needs to be stressed is that it is not primarily concerned with material matters but with mental and moral development and with values and attitudes. It is concered to develop for each individual a viewpoint, both critical and appreciative, which will allow him to live at peace with himself, sympathetically with his community and without fear in his natural environment. It is this concern for individuals and lack of concern with the concrete which makes evaluation in education so difficult. The second feature of education to which one would draw attention is its slow rate of growth. It is slow in acceptance, it is slow in its effects upon individuals and it is slow in the manner in which these effects are disseminated among the whole community. This is painfully obvious even in the technically advanced countries which have no need of fundamental education in the Unesco sense, where the whole com-

munity has at some time been through school and where eight to ten years is the minimum period set aside in a person's life for this purpose. How can it be otherwise in the under-developed areas where fundamental education operates, where many of the older generation have had to pick up such education as experience alone provides and where the contact between the people and the educational agency is informal and sporadic? Yet the Regional Fundamental Education Centres in Mexico and Egypt, which we may regard as representing the major Unesco effort in this domain, have been in operation for some five or six years at the most. On these two grounds, therefore,—that fundamental education needs to be given much more time than it has yet had, before it can be expected to have much effect, and that there is a danger that under the pressure of evaluation the wrong things will become the important things—I repeat my opinion that evaluation in fundamental education ought not yet to be pressed too firmly.

It will be seen that I have not adduced as a reason for avoiding an early incursion into evaluative procedures the technical difficulties of carrying them out. They are certainly very great but, as I shall indicate later, we can and ought to make some attempt to overcome them Whether we shall ever be masters of the techniques with which we can measure human thought and behaviour is doubtful. We can, however, well afford to spend time and money in exploratory studies in this direction provided that their exploratory nature is recognised and that the results are not used during these early stages as a measure of fundamental education success or failure.

It may be objected by some that a rather rigid definition of the word evalution has been assumed. Such an assumption has not been made blindly. It has been made because I believe we need to introduce some discipline into the thinking that surrounds the use of the term. Evaluation does not mean assessing or judging or estimating or guessing; it means measuring. In this particular case it means the measurement of the change brought about in the community by the fundamental education project, that measurement being taken from a base line, i.e. initial status or status at some earlier period, and against some norm such as the change observed in a comparable community where the project is not operating. In this sense

evaluation is neither easy nor cheap. It requires the services of experts versed in its disciplines, who are given time and facilities to caray it out. Yet it appears that in some circles these facts are forgotton and that evaluation is thought of as something that can be done by the laymen or, what is worse, can be done by reading between the lines of reports, letters, minutes of meetings and so on which have been submitted by project personnel some thousand of miles away. If this form of evaluation meets the needs of those asking for it then, of course, there is no difficulty in carrying it out, but it would be better to use some term other than evaluation when refering to it, and it would be well constantly to remind oneself of the limirations of the system. Ego.involvement in the project both of the reporting staff and of the Government through whose hands the reports are passed must necessarily distort the picture which is presented.

Evaluation, in its proper sense, means measuring — as far as we have the techniques, — certain phenomena or indicators of progress — as far as they have been ascertained, — in carefully and appropriately selected samples of the community, the resultant data being analysed by those competent to do in such a way that a valid conclusion may be drawn. In this sense evaluation has been successfully applied in many limited fields in the social science, biological science, economic and so on and it has been applied also to a certain very limited problems in education. It has not, to my knowledge, been applied to estimate the contribution made to community development by any one school nor even by a whole educational system even in the more technically developed countries. There would seem to be no valid reason why it should be applied to centres of such limited influence as fundamental education projects. For admire them in conception and achievement as one may, they are, as yet of limited influence. They are few in number, work in limited areas even in the country of their location, work on budgets which are not only limited but which are likely to vary erratically from year to year, are set in geographical conditions which are often as trying to the national staffs who are more used to them as to the international staffs who are not, and have only limited experience as to the methods of working to adopt. With such limits and difficulties their influ-

ence may possibly begin to emerge in a generation and it is in such terms that evaluation should be conceived.

In the meantime it is not to be supposed that fundamental education projects should be allowed to develop in isolation and without a measure of external advice and control. With the limitations and provisos implicit in the earlier argument we may envisage the growth of a system which will allow of periodical assessment. This may be thought of in three stages. The first stage may be considered as a consolidation and extension of the basic survey procedures adopted in most fundamental education projects. These are rightly accepted as of first importance when planning and effecting any programme of cultural change and a deal has been written about them both in this journal and elsewhere. The article by Anzola Gomes[3] is a recent example. There surveys are broadly social-anthropological rather than educational and the material collected in them is not in itself suitable for evaluation purposes. It is necessarily a general picture containing much information not needed for assessment and is not always collected in a manner which permits of the subsequent statistical analysis which would be needed for evaluation. Nevertheless, if properly guided and supervised, it serves its own purposes and also gives experience to personnel in the field in methods of controlled observation. It encourages them to observe phenomena and collect data in an objective manner on which basis they may later develop a system of cumulative record cards. I use this term to donate a record system in which is regularly noted, under various headings, the visits made, action taken, effects observed, the wells dug, books borrowed, tomatoes planted, and so on. These records one would expect to be maintained on a day-to-day basis; they correspond to the medical man's records, the laboratory note-book and the ship's log. Many projects do, of course, already maintain some such records. What is needed immediately is a bringing together of experience from all the fundamental education projects and the establishment of a system which is as uniform as circumstances will permit and which can be put into operation without delay. This stage should be regarded not only as important for assessment but also as an essential part of the routine working of any project.

The second phase might be the establishment of *ad hoc* advisory, assessing teams. It would seem to be disirable to build up to a maximum extent the personal contact between the fundamental education centres and the agencies who allocate personnel to them both so that the centres may benefit from the advice that the agency experts can bring and that the agencies, in turn, may acquire detailed first-hand information of the work that is being carried out in this field. This cannot be done on a whistle stop basis. This team would stay long enough with each project to get the feel of the place; one may imagine three or four weeks as appropriate.[4] During this period their first function would be inspire and invigorate ; their second to advise — and the composite nature of the team might allow the sponsoring agencies to speak harmoniously in such matters ; and their third to assess. This third task would be done by making a close study of the work at the centres, by getting out to the villages where the essential work of fundamental education is carried out and by making a careful survey, against the observed background, of the cumulative records built by the project personnel. Any centre might expect to be thus visited every two or three years. This team approach provides a system of assessment which has several advantages. First, it is primarily creative rather than analytic; as assessment is not an end in itself, this creative advisory function needs to be kept in the forefront of our thinking. Secondly, the members of the team are not so ego-involved in the project as to feel impelled to build up too rosy a picture. Yet they have sufficient responsibility for its working that they can avoid theoretical speculation and impractible recommendations. Thirdly, the method avoids the undue disturbance of the work which a large scale statistically based evaluation would seem to make inevitable and, finally, it is based on the thesis, real though often forgotten, that all evaluation ultimately depends on human judgment.

As a third phase, one would advocate the creation of a small research unit, free of other responsibilities, whose purpose would be to make a careful study of the principal indicators of progress in fundamental education and into the methods of estimating them. Margaret Read[5] speaks of the dilemma of the present day social anthropologist who cannot carry out essential fundamental research on which to base a programme of culture change

because of the insistent and urgent demand for action. In the field of education the change is, perhaps fortunately, rather slow and such a research team as proposed might consequently be able to carry out work of basic importance. This could contribute to the resolution of the 'action-before-thought' dilemma and also provide provisional results on which an assessment advisory team could make a check on its own work. It will be clear from what has already been written that such a research unit should include at least one person from the field of education.

What the parameters of progress would be on which, ultimately to base an assessment of effectiveness in this field, is a matter largely for speculation at this stage. These speculations would occupy more space than is available here. Some would doubtless be of an economic and material nature, though those which have been proposed in such publications as The United Nations *Report on International Definition and Measurement of Standards and Levels of Living*[6] seem to be on too high a level and too insensitive for our purpose. Their use would presuppose a degree of influence for fundamental education projects which is quite unrealistic. Other indicators would probably be in the field of literacy and knowledge though by now the dangers of accepting such evidence alone is well-known. The significant ones would almost certainly be associated with attitudes, judgments and values. Terrisse[7] speaks of 'the profound and incalculable effect of fundamental education on the individual himself'. It is in this penumbra that the evaluator must grope.

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

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TWO EXPERIMENTS IN SOCIAL EDUCATION

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I had recently an occasion to visit a few countries to observe their educational development work. In this brief article I wish to record my impressions (and in a brief stay no more detailed study was possible) of two educational experiments in one of these countries, namely the island of Puerto Rico. This is with the object of sharing my observations and experiences with others interested in the educational development in India.

Puerto Rico is a small island about 100 miles long and 35 miles broad situated in the south-east of the U.S.A. It inhabits, at the moment a population of about 23 lakhs which is quite large for such a small island. We are already aware of the population problem in our own country where the average population per sq. mile is about 310. Against this, the average population in Puerto Rico today is about 760 per sq. mile. Even otherwise, "Except for its excellent climate and beautiful scenery, Puerto Rico can boast of few resources other than man-power and its overtilled soil of varying fertility. Because of this, the island has become a predominently agrarian society, producing cash corps and importing almost everything needed for civilized life, even a large part of the food stuffs consumed".*

During the last few years there has been great development in this island in all aspects of national life — political, economic, industrial, social, educational, etc. The work which has already been done in several of these fields is impressive. It is interesting to note what ingeneious

*From *Faith in People*, p. 91, prepared by the Planning Board of the Commonwealth of Puerto Rico, 1954.

methods have been discovered to achieve the results, particularly, in the economic and industrial field The methods followed for developing programmes for industrialization, housing, improvement in national wealth, etc. are not always the orthodox methods. The country is not pursuing the integrated programme of community development as in India; but all their developemental activities are generally based on a definite realization that it is ultimately the people of the island who have to develop themselves by their own efforts. Operation Bootstrap, Operation Common-Wealth, and Operation Serenity are the three ideas which have been developed or are being developed by their present leadership for the economic, political and social welfare of the people.

In the field of education, in which we are immediately interested, the island has two interesting experiences to report: Adult Education and Community Education

In 1904 the literacy percentage in Puerto Rico was about 20% in a total population of about 10 lachs. By 1950 it rose to about 75% in a total population of about 20 lakhs. That year the Government of Pureto Rico decided to eradicate even this 25% of illiteracy and initiated a special programme of adult education with the object of reducing the illiteracy to about 10% by 1957. It is their experiences in this last few years which are being touched in the present article.

For the purpose of reducing the illiteracy by 15% indicated here a special fund voted. The work commenced with a survey of the geographical distribution of the illiterates. This was followed by a programme of work which included the production of manuals for literacy teachers and 5 graded text-books for the illiterates and neo-literates. After this, the literacy classes were organized and a compaign among the illiterate people to participate in and benefit from the literacy classes was undertaken.

I had occasion to discuss this work in detail with the Director of the Department and see some of their work. A few of the conclusions which emerged out of their experience in this work may be of interest and advantage to us. These are:—

(i) The literacy classes should be organized at places where the adults live and not necessarily in schools or other places which may be far away from them. This reduces the resistance of the illiterate adults to walk the distance for attending the literacy classes. Also, the location of the literacy classes in the midst of their residence has a psychological advantage. It promotes their understanding and the sympathy for the literacy work and keeps their interest in that work and the need for becoming literate alive.

(ii) The literacy classes should be organized at a time which is convenient for the adults to attend him. For this purpose the timings of such classes have to be kept elastic depending upon the convenience of the illiterates according to the agriculture season, their daily programme of work, etc.

(iii) The frequency of attendance in the classes should depend upon the convenience and democratic decision of the adults as a group. This frequency should not be forced on them and made uniform for all the groups. A decision for this should be taken with their fullest cooperation and agreement and should suit their conveneience. In Puerto Rico the literacy classes were generally held for 2 hours each on any three days in a week as decided by the group of adults attending a particular class.

(iv) It was found by experience that the school teachers could be trained in adult education more easily than other persons. This is obviously because of the previous training and familiarity of the teacher with basic principles of psychology, teaching technique, organization and administration of classes, etc.

(v) The elementary school teachers were found to work better and therefore preferred to the secondary school teachers for this purpose. By working with very young children, these teachers acquire greater sympathy, understanding and feeling for their

pupils Most of the illiterate adults need no less softer handling than very small children.

(vi) Each school teacher working in the adult education programme was given an allowance of 40 dollars a month. The value of this can be evaluated by noting that the average basic salary of such a teacher for his normal school work is about 150 dollars per month.

(vii) Illiteracy was considered a great social evil and fight against it a great national service, so that politicians of all parties cooperated in the campaign and the work.

(viii) The secondary and collegiate students were also utilized in this work, but not as teachers. Each such student was made responsible for one illiterate adult and it was his duty to see that that adult continued to attend the literacy class and did not leave it half-way.

(ix) The literacy teachers were paid separately for organizing social activities in their adult classes. This included visits to other places of interest in the neighbourhood at government cost.

(x) Television, radio, and other audio-visual aids played a very important role both in motivating the illiterates and in making them literate.

(xi) For those who became literate, graduation (like university convocations in India) ceremonies were held all over the island and the Governor of Puerto Rico. who is an elected person and a very popular figure among his people, gave the graduation speech and the same was reached to the people through radio and television.

(xii) The best amongst the successful neo-literates were invited by the Governor for a group lunch at his residence. This was considered to be a great honour by the people and worked for

the illiterate adults as a strong incentive and stimulant to to become literate.

Our problem of illiteracy in India is telescopic in magnitude as compared to that in Puerto Rico. Still in nature, both problems are very much the same. As in that country, our experience in India also shows that the greatest difficulty in our efforts to remove the illiteracy has been, and is, the indifference of illiterate adults to join the literacy classes. It is relatively easier in any country to increase by a certain amount the literacy percentage when it is low than when it is high. That is, it is easier to increase the literacy percentage from, say, 20 to 30 than, say, from 80 to 90; for, in the latter group it is the most difficult illiterates who are to be handled. Even with this handicap the literacy work in Puerto Rico was found to have made progress and some of their experiences indicated above in that effort are, therefore, of interest to us. The programme which they have operated on the entire island could be operated in any larger country also by dividing it into smaller units according to the administrative and geographical convenience.

The other educational experiment was in the field of Community Education. The island of Puerto Rico is described as living not in villages as in India but in the open country neighbourhood. The leadership there in the past has been rather tight and only one or two persons influenced the whole population. It was observed that the people at large realized their problems but did not know what to do with them. In 1949 by an Act of Legislature a Division of Community Education was organized in the Department of Education of the island.

The purpose of Community Education is to give the people forming a community "the wish, the tendency, and the way of making use of their own aptitude for the solution of many of their own problems of health, education, cooperation, and social life."* The objective of the Division of Community Education, therefore, is to promote understanding among the

*_The Teaching of Reading & Writing_ by William S. Gray, Monographs on Fundamental Education - X-(1956), p.254.

people and to encourage them to work together as a community in order to improve their own condition by their own efforts. For this purpose special funds have been placed at the disposal of the Division not only for the salary etc. of the community educational personnel recruited for the purpose but also to produce materials—films, books, posters etc.—for their work. The work was not started many years back and so far it has been able to cover only a part of the island.

The scheme of work provides for one Group Organizer for every 100-125 families, and for every 6 to 8 organizers is appointed a Superviser. Each superviser has a small office located in the midst of the communities which he has to supervise. This office also works as the central place for storing and distributing various kinds of visual aids and other literature for use in the work. Each superviser and group-organiser is provided with a car and the expenses to run and maintain it.

The duties of the group-organizer are to meet and understand the people in the community in his charge and to organize their meetings and provide them with reading and other material according to the needs of the situation. Special care is to be taken by the group organizer to go to the people not as a government official or even as leader of the people but as their friend and as one of them. Even in the community meetings he (and the superviser also if he is present) has to be extra careful to see that he does not become their guide and assumes leadership in the discussion. On the contrary he has to sit there as one of them and speak only at critical situations during the course of the discussion with a view to encourage the discussion and see that as many people of the community participate in the discussion as possible. The goal of this work is that the leadership in the community should be thrown out by the community itself through the democratic method of group discussion and reasoning.

Even the topics for discussion for such meetings are not suggested in advance by the group organizer. They are suggested by the community itself. But it is natural that the community discusses some of its felt needs. After this need has been realized by the community as a whole,

they themselves through these group meetings, try to find how to meet that need. The leadership (which may be one person or a group of persons) for this purpose which has emerged during the discussion in these meetings then naturally takes the lead in finding out a solution for that need It may be that this leadership changes from need to need and therefore from time to time. But it has each time the advantage of having the fullest confidence and willing cooperation of the community as whole.

Every country, and under-developed ones in particular, should give encouragement and training to this kind of local leadership for the simple reason that in a democratic set up all needs of the country cannot be satisfied for all time to come by any government whatever. It is the people at large who have to stand on their feet and resolve their problems by their cooperative or community efforts.

In India also we have tried to experiment with the Janata Colleges with this same idea in view. During the First Five-year Plan 24 such colleges were organized in the whole country and they were at different levels of development. It is expected that many more such colleges would be organized in other parts of the country during the 2nd Five Year Plan. Our experiences in this connection during the first period were discussed in the national seminar on Janata Colleges held at Mysore early this year and some very useful recommendations were made for improving the work of such colleges. It is hoped that if these colleges could develop on sound lines and multiply, our need for local leadership would be met to large extent. Puerto Rico is trying to meet the same need through a somewhat different technique. Both the experiments are relatively new and it will still take some time before the comparative merits of both could be evaluated. May be both the ideas ultimately have to be supplemented and integrated into a common programme.

By Courtesy, 'SIKSHA' Lucknow.

PROGRESS IN COMMUNITY PROJECTS– Possibilities of Quantitative Measurements.

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The cultural, social and economic activities which are carried on by different agencies, are largely at a pioneering stage. In certain cases outstanding results are achieved, in others only failure. But we very seldom take time to analyse more *systematically*, why one project is successful and the other not. A failure can be profitable, too, because we learn how to avoid it the next time. But too often the same mistake is repeated over and over again. It should be obvious that we need 'evaluation', that is an organization for determining how projects and activities are progressing, for recognizing the relative merits and defects of given programmes and methods, and for providing material for continuous improvement of the work, deciding priorities, etc.

It is also obvious that occasional visits made by members of a headquarters to the projects are not sufficiently effective. The experience of a few days visit must be limited, especially if the visit is considered - justly or unjustly-by the field-workers as an inspection.

We could say that each field-worker necessarily 'evaluates' his own job from day to day, from month to month, and from year to year. He makes observations and adds them up in his memory : the result is what we call 'experience' But this experience often gets lost. For reasons which we will not discuss here, there is a great shifting of field-workers. When they leave, their experience leaves with them.

Well, we could say, the field-worker has been obliged to report

periodically from his work. These reports are certainly useful, and furnish today the main material for evaluation. However, they cannot provide a fool-proof basis. A good field-worker may be a bad writer, a bad field-worker may be a good writer. These reports, mostly in narrative form, may be more or less accurate, but seldom can be totally unbiased. All of us find it difficult to be objective about our own work.

The field-worker certainly does not consider evaluation to be one of his more important tasks, even if he is aware of the need of making it possible for other people to learn from his own particular successes or mistakes. Facts may be overlooked, over-estimated or misinterpreted.

When the project worker has to render an account of his 'experience' in the field (as is the case of a visiting 'evaluator'), it will as a rule be expressed in qualitative terms, such as 'successful', 'promising', 'encouraging', 'failed', etc. It is impossible for persons other than the insider to know the precise content of such judgements.

This is the crux of the evaluation problem. How can we set up an effective communication between the field-worker in his favourable position close to the facts and other persons who have to learn when and how to make the necessary decisions ? How can opinions be replaced by facts in this communication ? How can we here use a language which everybody will understand in the same way ?

A solution of this problem is to use *statistical* evaluation, and attempt to stick to facts that can be *enumerated*. Such facts may not always seem to be the most 'interesting', but at any rate they are precise. They can be used for comparisons within and between projects. But though we stick to tangible facts, we should not forget that important intangible items may still remain. We shall discuss this point later.

No evaluation is possible without thorough operational planning. One must have clearly in mind the different phases of the project activity. If it is a fundamental or adult education project, then we must have a concrete understanding of how to change the behaviour of the people; we

must see clearly ourselves the desirable effect of the education, which, as a rule, involves a statistically measurable "action" from those who are taught ; we must be able to define the ultimate goal of the educational efforts.

If such important-but sometimes neglected-steps have been taken, then it is possible to define the objective of the evaluation work. It will be easy to make a list of evaluation criteria, i. e. of evidence which is expected to result from the project activity. This list will certainly be very long and, for practical reasons, it is necessary to reduce it. When selecting suitable evaluation data, one must not only look for what is 'important', but also for what is *easily measurable.*

Much more substantial evaluation criteria should, at least in part, replace the commonly used statistics in the ordinary progress reports relating to the units of the field worker's daily jobs : how many persons were taught ; on how many occasions ; how many farm-home visits ; the number of meetings ; the number of participating villagers, divided up, for example, according to sex and age ; how many leaflets were distributed, and so on. It goes without saying that such criteria are not very suitable for evaluation purposes. Carefully drawn up and "good" statistics of such routine duties do not necessarily imply good results ; sometimes quite the opposite.

A better method of evaluation on this level is to test the people's attitude towards the project and its staff, their knowledge about the project, their cooperation, for example in terms of their contribution in labour and land.

The first task of evaluation is - as much as possible through the use of the exact statistical measurements - to answer the 'whats' and the 'hows'. What is the attitude and co-operation of the people of the project area ? How are the resources of the project used for the achievement of the immediate objectives of the programme operations ? How far-reaching are the accomplishments ? In comparison with the target ? In comparison with the *possible* accomplishment, i. e. the maximum effect that can be obtained through the activity ? How have the accomplishments improved the conditions of the people ? To what extent ?

The importance of the surveys will be still more obvious when the evaluator begins to ask 'why' ; Why has this activity failed ? Why has that activity been a success ? When trying to answer such questions, due considerations must, of course, be given to the conditions in which the activity has been applied.

Let us demonstrate by a simple example how statistical evaluation works. A project activity has as its goal to teach the village people how to use improved seed. When evaluating the immediate effect of the education, the best criterion is doubtless the number of units (e g holdings) where the educational advice is adopted. The number of those adopting the new seed during a year is considered in relation to the number of those who have made use of it since the beginning of the activity ; both groups can then be related to the total number growing that particular crop.

The evaluation may also be based on data concerning the quantities of improved (recommended) and non-improved seed sown ; the areas where improved and non-improved seed is grown, and similar items. In the second case, the evaluation criterion is very close to the 'money benefit' of the activity. One generally knows the normal increase in yield of the improved variety compared with that of non-improved seed. Knowing the value of this increase at current prices, one can then estimate the benefit on a monetary basis ('normal' increase is often a better measure than 'actual' increase, which is influenced by the weather canditions).

As soon as one is able to attach the benefits of an activity, or part of these benefits, to a reasonable money value, one must do so. The benefits, the 'output', then may be compared with the activity costs, the 'input'. The output-input ratio will be a very useful evaluation measure, through which one will have a basis for comparing different activities within a project or between various projects.

In some branches of fundamental and adult education it is possible to express output-benefit in monetary terms ; in other branches it is not. If, for example, a literacy compaign has been a success, one can prove it by tests, but one cannot convert the benefit into money. Or take hygiene and

health. Here improvements may be enumerated in various ways ; for instance by statistics showing a decrease of working days lost through illness, which perhaps can be converted into monetary terms, using current wages. It goes without saying that such a procedure will not furnish a suitable expression of the value of improvement. If the mortality decreases in a given area, one can quantify it ; but one cannot reasonably calculate the money value of a human life.

Occasionally the benefits appear in a way that *a priori* seems far from the goal of the project activity. The author saw an illustration of this when trying to select type examples of evaluation methods. In a South Indian Health Centre the housing problem of the 'harijans' (depressed classes) was taken up, primarily to improve the hygienic conditions. These people were taught how to burn bricks, how to erect a building, and their dwellings were radically improved without any large subsidies. In their new environment they showed an entirely different behaviour ; from being backward members of the community. they became open-minded and progressive. This very soon resulted in an improvement in their whole way of living. Thus the main benefit could not be measured by housing statistics.

The substantial 'output' of an activity often does not lie in the 'accomplishment' or 'benefit' stage, but in the 'impact' stage.

Fundamental and adult education 'aims at giving the minimum knowledge which is necessary for uneducated people to improve their condition of life within the environment in which they live'. When the term 'condition of life'—so often used in definitionsrefers only to the economic means of livelihood, the output-benefit can generally be expressed in monetary terms ; i.e. when the purpose of an activity is to teach people how to obtain more by their daily work. However, 'conditions of life' also includes e.g. food and diet, hygiene and health, employment and security, educational and recreational facilities, co-operation and community spirit-in fact 'everything'.

An 'ideal' scheme of evaluation includes all-round surveys of

people's 'conditions of life'. Tests of changes in knowledge, thinking, attitude, manual skill, well-being, and so on, here are possible ; the food, not only in quantity, but also in quality, will be an important indicator of poor people's status ; and further quantitative information about how people are spending their time in the fields, in their homes, in their social and religious life, etc. can be gathered.

Such surveys can be made at the beginning of the project (pre-campaign survey) for the immediate purpose of programme planning (assessments of the needs, decisions as to which activities should receive priorities). Since this work has to be done, it may as well be done systematically. Part of this survey should be repeated in order to check progress, for example when the agency is leaving the project ; when the project activity is finished ; perhaps some years afterwards to see if the results have been maintained.

Are such comprehensive surveys likely to be too expensive ? If we use small samples. I think they will not cost substantially more than the ordinary subjective observational-descriptional reports.

There is no need here to describe the methods of collection, tabulation and analysis of data for evaluation purposes. On the whole, the procedures employed are the same as those of other spheres of statistical observation. However, we can discuss *who should do what* in evaluation statistics. Here questions arise concerning the ability of the field workers to collect the primary data ; how far they can be entrusted with the tabulation work, and who should be given the responsibility of planning the surveys and of analysing results.

It is often advocated that it should be possible to transfer the whole matter of producing evaluation statistics to the projects 'without extra expense'. Certainly this would involve no great immediate and visible increase of expense in the budget. However, one consequence would be that project personnel would be taken away from work for which they were trained and put into jobs for which they had received no training.

It seems obvious that the planning of evaluation statistics must be made at headquarters Such centralization is necessary so that methods may be uniform and the data comparable between projects. In fundamental and adult education the subjects are multifarious, but not so the procedures for evaluating them. Headquarters will quickly compile forms, schedules, instructions etc, applicable in different situations, perhaps after some modifications. This material should be devised in such a manner that a field-worker without statistical training will be able to collect the primary data.

But it is not advisable to burden the project workers with too much statistical work. Their attitude is quite comprehensible : 'We are here to teach and help suffering people, not to collect statistics'. In the case of the more elaborate surveys. the collection of material in the field generally must be entausted to specially appointed enumerators.

The planning of the statistics is the job of an expert, trained to consider the mathematical and practical side of a matter. His considerations may be difficult to follow for a person untrained in statistics, but his methods should be simple enough that the field-worker, collecting the data, can handle them in practice.

If a person without statistical training has to do this kind of work, he will no doubt perform the investigations in an unpractical manner (e. g. too large samples). The consequences will be just what one has been trying to avoid, namely extra expense.

The more difficult tabulation work should be done at headquarters, to which the prime material should be sent. There staff and mechanical resources must be available for preparation of data, and for the analysis of results.

The staff for preparing evaluation data may be small to begin with, but should be adequate to handle the work. Obviously, it is very important to have the prepared evaluation facts available as soon as possible. If

anything is going wrong, one should know it an early date, in order to make arrangements and change plans. If something is developing well, it is also useful to know about it as soon as possible ; there may be certain things that are worth introducing into other projects.

In this way, there can be an open, effective communition between projects and headquarters. In this way, and only in this way, will one get a safe and rational basis for programme planning.

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

SOCIAL EDUCATION—what it is and why ?

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(*Social Education, as a concept, admits differences in connotation and significance. In this article, Sardar Sohan Singh has expressed his interpretation of what social education is. We will be happy to publish our readers' reactions to this definition Ed.*).

In an important gathering of social education workers recently, an able worker posed the problem of the definition of social education. This came to me in the nature of an unpleasant surprise However, the unpleasantness of it changed into dismay when the same question was raised by a leader in one of our training centres. I felt that whatever the anomaly of the situation—the anomaly being in the implication that for all these 8 years we have been working for social education without knowing what it is—an effort must be made to state as clearly as possible what we mean by social education. And so this paper

The concept of social education is a post-independence concept. This is not a mere accident. A long time of slavery had destroyed our national fabric and it was but natural that we should look for the means to restore the fabric, once we were the masters in our own house.

Our social fabric was based hitherto on the caste system which, though it may have been a brilliant piece of social architecture in the days of its origin, had yet fallen foul of the times. At the same time there was nothing to despair. For inspite of the deterioration in our national structure some of our individuals had continued to reach a high level water mark of humanity. This was proof that we had retained the traits for the regeneration of our culture.

An individual is largely the result of the social forces working on him. There is as great difference between a highly respected Vedda and a highly respected Brahmin as almost between two different species of animals and the difference is due to the social pattern in which the Vedda and the Brahmin have been brought up respectively. The Brahmin has been processed through a far larger number and variety of desirable institutions since his birth than a Vedda.

Further, an institution is a far more permanent structure than the individual. An institution continues from generation to generation and moulds each generation in its own pattern. This indicates the necessity of building up and working through a great number and variety of the desirable types of institutions as one of the great tasks of education. Social education derives its inspiration from precisely this concept and it seeks to link the education of the responsible members of a community with certain type of social organisation.

The building up of the social organisation, composed of desirable institutions is akin to the building up of a capital in an industry. Just as capital is necessary to ensure the permanent flow of wealth, so institutions are necessary to ensure a permanent flow of culture through the generations. Social education trains persons to build up such an organisation and to enrich themselves by living through these institutions.

There is one more facet of social education. This is the aspect of values which flow from the genius of a people as shaped by the conditions of their life. They flow from a certain concept of wisdom, which may or may not have been expressely formulated, but which resides in the minds of the people as the fountain head of all their cherished ideals of a common life. The post-independence concept of social education has come to embody five fundamental values :

1. The social structure of new India should be based on peace and harmony. A peace group is the *sine qua non* of all social progress. One form of this peace group is what we may call groups tolerant of one another's ways. I should have said indulgently tolerant of one another's ways. Build-

ing up peace groups by resolving potentially dangerous difference between various groups in a community is a fundamental task that confronts social education.

A peace group is just the starting point and the second value which social education cherishes is that of justice which may be defined as the relation between individuals on the basis of freedom and equality. Our Constitution has defined these two ideals sufficiently well

The third guiding value of social education is that of social solidarity, which comes through an intimate co-operation between groups of individuals in all the multifarious activities of their lives—social, economic, political etc. It may be stated that freedom, equality and co-operation define our dreams of the socialist pattern of society more intimately than any other three words.

One of the foundations of groups tolerant of one another and co-operating with one another is the inter-communication between them. It is only when the channels of inter-communication are silted up that individuals and communities tend to accumulate suspicion, distrust and even hatred of one another. Social education is, therefore, interested in keeping open and flowing vigorously the channels of inter-communication or the rapport between citizen and citizen, between a villager and a city dweller, a literate and an illiterate, a worker and a capitalist, a Hindu and a Muslim etc.

Finally, social education emphasizes work as a social value. The worth of an individual lies fundamentally in what he contributes to society through his work and the definition of work here is as wide as the interests that spring from human nature. An individual has an obligation to society and the discharge of this obligation is to a very large extent crystallized in the form of his occupation to which he devotes his life and energy. Social education inculcates the unstinted and wholehearted devotion of men to their work which is necessary for the maintenance and enhancement of a culture.

We have so far viewed the two complementary aspects of social education, namely the values it inculcates and its linkage with the social capital in the form of institutions. However, there are numerous institutions

in a civilized society and a single man cannot always link his life with all these institutions—social, economic, etc. Social education, therefore, is not concerned with all institutions in a society but only with certain basic institutions. We have to see what these basic institutions are.

The criteria of a basic institution are that it should satisfy closely his social nature ; secondly, it should be generative of other institutions ; and thirdly, it should support his higher nature against his animal instincts.

The most important basic institutions as defined above are certain face to face groups. Recent social studies have emphasized the value of face to face groups in averting the tide of disintegration in a society and also to foster a positive building up against anti-social elements. Though social education cannot entirely confine itself to face to face groups, these are nevertheless of a very great importance to it.

We will mention here some basic institutions which are of special interest to social education workers. These are discussed in the following:—

1. *Family* : The family is the basic social unit. The strength of a community, therefore, correlates with the strength of the families composing it. Most of the families in the villages are concerned with a common occupation. That perhaps generates the solidarity in a village family which is not there in a city family. A few things, however, need to be added to the village family to enable it to reflect more clearly the different sides of human nature. Common prayers build up a family tradition, common recreation binds its members in joy and also increases their interest in one another's work. Common reading times also help to increase the dimensions of family life. The members of a family should be encouraged to specialise in certain spheres.

2. *Community Centres* : One of our most respected social education worker used to say that if members of a community would come together at a single place which would be their community centre, a large part of the social educationist's work is accomplished even if the community centre did nothing else. The point is that if once they have learnt to

sit down together and talk to one another on points of common interest they would also learn to talk to one another on points on which they differ.

However, a social educationist need not stop at this basic minimum of a community centre. One of the first structures that could be built on this basic foundation is that a community centre can be made as an information centre for the whole community. The walls of a community centre offer an excellent space for charts giving information on various aspects of the life of the people around the community centre. These walls, while offering innocuous information to outsiders may some day proclaim the challenge of where we are and where who should be to the awakened social consciousness of the people whose community centre they enclese. The community centre can also serve as a centre of activities of other village institutions, such as the youth club, library, the panchayat etc.

3. Then there are the organisations based on age and sex, usually three of them ; youth groups, women's groups and children's groups. The aim of these groups is to promote a richer life for all members of the group and also of all members of the community.

The work of children's organisations will have to be guided by grown-ups, preferably after a little training. The aim of this work is mainly to give the children broader and deeper experiences in play and, if possible, to introduce them to the variegated world around them. Thus, children's games and little excursions and children's parties and story-telling will form the main substance of these programmes One of the advantages in the Social Education Organiser interesting himself in children's work is that thereby even out-of-school children can be brought in these children's groups.

Youth and women's groups usually start with recreation in the form of sports or bhajan mandalis as their main affair. However, the real value of these groups lies in taking up certain projects of benefit to their members or to their community at large. These projects fall into five main groups :—

(a) *Projects concerning food and agriculture :* The youth groups can

take up special demonstration farms, animal breeding projects or kitchen gardening. Women's groups can take up kitchen gardening and nutritional work etc.

(b) *Crafts and industries :* Here again, the youth groups can experiment with new crafts, while with women sewing and allied crafts have proved extremely popular. In this respect, these groups have a vast field before them.

(c) *Health :* Youth groups can concentrate on environmental hygiene such as the cleanliness of the village etc. while women's groups can take up matters concerning the health of the family, maternal health etc.

(d) *Literacy work.*

(e) *Activities which bring joy and culture to the people :* For example, the youth group can form into a dramatic society, while women's groups can join in bhajan mandalis.

4, *Panchayats :* A panchayat is an organisation of very great interest to social education workers since it fulfils all the criteria of a basic institution. There is no doubt the work of the panchayats is regulated by laws passed by State legislatures. A Social Education Organiser, however, can play a really significant role in making the panchayats successful. He can work towards the development of a panchayat mentality among the villagers. In the first place, all villagers should be actively interested in the work of their panchayat. Secondly, as far as possible, village differences should be resolved in the panchayats and not allowed to go to courts. Thirdly, they can help to make the panchayats an instrument for all rounded welfare of the villages.

5. Festivals are another type of social organisation, though temporary, in which a large part of the people gather from time to time and, therefore, they offer a rich field for exploitation by social education techniques. The national festivals are specially useful in this respect.

Such are the basic institutions and basic types of social organisations

on which social education builds. As said before, these are face to face groups. But it is also the function of social education to take people away gradually from face to face groups to the higher rungs of their hierarchy, i. e. groups of a wider regional significance. Social education, therefore, also attempts to build up such wider groups. For example, apart from the village youth groups there should also be Block youth organisations, District and State youth organisations Similarly, with regard to women's associations, drama societies and panchayats.

The concept of social education also involves the dynamics of society, for it is not merely that a social educationist finds the institutions there in existence and has merely to ask the people to use them. In many cases the institutions have to be built up and even where the institutions are already there people have to be imparted the requisite knowledge and skills that will enable them to make the best use of those institutions. This constitutes the dynamic part of the concept of social education.

The dynamics of social education is three-fold. Firstly, the people should have the knowledge of their social capital, that is to say, not only the basic institutions we have enumerated above, but also other institutions which add richness to their life as individuals or as a community. For example the people should know the functions served by such institutions as schools, cooperatives, credit societies, police, post office, etc. It is the business of social education to introduce people to this knowledge of their social capital.

Secondly, a social educationist trains the people in skills which are necessary in order to exploit their social heritage. These skills are of three types. Firstly, the skills of democratic discussions, secondly literacy skills, literacy being interpreted here in the wider sense of interpreting symbols necessary for understanding our social heritage and, thirdly, there is the need skills of cooperative action to be introduced.

The dynamics of social education require in the third place a wide prevalence of local leadership. The leadership required is of the type which will operate in the villages. And it is required in all the various aspects of

life which are of any concern to a villager. A large part of the weakness of our social structure lies in the extreme proverty of this type of leadership. Correspondingly, a large part of the responsibility of the social educationist is to create and stimulate this type of leadership.

In its dynamic aspect, too, social education posits certain institutions The most important of these are the literacy class, the library and the discussion groups. The three types of institutions release their full benefit to the community only if they are integrated with its life. Thus, the literacy from the very start should wean itself from its drill aspect and concentrate on family and cammunity life and community problems Similarly, libraries should enliven their work with study circles, reading circles and other ways of intermingling with the people in their daily lives.

One last point remains for us to complete our analysis of the concept of social education. Social education as we now have it in India is deeply and intimately connected with our development plans. social education thus is a tributary to the great movement that is now under way for enriching and elevating Indian humanity, a humanity of many hues and colours. Our social, economic. political and cultural movements all contribute to this enrichment of Indian humanity. It is, therefore, essential that the social educationist should keep before himself the ideal of an inclusive society where a vast variety of talents can not only sprout and come to function, but also get integrated into a total culture, a distinctive Indian culture. Further, he has to make the people aware in as vivid a way as possible their present position and the long way they have yet to travel in order to fulfil our dreams of this fully developed Indian humanity as a component part of general humanity.

Shri T. MADIAH GOWDA

Shri T. Madiah Gowda's interest in adult education, curiously enough, was kindled by scepticism in it. Scepticism, however was to soon turn into a faith ultimately to become a mission of his life.

The foundations of the adult education movement in Mysore State were laid by Shri N. Madhava Rau, the Dewan who gave adult education an important place in the activities of the Government. Shri Madiah Gowda at that time was a member of the Mysore Legislative Council and was very critical of adult education programmes adopted by the Government. He felt that adult education schemes implemented at the cost of primary education was misdirected. Consequently he attacked government policies on all possible occasions. It is a reflection on the integrity of Shri Madiah Gowda that, despite his criticism, he was nominated as a member of the Adult Education Council of Mysore State. Even so he was critical but once having come in close touch with adult education he began to see its possibilities. It is again characteristic of Shri Madiah Gowda that without hesitation he revised his views and threw himself wholeheartedly for his new found conviction. Ever since, Shri Madiah Gowda's sole ambition has been to assist, to the best of his capacity, the development of the adult education movement.

Shri Madiah Gowda was born in 1896 and after his education at Bangalore and Poona set up legal practice at his home town of Ramanagaram. During this period he took an active part in civic life of the town and was a member of the Town Municipal Council and the Bangalore District Board. His abilities, tempered by a sense of devotion and humility, were pressed into service for higher political responsibilities and he served a number of terms of the State Legislative bodies, ultimately to become a Member of Parliament.

Shri Madiah Gowda's public activities, however, have lain in the realms of education and rural development. It is in these fields that Shri Gowda has expressed himself most intensely. He has been connected with a number of institutions and public bodies concerned with rural development and education. He has been a member of a number of rural development committees, cooperative societies and has taken part in numerous seminars on rural development. He was a member of the team sent by the Government of India to study the adult education movement in Denmark.

Shri Madiah Gowda was the President of the Mysore State Adult Education Council for number of years and has served this institution with distinction and devotion.

As the President of the Council he was constantly on his feet touring remote villages and enthusing workers whose morale showed signs of flagging. Shri Madiah Gowda's technique of obtaining the best out of workers was based not on the use of authority, but on understanding the workers' difficulties and sympathising with them. Shri Madiah Gowda lived with the workers under the conditions in which *they* lived. Because he was President he did not insist on a life different from theirs. On the contrary, when they offered him facilities for easier life in the remote villages where comforts were few, he refused to accept special consideration. This attitude greatly moved the workers and boosted their morale. They could do no less than put in their best.

A cardinal feature of Shri Madiah Gowda's attitude to people is that he *believes* in affection. Whether he is dealing with seniors, colleagues, or juniors he has always a great regard for their affection, and tries to win it by his own. Shri Madiah Gowda has had no reasons, so far, to feel that this trait of his personality has failed him. Anyone who comes into touch with him cannot but *want* his friendship. It is this that has won for Shri Madiah Gowda a unique place in the hearts of public workers, politicians, and the general mass of people and Shri Madiah Gowda cherish this affection of people.

Shri Madiah Gowda has been a Vice-President of the Association for a number of years. He presided over the Adult Education Conference held in Delhi last year, a recognition of the selfless service he has rendered to the cause of adult education.

SOCIAL RESEARCH—Its integration in programmes of community education

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There is growing awareness among practitioners of adult and community education of the need for developing further the possibilities of their work by the systemetic appraisal of programmes in operation and by the close study of social situations and relationships. This awareness results from the recognition that the trial-and-error method is a costly one in a world where problems are critical and far-reaching in their effects, and where there is already a body of knowledge that allows for the more efficient treatment of these problems. Furthermore, it will be from the actual experiences of the practitioners that this body of knowledge will grow in a manner adequate to the needs of our times. The social theories of behaviour and satisfaction have to be tested finally in the natural medium of the community. This means that to improve gradually on what we now have, it is essential for the social practitioners and the social scientists to work together on the application of sound methodology in programmes of action.

These fundamental concerns led the Division of Community Education of Puerto Rico to incorporate into its programme from the beginning a unit of social research and analysis. In this manner a relationship between administrators, field people and researchers was created. This paper considers some of the factors that have operated in the practical development of this relationship. Before discussing them a brief explanation of the Division's programme of community education is included for the benefit of those who are not acquinted with its work.

The establishment of the Division of Community Education as an

agency within the Department of Education was an act of the Legislature of Puerto Rico designed to broaden and strengthen the educational roots of democracy in the daily living practices of the urban and rural people of the Commonwealth.

This act became effective on 14 May 1949 Its Preamble states clearly the fundamental purposes of the programme as follows :

> 'The goal of community education is to impart basic teaching on the nature of man, his history, his life, his way of working and of self-governing in the world and in Puerto Rico. Such teaching, addressed to adult citizens meeting in groups in the barrios, settlements and urban districts will be imparted through moving pictures, radio, books, pamphlets and posters, phonographic records, lectures and group discussions. The object is to provide the good hand of our popular culture with the tool of a basic education. In practice this will mean giving to the communities and to the Puerto Rican community in general the wish, the tendency, and the way of making use of their own aptitudes for the solution of many of their own problems of health, education, co-operation, and social life through the action of the community itself The community should not be civically unemployed The community can be constantly and usefully employed in its own service, in terms of pride and satisfaction for the members thereof. The communal activities of which our people are capable on a basis of guidance and training can produce returns for millions of dollars annually in the solution of problems and improvements of life. This is the fundamental purpose of this programme of community education authorized by this Act.'

The division began its work in July of 1949. Its fundamental concern is to develop a programme whereby the communities of Puerto Rico receive educational help in their search for sound methods to bring about the solution of their problems in order that through such experiences the community may grow into a centre of democratic living. This is done in the field through the efforts of group organizers, who stimulate the community to meet for the purpose of discussing common problems, divising means of treating them, and working for their solution. In this work the

group organizers are aided by the written materials and the films produced by the Division. The content and style of these materials are geared to the objectives of the programme.

At the start the programme concentrated its efforts on the rural areas of Puerto Rico. Of the 1,000 more or less clearly defined neighbourhoods or communities which can be found in this area, the division is able to reach today only 350. To reach more, a larger number of field workers would be needed. In June of 1955, three field workers began a programme in 24 urban communities within the greater metropolitan area of San Juan.

More and more of these communities are building material things for their own betterment but the objectives of the Division are deeper than the physical accomplishments achieved. The newly built structure is a landmark on the road to community growth and developement; it is not the road itself. Only a close examination of the day-to-day adherence to the principles of democratic participation and action will show the nature of the road along which the community is travelling.

In keeping with the basic procedural postulate of the Division, the role and function of its Analysis Unit are developing through staff group discussions. This has been the practice since the beginning.

In setting up a new organization - be it public or private - some of the questions that have to be answered first are usually of a practical nature and relate to administrative matters. Questions regarding research and analysis within an action programme start with the fundamental one: What is the more productive arrangement, - to have a unit of research and evaluation within the agency, or to contract with an outside research organization to carry on analysis project at given times? This question was the subject of serious consideration in early staff discussions of the Division. Valid arguments for both sides were discussed, but finally it was decided that the unit should be developed within the Division. It was believed that the research material would be more usefully designed and more adequately used if the analysis staff were an integral part of the agency. This provides

a greater opportunity for the participation of the practitioners in the actual developement of the research design and the analysis of the data collected.

Experience has shown that this early decision was a sound one. Visitors to the Division often enquire as to the manner in which we have succeeded in integrating the researcher and the practitioner into a productive pattern of work. The answer seems to lie in the high degree of participation of the field workers in the formulation and development of the research programme. This is facilitated by having the working relationship of communications established on a permanent basis. It thus becomes an often-used channel. With the research team close at hand field people readily define the questions and problems that become the areas for research.[2]

Similarly by having the Unit within the Division the researcher grows sufficiently familiar with the operating conditions in the field and with the administrative structure of the agency. He is thus able to take them adequately into account when designing research methodology. Collected data is interpreted jointly without difficulty, and results are communicated and discussed without relying principally on written reports which more often than not remain unread.

Once the decision to establish an Analysis Unit within the Division was made, the question arose as to what personnel was needed to carry on this specialized activity. It was understood that only professionally trained researchers could do this work efficiently. This posed a serious problem for the administrators. Even in countries where the social sciences are developed to an advanced degree there is a scarcity of adequately trained research personnel. This critical situation operates also in Puerto Rico. Thus the Division was confronted with the alternative of bringing in experiencd personnel from outside Puerto Rico who would be strange to our ways or of placing the responsibility in the hands of local personnel whose capacities would be developed through a planned programme of training and consultation. With a view to our own growth, the latter course was taken and time has proved it a wise decision. The analysis staff was selected from professionals with graduate training in various fields of the social sciences social

work, sociology, economics and with experience different projects of social research. Arrangements were then made with the Institute for Social Research of the University of Michigan at Ann Arbor, Michigan, to act as consultants in the development of an adequate programme of research and analysis. Members of the Institute's staff have visited the Division at different times and aided in the broad aspects of the research programme as well as in the development of specific analysis projects. At the same time members of the Analysis Unit have travelled to Michigan to study in the graduate departments of the University, and to consult with the staff of the Institute for Social Research on current specific problems. This relationship has now been maintained for a period of five years and has always been most fruitful. It has met our dual need for professional training and for programme consultation.

There are, of course, dangers in a close relationship between the research and the field staffs in a programme of action. The first may lose objectivity; the latter may try to limit the freedom of thought and action which is essential to the scientific method. In order to avoid such pitfalls the Division has developed the following operational procedures:

The agency's administrators and its field staff participate in defining the objectives to be covered by the research programme. They bring out the problems which they want to examine and help develop general plans for specific analysis projects.

The responsibility for designing and applying the actual plan of the research project and the methodology to be used, rests solely with the Analysis staff. As the project progresses and the research activities are developed in the field, the Analysis Unit, either informally or through memoranda or meetings, reports the development of the project to the operational staffs. Any matter which needs discussion is cleared with the field personnel.

The research designs for analysis and evaluation are discussed and revised with the consultants from the University of Michigan. Contact is maintained with this group of consultants by mail and through personal visits.

The interpreation of facts once they have been isolated is the joint responsibility of the analysis and field staff. Findings are presented by the researchers in the form seen as most useful to the operational units : graphs, statistical tables, case histories, short memoranda on specific subjects, complete written reports. These then become the media for full group discussions at different interest levels.

It goes without saying that no matter what procedures are devised, the quality of the working relationship between the social practitioner and the researcher is determined by the basic attitudes which these professionals bring to it. The need for incorporating a scientific rationale into the programme of action must be accepted by both without reservations. Natural resistances to the processes of ordered thought and evaluation must be recognized and dealt with in a constructive fashion. In trying to reach this mutual understanding and respect, the importance of meeting frequently and talking things over cannot be overstressed. It is necessary also to define as early as possible the different contributions to the total programme of both the research and field staff If the particular functions of each are clearly differentiated and well co-ordinated, no question arises of unwelcome interference or hidden motivations.

The research projects that the Analysis Unit of the Division undertake are prompted by the needs of the programme as it develops. Initially there was need for information as to the perceptions, the opinions and attitudes, the behaviour of the rural adult population of Puerto Rico in the areas that most concern the programme of community education. Specifically we wanted to know how the people perceived common problems, proposed solutions to them, and accepted personal and communal responsibility for the treatment of these problems. We wished to learn more of their feelings of personal capacity, their concept and practice of leadership, and their values with respect to the social order. The research study designed to obtain this information took the form of an Island-wide survey of a sample of rural dwellers drawn according to recognized sampling procedures. Interviews were held with more than 1800 adults (21 years of age or over) using a questionnaire of the "fixed question-free

answer" type to guide the enquiry.[3] The data obtained was analyzed and discussed with members of the Division's personnel. These included administrators, supervisors and field workers, writers, artists, movie directors and technicians. The findings have served a variety of purposes. They have helped in the formulation of agency policy and in the development of work techniques; they have provided ideas for treatment in the written materials and the movies produced by the Division And primarily they serve as a basis for comparison with information to be gathered in the future regarding these same areas of behaviour and attitude. It will be possible then to ascertain certain changes that have occurred and the direction that these changes indicate.

After completing this research study of basic importance, the Unit centred its attention on specific problems that have arisen from the accumulation of experience in the field. The research staff collaborated with field workers in the diagnosis of three communities where help was requested; in one, where difficulties with the established leadership were present; in another were the expected progress in group development was not attained; in still another, where the contrary was true.

At the request of those staff members who have the responsibility for the preparation of the written materials used in the programme, the Unit analyzed the distribution and readabilty of one of the Division's booklets. As a result of this study, the procedure for book distribution was revised and understanding was gained as to the degree of comprehension of the materials prepared.[4] Additional investigation is needed in this area, as well as in the comparable field of the educational films. Exploratory tests have been carried on in this field but as yet no formal study has been designed of the effectiveness of the audio-visual materials produced by the Division.

The programme of the Division was extended recently to certain urban sectors of the metropolitan area of San Juan. A survey similar to the one already mentioned was taken of this metropolitan population before plans were completed for the initial development of the urban programme. Through staff discussions at different levels, the information obtained was

used to orient these plans and to establish a basis for future evaluation of the changes that may occur in the areas studied. A report of the findings that resulted from this survey is in prepartion.

At the present the analysis staff is engaged in the development of a research project conceived to determine the comparative impact of the programme of community education in a number of communities Sixteen communities are being subjected to intensive study. These communities represent three levels of programme development mostly in terms of length in time of treatment; that is to say, communities where the programme has been in operation for two or more years, for one year or less, and communities where field workers of the Divisition have never visited. The latter will serve as a 'control' in the analysis of the findings obtained. The study design combines in its methodolgy a survey of the adult population repeated after an interval in time; the direct observation of all activities in a number of these communities during this interval of time; and the analysis of the records kept by the field personnel working in these communities. Plans for this research project will be modified, if necessay, according to the experience obtained during its development.

Thus an integrated programme of research and analysis can make lasting contribution to the total agency effort This contribution may be some what different from what is usually expected of analysis. The initial thought in the minds of some administrators may be that the researchers are are in the programme for the purpose of passing moral judgment; of giving a precise and prompt answer to the question: is the programme a "good" or a "bad" one in terms of what is accomplishes in the field ? This would place the burden of decision making on the shoulders of the analysis staff and would mean the failure of collaboration and integration.

More and more the programmes of adult and community education are aiming, not at the teaching of various skills and crafts, but at the change of basic attitudes for the sake of a more satisfactory process of social living. This means that the relative success of these programmes has to be measured in the abstract terms of personal and social growth, and not in the familiar figures of easily computed statistics. The social sciences are at the moment

evolving some of these abstract measures; others do not exist and need to be devised. And even when they are devised they will not give a definite answer as to the sucess or failure of a given programme. Rather they will provide one body of evidence, perhaps more objectively gathered than other material available, that will aid the practitioner in his constant struggle to examine his techniques so that the results of his daily procedures may come increasingly more in line with the basic objectives and principles under which he operates.

Researchers and practitioners in the field of adult and community education must interest themsleves in developing the units of measurement needed to make this kind of record. To do this they must study together the educational techniques, the details of daily practice and more particularly the objectives and principles of the programme in the field.

Of similar importance is the aid that social researchers can give community education practitioners in the formulation of working theories of human motivation, learning and interaction that will guide the programme in its development. Without this theoretical framework the action taken will lack consistency and its impact will be dissipated in a variety of directions. It is difficult for the man of action, by himself, to find among the welter of decisions that have to be made daily the time to build, this logical structure of theory and hypothesis. The researcher can stimulate and help him to do it.

And finally a real challenge for meaningful research lies in the need to observe in a variety of cultural settings the processes of social behaviour and change. There is increasing evidence for the belief that group and inter-group relationships are closely dependent upon the social situation and vice versa. Such evidence points out clearly necesssity for submitting the laws and theories formulated by social scientists to the critical test of universal application. Educational programmes all over the world could be turned into natural laboratories where this essential requirement of the scientific method would be met. It might be of great significance for a world organization such as Unesco to study the feasibility of sponsoring an international

programme of social research and action. Through the systematic observation and analysis of the experiences of the people of different nations, there would emerge finally the kind of understanding of human endeavour that will trascend all barriers.

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

REFERENCES

1. For a more detailed explanation of the Division's programme refer to *The Journal of Social Issues*, New York., Vol. IX, No. 2, entitled 'Community Change: An Action Programme in Puerto Rico.' *See also: Community Education in Puerto Rico* 'Occasional Papers in Education No. 14. Unesco, Paris, 1952.

2. In relation to this point it is pertinent to condsider the clear and forceful definition which Professor David Krech makes of the practitioner's contribution to social research when he writes : '...in social sciences, the problems to be studied are not necessarily best posed by the social scientist in the first instance, but by members of society itself - by the governmental administrator, the legislator, ths union leader, the business man, the foreman in the plant, the head of a Mayor's Action Committee on Community Relations.

   'It is at this point that the social scientist has frequently been remiss. He has operated as if social science research could be defined as 'the scientific study of those problems which the social scientist is interested in studying'. Instead he must define it as "the scientific study of those problems which the members of society are interested in solving". In social research the social scientist . . must seek the original formulation of his problems from the men of social action. Only when the man of action is given this organic role to plan can research become a mature and significant tool of today's world". (David Krech 'The Challenge and the Promise', *The Journal of Social Issues.* New York, November, 1946, p. 4.)

3. For a complete description of the methodology used in this survey as well as of the results obtained from it refer to : *The Use of Social Research in a Community Education Programme.* 'Educational Studies and Documents' No. X, Unesco, Paris, 1954.

4. The preliminary report on this study is available in mimeographed form from the Division.

EDUCATION UNDER THE SECOND FIVE-YEAR PLAN

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Adult education to be effective must take congnisance of the socio-economic trends in society, and thus obtain a sense of direction and purpose. It is, therefore, necessary for us to consider the effect that the Second Plan is likely would have on society and find out what role adult education should have in this context.

In a. sense, the Second Plan is even more significant than the First. The first Plan was primarily aimed at restoring some of the imbalances in the country's economy created by the war and partition. The Second Plan has much wider horizons. On the basis of what had been achieved in the first Plan it seeks to move forward to higher levels of economic standards and to create a society of progressive social values. Concretely, the objectives laid down for the Second Plan are as follows:—

(1) a sizeable increase in national income so as to raise the level of living in the country;

(2) rapid industrialisation with particular emphasis on the development of basic and heavy industries;

(3) a large expansion of employment opportunities; and

(4) reduction of inequalities in income and wealth and a more even distribution of economic power.

The Plan provides for a total net investment of Rs 6200/- crores as against Rs. 3100/- crores in the First Plan. It has been estimated that the successful implementation of the Plan would mean an increase in the

the per capita national income from Rs. 282 to Rs. 331 allowing for a growth of population from 384 to 408 millions. It has also been estimated by the Planning Commission that this will mean an increase in capital-output ratio i.e., additional capital required for one unit of increased production by 2. 3: 1. In the First Plan this increase was by 1.8: 1. This is because of the shift in the Plan towards industrialisation.

The implementation of the Plan involves changing the employment structure of the economy of the country. Hitherto there has not been much of a change in the occupational pattern of the Indian population. About 70 per cent of the working force has been, and continues to be, dependent on agriculture or allied occupations. The employment of the other 30 per cent is variously divided; mining and factory industries absorb 2.6 per cent of the working force. Agriculture has not increased in its productivity to an appreciable extent as to create additional sectors which would provide employment opportunities The Planning Commission has, therefore, pointed out that further addition to the working force in agriculture should be prevented and productivity should be increased through intensification of production rather than through the addition to the working force on land.

An important objective of the Plan is to reduce economic and social inequalities. It has recommended various measures of a fiscal nature and a number of steps are contemplated which will, on the one hand, raise the existing lower incomes and on the other, reduce higher incomes. There is also the question of regional dispartities and the Planning Commission has kept in mind the need to ensure a balance from region to region so that the less developed areas will not lag behind the more developed ones.

Economic development is primarily dependent on advances in technology—improvements in methods of production, both agricultural and industrial. Technological progress in its turn, derives motivation from socio-political factors. Experience in western countries has shown that for a movement for technological progress to occur in a democratic society and in democratic manner, the social and political conditions must be such as will provide the great mass of people with the confidence that technological

progress holds promise of an improvement in the quality of their lives. It is this confidence that the Planning Commission hopes to provide the masses through appropriate institutional arrangements. Therefore not the least important is the type of society that the Plan envisages. The Planning Commission has recognised that, if the masses of people are to strive for economic and social development, the appropriate society which would result from planning has to be one which will incorporate the values of a socialistic pattern. This pattern, the Commission has defined to be one in which "the benefits of economic development must accrue more and more to the relatively less privileged classes of society", and one in which there will be "a progressive reduction of the concentration of incomes, wealth and economic power". Such a society, the Planning Commission believes will "create a milieu in which the small man who has so far had little opportunity of perceiving and participating in the immense possibilities of growth through organised effort is enabled to put in his best in the interest of a higher standard of life for himself and increased prosperity for the country"

The Plan, therefore, impinges not merely on the economic life of the people but also on the social; and the problems involved are essentially human problems—of stimulating in people aspirations for the objectives of planning and of creating in them the ability to meet the challenges presented by social control of the country's economic and natural resources of preparing them for technological progress that an efficient exploitation of natural resources requires.

These aspects of planning are of primary importance in underdeveloped countries and planning in these countries is, if I may say so, far more personal in character than in developed countries where, often economic adjustments between different sectors of economy and or between different sections of the community, secure the objectives before planners which are relatively less complicated.

The mobilisation of the human resources for planning in a democratic system implies acquiescence of the people in the objectives of planning and their spontaneous and voluntary participation will be forthcoming from

the will generated by an understanding of plan. It is this aspect of Second Five-Year Plan that we are most concerned with here. We have also to examine the future that the Plan will mould and discuss the role social education will have in that context.

In the rural sector, the programme of community development has already been in operation for the past five year and we are all familiar with the basic character of this programme. It was built round the basic concept that people were themselves responsible for their well-being and that the State should assist them in their striving towards it. The programme therefore provided for a number of services necessary for the people for their well-being and through social education programmes people were to be stimulated to use those services. An important presupposition of this programme was that its activities were to be conducted by local communities who would interpret Plan according to their needs and implement them. Indeed, the Second Plan, it has been claimed by the Planning Commission, was based on the plans which the communities at the village level had formulated.

By the end of the Second Plan, this programme of community development is to be spread out to cover every village in India. Naturally an agency which would under take the responsibility for tne programme at the village level becomes important. The Planning Commission has recommended that the programme at the local level should be entrusted to village Panchayats. It has been pointed out by the Planning Commission that during the last five year the number of village panchayats incressed from 83,087 to 117,593. According to the programme of the Planning Commission, by 1960-61, the number of panchayats is to be increased to 242,564.

The Planning Commission has envisaged a crucial role for these panchayats. According to its recommendations, legislation should confer in these village panchayats, functions relating to development in addition to those of administration of land, reforms, land managment, civic and judicial functions. These are heavy responsibilities but without these on the one hand programmes of develpment will neither be realistic, nor will the people feel a direct of the impact of the implications of these programmes. The

functions of the panchayats in respect of development consist of developing common land, framing programmes of production, etc. These noeours functions naturally impose a responsibility on the adult education movement to undertake a nation-wide programme which will enable the community face up to these tasks.

One of the important institutions to do this has been the newly-conceived Janata Colleges. At these Janata colleges village leaders are to be brought together and trained to fulfil the new responsibilities that thay will have to shoulder. This involves not merely instruction in various subjects but the building up the personality of the leaders. It is necessary to instill in them the values which a democratic system seeking to establish a socialistic pattern of society demands. If Janata Colleges have to be successful and—that they must be successful is imperative for the success of Plan itself—it is essential to have the right type of personnel which will man these colleges. This personnel should be a source of inspiration to the village leaders so that they may appreciate and imbue democratic values of social conduct

Another important method of bringing about this is to invest the village school with a civic role. The school-cum-community centre concept envisages that the school must not merely be a place where childern are taught the three R's but should become the focal point of a revolution in rural life. It should be enabled to influence the attitudes of adults, as much as those of children, towards right conduct in social life. The programme and curriculum of the school will have to be geared to the life of the community. One hopes that the school teacher will be trained and equipped to do this. It is equally essential that he should be helped to live with the dignity that the new role in society accords him.

It would also be necessary to intensify our work among rural woman with a view to make her a competent housewife and to create in her an awareness of the needs of her family, community, country and the world. Another salient purpose should be to stimulate local leadership among women to solve their own problems.

During the Second Five-Year Plan industry is expected to take

great strides. On the one hand there is the programme for the development of heavy industries and of power and on the other there is a big programme for the development of cottage and small scale industries. Rural industries which have hitherto struggled against the heavy odds of insufficient means for improvement will receive a great fillip with the various provisions in the plan for their development. This again is another field which provides the social education movement with new purposes. The movement must provide for the climate of "technology-mindedness" to grow.

Hitherto the social education movement has been more intense in the rural areas than in the urban. Under the Second Five-Year Plan there is need for intensification of activities in urban areas also. This is specially necessary in view of the fact that the Plan's emphasis will be on industrialisation which will consequently accelerate the growth of cities and the working class population.

In this field also the social education movement will face new tasks. In the Second Five Year Plan, the Planning Commission has considered a number of steps necessary for the development of the cultural, economic and social life of workers. Perhaps the most important of these is the proposal to associate workers with the management of industries. This will, the Planning Commission hopes, give employees a better understanding of their role in the working of the industry and satisfy their urge for self expression. The Commission, therefore, has suggested the formation of councils of management consisting of representatives of workers, technicions and the management. Such councils to begin with, are proposed to be tried out in the large establishments of organised industries and extended to other industries, in the light of the experience gained initially.

This is an important step in the history of the working class movement. It makes it incumbent on workers to acquire the ability to acquit themselves well in this new role. It will be the task of social education to help them do so. The Planning Commission has recognised the need for workers education and has made provision for necessary funds.

Another field in which the social education movement will have a significant contribution to make is in the trade union movement. The movement so far has been manned by personnel drawn from outside the ranks of the working class. It must now find leadership from its own ranks. Social education will have to work towards the evolution of that leadership.

Social education has been in operation as the part of planning the country's development over the last five years. The operation of the programme has thrown in its wake many ambiguities and many problems. While various effors are being made to solve these, the programme itself has revealed its potentialities to awaken people to shed their inhibitions and help them take the path of progress. The experience of these past five years have enriched the prospects for the future of the movement. The whole country will be under its impact by the end of the Second Plan and the extent to which it will help to revolutionise production techniques, the extent to which it will help people appreciate the new civic and social responsibilities which devolve on them, will depend on the earnestness with which its problems are solved. The demands that the Second Plan will make on the movement will present many problems of a fundamental nature. To solve these the co-operation and assistance of experts in many fields of social sciences would be necessary. It is therefore essential to develop an agency which will bring about this co-ordination. This agency to be useful will have to be one which will be sensitive to the needs of the movement and capable of adjusting itself to the tempo of the movement. The agency must be one which can function unhampered by the pressures of a bureaucracy and which will be free to experiment and venture out boldly. One hopes that the government will see the necessity of such an agency, and take steps to encourage its growth.

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DANCES OF MANIPUR

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of Manipur

Dance is a part and parcel of the Meiteism. Any worship of God by the Meiteis—the Manipuris—should be necessarily accompanied by dance and song. This fact is brought out by an analysis of the various types of dances described in the history of Manipuri Dance. All the dances of Meiteis are to please gods and goddesses except the *Thabalchongbi* which is a folk dance. Even here, the dancers sing the name of Hari in intervals. Hence, in order to know the Meiteis and their religion, a knowledge of their dances and songs is necessary.

The Manipuri Dance is known as 'Manipuriya Nartana' in Sanskrit and 'Jogoi' in Metei language which is a word derived from Chat-Koi, (chat=going ; koi=turning).

The Main types of Jagoi are : (1) Ougrihangel, (2) Chingkheirol, (3) Ke-Ke-Ke or Thabalchongbi, (4) Laiharaoba, (5) Nata pala Kirtana, (6) Rasa, (7) Sansenba and (8) Khubak Ishei etc. etc

All Manipuri Dances are based on concepts from the Vedas. The anti-clockwise circular movements of the dances of Manipur are the imitation of the movements of the Adityas which are described in the Aditya Stuti of the Rig Veda (Rig Veda 10-72).

All the types of the Manipuri Dance are to be found in performances held at the different religious festivals (Deva Yatra Mahotsava). The *Thabalchongbi* is performed on the day of Basanta Purnima. The *Laiharaobi* is performed on certain holidays connected with the ancient deities of the Meities. *Khubak Ishei* is performed at the Ratha Yatra festival while *Rasa* and others are performed on the days of Yatra festivals connected with Shree Govindji.

The musical instrument used in accompaniment of the Manipuri dances are—Pung, Pungjao, Pena, Sanada, Flute, Mandilla, Kartalla, Jhal, Mangang and Shangkha. Now-a-days, newer instruments like Ishraj, Behla and Harmonium etc etc. are used.

The Manipuri dance make-up is used commonly but the mask only occasionaly. Make-up includes painting. All the dancers irrespective of male and female paint the 'Urdha Pundra Tilaka' figure on their foreheads with white sandal-paste which is known as 'Gopi chandana.' The male dancers, in excess, paint the same depicture with the sole-print of Shri Krishna on other parts of the body and the 'Harinama Mundra' on the arms etc.

The Manipuri dance known as Kirtana is the second mode of Bhakti. The costumes are, therefore, similar to these worn at the time of worshipping God according to rules of the Shastras. All male dancers put on the sacred thread and both male and female dancers put on garments in the form of 'Trikatsa' with three knots at three places of the wait arranged as follows : One at the navel being 'Gunja', or the front tail hanging from navel to the knees, a second at left side of the waist, and a third at the waist on top of the back tail. This is as the costume of the Kshatriyas during war described in the Mahabharata This consisted of a Koupin (underwear) of Kusha grass and Munja Mekhla in the time of war. The Uttariya also is used according to the Shastras.

Fanek and Kumil are the two main costumes of the Manipuri dance. Fanek is used in *Laiharaoba* etc. The embroidered garland of lotus and bees on the border of the Fanek bears the stamp of antiquity which may be dated back to pre-historic period. The same figure of the border of the Fanek is found depicted on the earthern pot excavated from Mahenjodaro. The black and the red strips of the Fanek represent the dark night and the red rays of Usha respectively.

Kumil, the costume of Rasa is a design developed from the Fanek. It was introduced by Bhagyachandra Jai Singh the King of Manipur. While wearing this the rules of Trikatsa are observed.

The style of hair dressing is in imitation of those of the gods and goddesses and consists of a coil on the top of the head. The Meities believe the image of Buddha to be the only image of god and so their style of hair dress resembles that of Buddha. A veil covers the head representing Uttariya.

Mask is used in dances of Gostha Lila and Kaliyadaman etc,

Description of the different Dances

Ourgrihangel : The name of this dance is derived from the Sanskrit word 'Ougri—Angahara' which means the Angaharas (movements) of the body of Ougri (Shiva). The Meiteis believe that this is the dance of Shiva. There is the traditional story that at a time Manipur was under a part of sea surrounded by the ranges of hills like the human navel. Shiva drained off the water by making a hole in the hill with his Trident. After this he performed dance on this land accompanied by the gods and goddesses. Ougrihangel is a dance which the Meities thought to be the bodily movements of Shiva in that performance.

This is a dance with other swords or spear in hands. It is also executed with free hands. The movements are of two kinds, the first leading to prosperity and the second leading to destruction. This Ougrihangel Dance is the Tandava according to the Bharat Natya Shastra.

Chingkheirol : This is a dance without audience. The dance imitating Usha is called Chingkheirol. The Sadhakas of the ancient Meteis dance naked at an unroofed place, imitating the crows and movements of the cocks. The Meties dance imitating Usha on the lines, described in the Vedas (Rig. Veda 1-92-4). Such a dance is called Lasya according to the Natya Veda.

Ke-Ke-Ke or Thabalchongbi : Thabalchongbi is the folk dance. It is performed on the full-moon night in the month of Falguna. It is performed by the males and females collectively, holding hands in line. While dancing they go round in an anti-clockwise direction and sing. The Meities

have been performing this dance since the Gavamayana Period. ~~As~~ to worto the Nartana Shastra it is another kind of Rasa. The dancing movement of it imitate the rising of Usha, the rays of the day-break. Hence it is also known as 'Ke-Ke-Ke Chongbi.'

Laiharaoba : This is performed for the pleasure of the God. According to the Nartana Shastra it is of Natya type, the Purva Ranga and Ranga Pitha Parikramana etc., which are the main elements of the Natya, are acted. Next to these acts the Laipou is danced and then the love-play of Panthoibi and Nongpok Ningthou is placed. The rules which the Bharata Natya Shastra prescribed are found observed in these performances. This is the true Bhagavata Dharma. The difference is only the name of Parvati and Parameswara (Panthoibi and Nongpokningthou) instead of Radha and Krishna.

Nata Pala Kirtana : This is a type of Kirtana performed by the male dancers with cymbals in hands. The rules of dance performances are prescribed in the Natyavida viz. Purvaranga and Ranga Pitha Parikramana and are observed in this Kirtana. In this, gesticulations of hands are acted with Kartala (cymbal) in hands. The Meiteis perform this in four Talas namely Tindan, Mel, Menkup and Tanchap. This type of Kirtana is not found elsewhere except in Manipur.

Khubak Ishei is a kind of Nata Pala Kirtana which is performed without cymbal in hands.

Rasa Nartana : In Kali Yuga, Kirtana is one sort of Yajna (sacrifice). The Bhagavata says "Yajnei Sankirtana Prayeiryayanti hi sumedhasa" (Bhagavata 11-5-29) meaning the learned scholars worship God (Shagavana) by performing Sankirtana, a sort of sacrifice.

Nartana is also the main element of Sankirtana. Without Nartana, Sankirtana is not in complete form as instructed by the Bhagavata.

In the performance of Yajna called Sankirtana, the female dancers dance in the Ranga Pitha, the play of Rasa (Rasalila) which is described in the Bhagavata. This performance is called "Jagoi-Rasa Sannaba" in

...language and "Manipuri Rasa Dance" or 'Manipuri Rasa Nartana" in other languages.

Sankirtana Yajna is performed in the north-western corner of the hall, wherein the female singers sing the songs in the Talas viz. Tindan, Mel, Tanchap and Menkup in succession. Following this song the Gopis dance and then act Bhangi Pareng. Then the female singers sing the description of Rasa Lila as related by Bhagavata. According to the song, the Gopis dance (accompanied by Krishna within the Mandali) the play which Krishna performed on the bank of the Yamuna. Then the performance proceeds on. The following plays viz. vanishing of Krishna, the pang of the separation of the Gopis when they are separated from him, Gopis' song on the bank of the Yamuna praying for His re-appearance, Prem Seva of the Gopis towards Him, questioning of Him by the Gopis, His giving answers to the questions. His commencement of Rasa Lila accompanied with the Gopis, Jalakeli, wandering in the forest and Gopis' return back to their homes at the end of the night, are performed in succession. These are the series of acts performed in Rasa Lila as described in Bhagavata.

Rasa is of many kinds viz. Maharas, Basantaras, Kunjaras, and Nartana Rasa.

If the performance of Manipuri Dance is witnessed in correct state of mind, it reminds us the old Vedic performance called Nartana. In Rig Veda, fourteen Suktas are composed in dialogue form. The scholars believe that these Suktas are the original form of Natya or Drama The Riks of these Suktas are recited in the form of songs. From these songs the Natya was originated.

For instance, the 165th Sukta of the Rig Veda is composed in the form of dialogue between Indra, Agasta and the Marutas. These Suktas, the scholars believe, are the original form of Driaya Kavya or the Drama. In olden days, the Rishis sung these Suktas in chorus when the sacrifice was being performed while another party who took the roles of Indra, Agasta and the Marutas, acted according to the song.

Laiharaoba and the Rasa Compared : The Meiteis used to worship gods by performing Laiharaoba. Later on since 1776 A. D., they came to worship gods by performing Rasa dance. Nowadays, the former is performed to worship the ancient deties and the latter to worship the Vaishanvic Gods.

In theory, the two performances are the same. The dances of Laiharaoba are found in Bhangi Pareng of Rasa performance. The performances are the play of Parvati and Parameswara in Laiharaoba and the play of Radha and Krishna in Rasa dance. In Laiharaoba, Parvati is regarded to be another's wife and Parameswara as the parmour of Parvati. Similarly, in Rasa, Radha is regarded to be the wife of another man and Krishna is regarded to be the parmour of Radha

In the ancient Shastras of the Hindus there is no reference to the birth of Radha in Brindaban and her illicit love-play with Krishna. The stories found in the anthology known as Gatha-Saptasati. Similarly, there is no reference to the birth of Paravati in Manipur as Panthoibi and her illcit love play with Parameswara, in any Shastra of the Hindus. The story is found in the anthology of the Meites, such as Panthoibi Khongul etc. Hence, Radha and Krishna on one hand and Parvati and Parameswara on other hand are the same.

In worshipping Gods the Meiteis, both male and female regard themselves as the female attendents of Parvati and the wives of Parameswara Such worshippers of Gods are called Amaibi in Manipur. In time of worshipping, an Amaibi, even though he is a male wears the dress of a woman. Similarly, some Goudiya Vaishnavas irrespective of men and women regard themselves as the female attendents of Radha and the wives of Krishna. Such persons are known as Sahajia Panthis. A Sahajia Panthi, even though he is a man, wears the dress of a woman in time of worshipping. The Amaibi performs the role of a priest of the Meiteis whereas the Sahajia Panthi does not perform the work of priest of the Goudiya sect. The Amaiba and the Amaibi of the Meiteis have been existing since the Vedic period. We can understand from the Indian Folk Philosophy that Shri Krishna Chaitanya improved upon the religion of Sahajia Panthis and

incorporated it in his Goudiya religion. But this mode of worship of the Meiteis has been in vogue among them before the Sahajiya Panthis of India came into existence. Hence, we can conclude that the Vaishnavic way of worship has been in existence in Manipur thousands of years before the advent of Vaishnavism in India. We, therefore, explain Manipuri Dance according to Goidiya Vaishnava philosophy.

—From material collected for the Directory of Cultural and Recreational activities.

DEVELOPMENT WORK AMONG RURAL WOMEN—A Review of the National Seminar

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Welfare work among rural women in India on an organised and fairly sustained basis is of rather recent origin. Within the past few years several agencies, both governmental and non-governmental, such as Kasturba Trust, Indian Red Cross, Central Social Welfare Board though its welfare Extension Projects, C. P. A through their social education programmes, etc. have directed their attention to this vital area of welfare work. However, the complexity of the problem as well as the diversity of approach and perspective of the organisations handling it have made the need for providing a common platform for exchange of experiences and ideas of the workers in this newly developing field, all the more urgent. The credit for providing such a platform goes to the Indian Adult Education Association and Bharatiya Grameen Mahila Sangh, who were responsible for organising the "National Seminar on Development Work among Rural Women" in Alipur from 2nd to 10th September, 1956.

The Seminar was attended by about sixty delegates from about 11 States. The group was fairly representative of the organisations operating in the field though Delhi, being near to the venue of the Seminar had largest representation. The delegates participation indicated that many of them were speaking from quite a few years of practical experience in the field. As a result the discussions all through remained on fairly practical and realistic level. Besides, the very size and composition of the group seemed to be admirably suited to the informality of the Seminar technique. The skilful guidance of Dr. Sushila Nayar, the Director of the Seminar, helped a lot in enabling the participants in adhering to the discussion techniques, though

occasionally it was found that the temptation for long speeches proved to be too strong to be resisted effectively by some. The working paper and the elucidators helped the delegates to confine themselves to the broad areas of discussion already decided upon. This prevented discussions from becoming too scattered or generalised. However, the group leadership during group discussions of each of the items of the working paper was not always effective enough to canalise discussions properly. As a result the group discussions at times tended to be confused, vague and occasionally too rigidly confined to the outlines given in the working paper.

The Seminar was inaugurated by Rashtrapati Dr. Rajendra Prasad, whose untiring work in the rural areas in pre-independence days, could be a source of great inspiration to the compartively fresh workers attending the Seminar. The first business session of the Seminar started with elucidation of Item No. 1 referring to objectives of work among rural women by Miss Hersey. The various responses given by delegates to her questions regarding the worker and her approach showed their concern mainly on doing something, that is on the activities, rather on spirit or approach of the worker. However, eventually through further discussions, the importance of the personality of the worker, her knowledge of resources and the skill in mobilising them, as well as the spirit with which she approaches rural women was brought out more clearly. After elucidation, the delegates were divided into four groups to discuss the Item No. 1 and to submit a report of their deliberations. The group discussions helped to clarify the delegates' thinking on many points, through the tendency to confuse programmes, problems and objectives was occasionally evident. The joint thinking of all the four groups was embodied in the consolidated report on Item No. 1, further discussed and adopted in the subsequent plenary session.

The major emphasis in this report was on taking the rural woman in all her aspects and in her total situtation in developing objectives of welfare work with her. It also emphasised the need for working with both the strength in her and her environment as well as the limitations. Respect for the integrity of rural women and her way of life was the keynote of the

entire discussion. The objectives as formulated centred around removal of existing disabilities, enlightening her about her present position, and strengthening her life as an individual, as a housewife and as a worker.

While discussing the Item No. II of the working paper regarding "Programmes", the following points were evolved for the guidance of group discussions that was to follow:

(1) Clear thinking on the nature and scope of problems of rural women is basic to development of any meaningful programme for their welfare.

(2) The programmes so evolved should be clear cut and specific.

(3) The programmes should be based upon clear analysis and understanding of existing resources.

(4) The programme development should aim at inculcating the spirit of self confidence and self-help amongst rural women.

(5) Role of governmental and non-governmental agencies should be properly considered and areas of their operation to be worked out in terms of the nature and scope of the problem as well as the availability of funds, workers, etc.

The essence of programme planning as visualised by the groups, and crystallised in their consolidaed report, embodied the idea that programme should be individual centred rather than activities centred, that, they should be evolved on the basis of proper study and investigation of the entire situation of the group for which they are formulated, and that it should touch upon the major aspects, the economic, recreational, cultural, educational etc. of the rural women's life. All through, the emphasis was on developing an integrated approach based on the recognition of the essential unity of human life.

While elaborating upon and discussing the Item No. III relating to the techniques and methods in the development of welfare programmes for rural women, the personality, attitude and approach of the workers was considered more important than any method or techniques that they could

evolve. It was also recognised that the method should be such as to draw increasing participation of the women themselves in recognising their needs and meeting them, with the worker playing the role of a consultant, helper and guide to whom they can turn to.

The Item No IV touching upon the problems of "Personnel" as affecting the very existence of the workers themselves participating in the Seminar, evoked greatest and most heated discussions. Some of the fundamental questions raised, referred to availability of workers, their quality, quantity, working conditions, status, etc. The consensus of opinion pointed to ultimate development of local leadership, closer and more sustained coordination between governmental and non-governmental agencies for development of basic minimum standards with regard to training, working conditions, operational levels, salaries, providing basic amenities to workers, etc.

The fifth and the last session centred its deliberations around implementation of the programme. This involved discussions on organisation, finance and coordination. The essential points evolved were, that coordination to be effective should be from the bottom upward, that coordination has to be effected both with personnel as well as the agencies operating in the field and that coordination has to be made alive and an ongoing process, providing basis for a real meeting of the minds. For this, periodical meetings of the workers at different levels, with proper mechinery to consolidate and implement the results of their joint deliberations was considered as most essential. Essence of effective finance was considered to be dependent on developing a realistic balance between contribution of the people and the government. To maintain the morale of the workers, and to sustain programmes, adequate, regular and timely flow of fund was considered most important This according to delegates could be effected only by understanding, assessing and developing clear cut policies as to the role and responsiblities of the governmentol and non-governmental agencies with regard to implementing any programmes for rural women.

The level of discussion could not remain consistantly high partly due to diversity of levels of representatives participating in the Seminar, and

certain weaknesses in planning and execution of the entire deliberation. The successful use of seminar techniques depends mainly on proper selection of group leaders, skilful and planned introduction of guest speakers and elucidators, as well as the framing of the working paper itself. All these could act as inspring, stimulating and directing force, if used with care, or may limit, and stunt the entire discussion. However, the Director of the Seminar, the guest speakers as well as the indeginous leadership developed in the seminar group itself, did prevent the seminar from degenerating into focusless, scatterred and generalised discussions. The entire experince indicates that evaluating the use of seminar techniques by the participants should be as important a part of such deliberations as conclusions and directives reached regarding the topics discussed. It also points out the need for more careful and selectives group representation at such seminars. Also those who participate in such seminars should be the personnel with power and authority for implementing the results of their joint deliberations, otherwise such seminars' usefulness in effecting progressive improvements in implementation of plans and programmes will be entirely lost.

The recommendations of the Seminar as embodied in the following seven points could have far reaching effects on the entire development work with rural women, provided they are taken up seriously by the implementing authorities both governmental and non-governmental.

1. The Seminar recommends that in formulating national development schemes much greater attention should be given to the needs of the rural women as housewives, workers in the fields and as wage-earners than has been given so far.

2. Organisation of rural women at National, State, District, Tehsil and village level is necessary for the promotion of the above objectives.

3. To develop leadership among rural women, an educational approach is recommended. The method of education should be through services fulfilling felt needs in the life of women in rural areas.

4. For education of young girls, village schools should evolve suitable type of educational programmes for teen-agers so as to fit them for the fulfilment of the role they would have to play in the rural community.

5. The development funds should set aside money for organisation of public co-operation programmes and development of leadership among rural women.

6. National and Regional Seminars of women workers in rural areas and rural women leaders should become a regular feature of development programmes and Government should welcome initiative from voluntary organisations in this direction and give them all help, financial and otherwise for this type of work.

7. Studies, surveys and pilot projects should be encouraged to assess progress and effectiveness of different programmes in achieving the objects of developing effective leadership among rural women.

The Seminar no doubt has opened the way for use of this important technique in clarifying many issues that the welfare workers in this vital areas have to face from time to time.

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0	6	3	4	6	28	8	6	53	12	6	78
0	9	5	4	9	30	8	9	55	12	9	80
1	0	6	5	0	31	9	0	56	13	0	81
1	3	8	5	3	33	9	3	58	13	3	83
1	6	9	5	6	34	9	6	59	13	6	84
1	9	11	5	9	36	9	9	61	13	9	86
2	0	12	6	0	37	10	0	62	14	0	87
2	3	14	6	3	39	10	3	64	14	3	89
2	6	16	6	6	41	10	6	66	14	6	91
2	9	17	6	9	42	10	9	67	14	9	92
3	0	19	7	0	44	11	0	69	15	0	94
3	3	20	7	3	45	11	3	70	15	3	95
3	6	22	7	6	47	11	6	72	15	6	97
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