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YESTERDAY, TODAY

WITH this issue, the Journal enters its 21st year and appears in a new form. Hitherto a quarterly, it will now be issued every month.

Since the first issue which came out in March 1939, momentous events have occurred in the country and revolutionary changes are taking place in the life of the people. Adult education too, in this process, has undergone a transformation; it faces responsibilities which are as complex as the changes that have occurred. Its problems today are vastly different from those that the movement faced in its early stages. With its objectives ever widening, social education specialized demands of workers skills of an expert nature and knowledge of a specialized kind.

The Journal has always attempted to anticipate the needs of the everchanging environment and play its role usefully in helping workers acquire new insights and new perspectives. Today, to fill a gap, it will strive to function as a companion to workers in conducting their day-to-day activities. It will endeavour to help them deal with the practical situations which arise in the course of conducting their activities like study circles, discussion groups, literacy centres, or recreational and cultural activities.

While dedicating itself anew, the Journal takes the opportunity to pay humble tribute to its founders who with devotion and zealoussness maintained it as a source of inspiration to workers in the field.

A Successful Seminar

IN recent years—particularly during the last ten years—the Social Education movement in the country has expanded considerably and is, indeed, expected to cover the entire nation by the end of the Third Five Year Plan. Simultaneously too, Social Education as an auxiliary method of stimulating economic growth and social development, has become an essential part of the development plans envisaged in the country. Coincidentally, whereas before independence the Government did not really contribute much in field work, in the past few years—especially since the introduction of Community Development Schemes in 1951—Social Education at the field level has become a part of Governmental functions.

In this context an issue that has demanded increasing attention is that of defining for Social Education an organisational structure which would be nationwide in extent and which at the same time would be capable of reflecting the ethos of Social Education. The issue has assumed, on the eve of the finalisation of the Third Five-Year Plan, considerable urgency and it was appropriate that the Tenth National Seminar should have discussed the problem of organisation and administration of Social Education. The Seminar had at its disposal the experience which had accrued to the movement as a result of the different organisational and administrative arrangements that had been tried out both by the Government as well as the non-Governmental agencies in the field. This experience required to be focussed in deciding on the issue before the movement. The Seminar was thus an opportune one.

The Working Paper of the Seminar, had set out the points for discussion on six tiers, namely, the village level, the block level, district level, the divisional level, the state level and the central level. The Paper also indicated the scope of responsibilities of the voluntary and official organisations at each of these levels and posed the issue of defining the nature of contribution which the respective agencies could make for the enhancement of the Social Education programme.

THE SEMINAR WAS exceptionally well attended and every State was represented on ; among the delegates who took part in the deliberations were representatives of official as well as non-official agencies and of academic institutions.

A noteworthy feature of the Seminar was the keen awareness among delegates that Social Education had a challenging job before it in face of a changing socio-economic milieu. This realisation provided the delegates with a sense of common purpose and a constructive approach pervaded the deliberations of the Seminar. The variety of viewpoints which different delegates held reflected a wide range of experience and rendered the Seminar lively, intellectually stimulating and thought provoking.

The wise leadership of the Director of the Seminar, Shri J.P. Naik, contributed in no uncertain measure to the speed and despatch with which the Seminar went about its deliberations. With keen mind and discerning judgement, he was able to distinguish the wood from the trees and was eminently successful in placing before the Seminar issues which needed constructive thought. He helped the reconciliation of view points which tended to be divergent at times and kept before the delegates a perspective of common goals. His sense of humour with an ample repertoire of anecdotes gathered in the course of his exciting career, provided delegates with a welcome diversion from tiring toil.

WHILE THE SEMINAR was thus successful from the point of view of the task before it will be remembered for the happy days delegates spent during the period. This the achievement of the Secretary General of the Seminar, Dr (Smt) Chitra Naik, who worked down to the last detail, arrangements to make the delegates' sojourn a pleasant one. There were a variety of programmes to keep the delegates in a happy frame of mind. Arrangements for food and lodging, were thoughtfully planned and the volunteers were as courteous as they were helpful. To the delegates of the Seminar owe a debt of gratitude.

Sixteenth Adult Education Conference

Sri Prakasa Stresses Need to Change Attitudes

MAGANBHAI DESAI ASKS FOR COMMISSION ON SOCIAL EDUCATION

SHRISRI PRAKASA, Governor of Bombay called upon Social Education workers to exert themselves to eradicate social evils which hampered social progress.

Shri Sri Prakasa, who inaugurated the Sixteenth National Conference of Adult Education Workers at Gargoti in Kolhapur District, Bombay State, on December 1, said that Social Education was an important method of changing peoples' attitude to social issue and had, therefore, an important role to play in a transitional society. He referred in this connection to many social practices which were incongruous with the temper of the present age and urged Social Education workers to strive to bring about a revolution.

Shri Maganbhai P. Desai, Vice-Chancellor of the Gujarat University, who presided over the Conference, called upon the Government to appoint a National Commission to examine the difficulties faced by Social and Basic Education programmes in the country and suggest suitable remedies for their solution. This, he said, was of national and constitutional importance and Social Education constituted one major method of making democracy a vital and living force in India.

Shri Desai feared that unless such a Commission was appointed, Social Education would merely continue to grow in the traditional way without "the revolutionary urge and vision required by the time and conditions we are in."

In the course of his presidential address, Shri Desai made a comprehensive and lucid analysis of the drawbacks which faced Social Education and said that certain primary skills and an awareness of social responsibilities were conditions precedent for "an orderly, happy and prosperous civic life." These, he said could be achieved through a two-pronged drive of social and basic education.

Shri Desai dealt with the progress of social education movement during the past ten years and felt that the programme should become

more effective. For this purpose, he believed that three types of workers were essential for at village level. These, he said, were the Village School teachers, the Gram Panchayat Secretary and the Village Level Workers. The needs of the Social Education programme to fulfil its objectives could be looked after by these three workers.

Shri Desai referred to the functioning of the administrative machinery and agreed that it was true that the C.D. and the NES blocks functioned in a manner which left a great deal to be desired. The administration, he believed could improve if there was a strong social education movement in the country. In this connection, he felt that the attitude of administrators towards Social Education which hitherto was one of benevolent indifference was giving place to one of "patronising bureaucratic attention" which was not a healthy development. He hoped this would change and that administrators would become more responsive to the real needs of free people.

Shri Desai dealt with the problem of rural construction and stressed, among other things, on the need to give effect to the Directive Principles of State Policy, which provided for the promotion of cottage industries on an individual or cooperative basis in rural areas. Shri Desai suggested the setting up of industrial estates or Parishramalayas in rural areas

where unemployed villagers could practise and improve upon village crafts and at the same time earn a wage.

Shri Desai concluded his address with a call to make social education successful and said "The Indian Adult Education Association has the onerous duty of shouldering this great work which is rightly styled by it as "On to Eternity". As I said earlier, the Association also attains its adulthood this year. As the Secretary has told us, the Association, till now, "has been providing intellectual inspiration to adult educational workers and agencies, coordinating their activities and acting as a clearing house of ideas and information". For this purpose, it will now issue a monthly journal devoted to this cause. We are also glad to learn that the Association is now

housed in a permanent abode for itself. The building is constructed in honour of the late Dr. Amarnatha Jha and the late Shri Kidwai, both of whom had a great share in making our Association what it is at present. The Secretary tells us that some more money is necessary to complete this housing project. I hope the Central as well as State Governments will help us here by giving liberal grants for the promotion of social education, which they all desire to assure for the country."

Earlier Shri R.S. Tawade, Chairman of the Reception Committee welcomed Shri Sriprikasa and Shri Maganbhai Desai.

Shri A.R. Deshpande, Vice-President of the Indian Adult Education Association proposed a vote of thanks.

Social Education in Third Plan

Gargoti Conference Demands Adequate Funds

THE Gargoti Conference has recommended that adequate funds should be made available for Social Education in the Third Five Year Plan. This was particularly necessary because Social Education services were likely to expand in view of its increasing importance in the content of the objectives of the plan.

The Conference also observed that in the first two Five Year Plans, adequate funds were not made available for Social Education.

The Conference adopted the Report of the Seminar on Organisation and Administration of Social Education presented to it by the Director of the Seminar, Shri J.P. Naik.

By another resolution the Conference decided to create a new category of Associate Members for the Association. These Members will pay a membership fee of Rs. 5 only per annum instead of Rs. 8 which is the fee for Ordinary Members. The Associate Members will be entitled to all the privileges available to the members except that they will not have voting rights.

This amendment to the Constitution of the Association was felt necessary so as to facilitate field workers becoming members of the Association.

The Conference, finally, welcomed the bold steps taken by some of the State Governments in giving powers to Block Development Committees under the democratic decentralisation scheme.

The following are the full texts of the resolutions adopted by the Conference.

1. The Conference is of the opinion that in the First and Second Five Year Plans Social Education did not receive allocation adequate for the needs of the programme. In view of the increasing importance of this programme in national development and the imperative necessity for expansion of Social Education, the Conference recommends that proportionately larger allocations should be made in the Third Five Year Plan for Social Education.

2. The 16th All India Adult Education

Conference having considered the report of the National Seminar on Organisation and Administration of Social Education endorses the following recommendations :

- (a) That at the National level all aspects of Social Education should be the responsibility of the Ministry of Education either for purpose of direct implementation or for coordination and that for the proper administration of Social Education, a separate Division for Social Education under the charge of a Joint Secretary, and an All India Advisory Board for the purpose should be set up.
- (b) That the integration of Social Education under the Education Department in the remaining States should be expedited and the appointment of a State Officer exclusively for Social Education as well as the District Social Education Officers for each district should be made without further delay; and
- (c) That a body at the State level to guide direct and promote Social Education should be set up as early as possible; such a Board should preferably be statutory and autonomous; but if for any reason, this is not immediately feasible, an Advisory Board of Social Education may be set up, as a transitional measure.
- (d) That greater use should be made of non-official agencies for implementing Social Education programmes, and for bringing together such non-official organisation at all levels (Block, District and State) to strengthen them as well as to improve the Social Educa-

tion programmes through sharing of experience and pooling of resources. Adult Education Associations should be formed ultimately to be linked to the Indian Adult Education Association.

- (e) That the multi-purpose character of the Gram Sewak should, under no circumstances, be compromised. By asking him to devote 80% of his time to agriculture, a radical departure from this principle.

3. The Conference feels gratified that efforts both official and non-official for providing literacy and Adult Education classes for industrial workers in public and private sectors are being made, and recommends that further steps in this direction should be emphasised.

4. The 16th All India Adult Education Conference resolves to create another class of membership that of Associate Members, who will pay Rs. 5/- p.a. as membership fee. These members will be entitled to all the facilities of membership except the right to vote.

5. The Conference notes with great satisfaction the bold steps taken by some State Governments in giving powers to the Block Development Committees under the democratic decentralisation scheme. It hopes that other States will also take such steps without further delay. The Conference feels happy that the need for giving training to the B.D.C. members has been recognised and that the Ministry of Community Development and Cooperation has sponsored such training through non-official agencies. The Conference urged the non-official agencies in the country to give all possible help to this programme as it is a significant programme in adult education.

The Association During 1958-59

General Secretary Appeals for Building Fund

THE General Secretary of the Indian Adult Education Association, Shri S.C. Dutta, has appealed to the workers and sympathisers of the Association to contribute their mite to the Association's building fund so that its headquarters would become a monument worthy of the sacrifice and self-less devotion of those who sustained the adult education movement in the country these past twenty years.

Shri Dutta, who was presenting the Report of the Association during 1958-59 to the Annual Conference at Gargoti, said that the Association had already collected and invested three lakhs of rupees on the building and a balance of nearly two lakhs of the estimated cost was yet to be found. Although, because of the Prime Minister's interest and sympathy, the outlook was better than it had been before, the problem yet remain a formidable one.

Shri Dutta appealed for support from workers and sympathisers, and said, "I would like to take this opportunity to appeal to the members of the Association to contribute their mite in raising this amount. Your effort is specially necessary for, although the Association has secured tax exemption on donations for the building fund, sources which are in a position to contribute substantially to the fund, have not been as generous as they could have been. Under the circumstances, we have to depend mainly on the effort of people like you, who are vitally concerned with the working of the Association and also with its future."

The General Secretary also reviewed the work of the Association in the course of his Report, which was adopted by the conference.

The following is the full text of the report :

"With regard to the organisational activities of the Association, I am happy to welcome

the following agencies, who have become institutional Members of the Association :

1. Gandhi Seva Sadan, Vallabh Nagar, Udaipur.
2. Tata Institute of Social Science, Bombay.
3. Institute of Social Education and Recreation, Ramakrishna Mission, Narandrapur, West Bengal.
4. Calcutta University Institute, Calcutta.
5. P.S.G. School of Social Work, Peela-medu, Coimbatore.
6. Navyuwak Sangh, Pekaribhira, Bihar.
7. Social Workers' Training Institute Basungadh, Bihar.
8. National Christian Council of India, Nagpur.

I am also happy that the following individuals have enrolled themselves as life members of the Association :

Dr. Zakir Hussain, Shri Maganbhai Desai, Shri J.C. Mathur, ICS, Shri A. R. Deshpande, Shri Sohan Singh, Shri M. S. Gore, Shri Saligram Pathik, Shri A.N. Basu, Shrimati Kulsum Sayani, Dr (Smt.) Krishnabai Nimbkar, Shri N.D. Godbole, Dr. T.A. Koshy, Shri P.C. Sharma, Shri Kulbhushan, Shri N.R. Gupta, Shri B.G. Jagtap, Shri V.B. Karnik, Shri J.P. Naik, Shri Mushtaq Ahmed, Dr (Smt.) Chitra Naik, Shri V. S. Mathur and Shri S. C. Dutta.

15th All-India Adult Education Conference

During the year, the Association convened the 15th All-India Adult Education Conference at the Literacy House, Lucknow. The Conference, held on the 13th and the 14th, was inaugurated by the U. P. Governor, Shri V.V. Giri, and was presided over by Prof. M. Mujeeb, Vice-Chancellor of Jamia Millia. I would like to recall here the following

resolutions, which were adopted at the Conference :

1. "While appreciating the work done by the Indian Adult Education Association in the last 20 years in the growth and development of the adult education movement, this session of the All-India Adult Education Conference is of the opinion that the Association should expand its field of activities to help build up a network of voluntary organisations, at various levels, to intensify, strengthen and consolidate the adult education movement so that the foundations of a real democracy are truly laid. Therefore, this conference requests the Executive Committee to take suitable steps for this purpose and appoints a Committee consisting of Sarvashri Saligram Pathik (Convenor) Barkat Ali Firaq, T.A. Koshy, D.L. Ananda Rao, A.N. Rama Rao and S.C. Dutta, to indicate practical lines of action to achieve this purpose.
2. "The Conference is of the opinion that the time has come when literacy campaigns should be supplemented by regular adult schools, which will give adults who have missed their schooling an opportunity to obtain elementary and post-elementary education of similar pattern as is available for those of the schools going age. This conference, therefore, welcomes the scheme initiated by the Ministry of Education to set up adult schools on an experimental basis and recommends to the Government of India and the State Governments to include the setting up of such adult schools in the Third Five Year Plan.
3. "This Conference appreciates the efforts made by the All-India Radio during all these years to spread adult education among the masses by organising rural and industrial programmes. This conference requests the Executive Committee of the Indian Adult Education Association to stimulate Social Education agencies in the country, to organise a network of listening groups in order to fully exploit the medium of broadcasting for the spread of adult

education. This conference also requests the All India Radio authorities to consult the Association while determining the general outline of the programme of rural and industrial broadcasts."

The Conference elected Dr. Mohan Sinha Mehta, the founder of Vidya Bhawan Udaipur, and the former Ambassador to Switzerland, as President for a two-year term. It also reelected Prof. M. Mujeeb as Treasurer and Shri S.C. Dutta as General Secretary.

During the Conference, a symposium on the role of Social Education in the Eradication of Casteism was held. It was inaugurated by Prof. Radha Kamal Mukerjee, former Vice-Chancellor of Lucknow University. Among those who took part in the symposium were Mrs. Wealthy Fisher, Sarvashri A.N. Rama Rao, Ranjit Chetsingh, M.C. Nanavatty, Suryanarayana Rao, N. F. Kaikobad, D.L. Anand Rao, Dr. Baij Nath Singh, Shri D. Sarma and Rev. Naumann.

CLEARING HOUSE ACTIVITIES

9th National Seminar

The Association organised the Ninth National Seminar on Social Education in Urban Areas, in Lucknow from December 15 to 20. Shri R.M. Chetsingh was the Director of the Seminar. The Seminar discussed the objectives of Social Education programmes in urban areas and suggested the methods and techniques necessary for social education. The Seminar suggested the setting up of autonomous bodies in cities and towns to coordinate the activities in the field and to promote and strengthen the social education programme. The report of the Seminar has since been published.

Publications

The Association kept up its programme of publication for the year and the following new books were brought out :

1. "ON TO ETERNITY"—a collection of Presidential addresses and resolutions of our Annual Conferences ;
2. A brochure on "SOCIAL EDUCATION AND THE SECOND FIVE YEAR PLAN" containing papers read at a symposium organised in Delhi ;

3. The report of the Ninth National Seminar on "SOCIAL EDUCATION IN URBAN AREAS".
4. The second part of the Directory of Social (Adult) Education Agencies and Organisations.

A book on "GROUP DISCUSSION" by Shri M.C. Nanavatty is in the press.

Work on translating a few English Books in Hindi for the benefit of field workers is being planned.

The Hindi Journal, Proud Siksha, which was started in 1957 as a quarterly continued to be brought out as a two-monthly during the year.

The English Journal. The India Journal of Adult Education, which completes 20 years of its service to the movement, was continued to be brought out as a quarterly. It has now been decided to convert it into a monthly from January, 1960.

The Association continued its abstract service during the year and sent out 15 abstracts and 4 references. These references contained list of books on Social Education, Community Development and other fields. The abstracts brought forth many enquiries which were attended to.

Reference Work

The Association also received a number of queries both from India and abroad and the reference section helped querists with the information they had sought. I might take the opportunity of mentioning one major assignment in this respect which was to provide the Tata Institute of Social Sciences with information on adult education in Indian Jails. The Association would like to take this opportunity to thank the officials who were kind enough to respond to its demands for the necessary information.

The Association and UNESCO

The Association continued its close cooperation with the UNESCO. The Education Clearing House of UNESCO extended its assistance to the Journal and, in fact, increased it from Rs. 6,182/- to Rs. 7,110/- for the current year.

UNESCO is also negotiating with the Association for a study of the reading habits of women in Hindi speaking areas and a contract with them is under consideration.

In the Indian National Commission for UNESCO, the Association nominated Shri Sohan Singh to represent it.

Association and its Fraternity Abroad

The Association's links with adult education institutions abroad, I am very happy to say, developed more intimately during the year. A number of organisations have expressed their sympathies with the Association's work and are actively considering ways and means of demonstrating it. A suggestion has been made that the Association's new buildings should allocate its different rooms in the names of adult education institutions in different countries for the construction of which they are considering assistance.

The Association had the honour of receiving a delegation of educationists from Cambodia. At the instance of the Ministry of Education, the Association entertained the members and gave them an idea of the work of non-official agencies in the country. The Association had also the pleasure of welcoming Mr. Viijokosenen the Secretary of the Workers' Education Association of Finland.

Assistance of the Government

Before concluding the Annual Report, I would like to place on record our appreciation of assistance from the Ministry of Education for its Clearing House activities. The Governments of West Bengal, Bihar, Bombay and Andhra Pradesh have also made contributions to the Association's fund. I would like to express to them our gratefulness for their help.

Concluding my report, I have pleasure in expressing my grateful thanks to our President Dr. Mohan Sinha Mehta, for the pains he has been taking in building up the Association. His guidance has been most valuable for me. I would also like to thank Prof. Mujeeb, who has always been extremely helpful. I am happy that Shri Manganbhai Desai has agreed to preside over our Conference and make available to us his mature judgment and long experience in the field of education. Last, but not least, I would like to express my appreciation of the devoted manner in which the members of the staff of the Association have exerted themselves in the cause of the Association.

Organisational Structure for Social Education

The Tenth National Seminar convened by the Indian Adult Education Association which met from November 23-29 in the Mouni Vidyapeeth, Gargoti has recommended that administrative and organisational pattern of Social Education services that existed in the country needed to be modified in several respects. The Seminar, accordingly, has suggested modifications which it considered necessary in the light of the experiences garnered during the past ten years.

The Seminar was attended by nearly a hundred delegates from most of the States and Union territories. Its recommendations were later endorsed by the Sixteenth All India Adult Education Conference which met on December 1 and 2.

The Director of the Seminar, Shri J.P. Naik, Honorary Advisor Elementary Education to the Government of India and Secretary, Shri Mouni Vidyapeth, in the course of his report on the Seminar, said that the delegates were of the opinion that it was essential to rationalise the administrative set up if the expanded programme proposed under the Third Five Year Plan was to be successfully implemented.

The Seminar also felt that a convenient way to determine the necessary set-up for the organisation and administration of Social Education was to evaluate the existing set up for Social Education at each level, and to suggest the manner in which it should be reformed and or expanded. It, therefore, discussed the administrative and organisational set-up for Social Education from the village to the central level.

Dealing with the organisation for Social Education at Village level, the Seminar said that since a very large number of villages are extremely small, 'Village' should be used to

indicate the area included within a village panchayat.

On financial and other grounds, the Seminar did not feel it necessary to appoint any paid and whole-time workers for Social Education at the Village Panchayat level. It was the considered opinion of the Seminar that, at this level, all Social Education work should ultimately be done by voluntary agencies. Since it would take a long time to realise this ideal, the Seminar recommended, as a transitional measure, that (i) every effort should be made to develop voluntary agencies, such as Youth Clubs, Mahila Mandals, etc. at this level; and that (ii) the programmes of Social Education should be worked out through the functionaries who are already working at this level—the Secretary of the Village Panchayat, the Secretary of the Cooperative Society and the Primary School teacher—who should be specially trained for this purpose.

REPORT OF THE TENTH SEMINAR

The existing area entrusted to the care of a Gram Sevak the Seminar felt, is too large and therefore, recommended that it should be suitably reduced.

The Seminar was grieved to find that the Gram Sevak is now being required to concentrate more and more on agricultural work with the result that his multi-purpose character was being rapidly lost and he had hardly any time to spare for the programmes of Social Education. The Seminar, therefore, recommended that the multi-purpose character of the Gram Sevak should be preserved and that he should be required to give a high priority to programmes of Social Education.

The Seminar was of opinion that there should be a Gram Sevak and a Gram Sevika for each circle of Village Panchayats and that they should arrange programmes of Social Education amongst the men and women respectively. But as it is not possible to secure

an adequate number of Gram Sevikas, and as it is very difficult for women to work in more than one village, the experiment of Gram is Lakshmi which is being tried in U.P. or that of Gram Kakis which is being tried in Rajasthan, were specially commended.

The Seminar recommended that every Village Panchayat should be required to constitute a Committee on Social Education. It should consist of some members from the Panchayat; it should also have local workers who have shown an interest in Social Education but who are not members of the Panchayat. The desirability and feasibility of associating representatives of voluntary organisations in the village with this Committee should also be examined. At least one member of the Committee should be a woman and at least one person should belong to backward communities.

Block Level

The Seminar felt that the Gram Sevikas and the Gram Sevaks should belong the same Department.

The Seminar felt that the programme of Social Education should have at least two full time officers at the Block level—one man and one woman.

The Seminar approved of the functions assigned to the SEO in the new job chart prepared by the Syllabus Committee of the Ministry of Community Development.

The Seminar was of opinion that SEO should remain incharge of all activities of Social Education in the Block of that it was premature to think of changing his designation.

The SEO as well as the LSEO should be under the operational control of the BDO; but in technical matters, they should take instructions and guidance from the DSEO.

The Seminar was of the view that the stage to appoint separate functionaries at the Block level for the different programmes of Social Education had not yet been reached. It, therefore, felt that there was hardly any justification to appoint separate workers for different activities of Social Education at the Block level at present. The only exception to this general rule may be libraries and, in

areas where this movement is sufficiently advanced, a separate post of a Block Librarian may be created or a Library Assistant may be given to the SEO.

The Seminar felt that, wherever it exists, the disparity in status and salary between the SEO and other extension officers on the Block team should be done away with as early as possible.

In order to make his work more effective, the Seminar felt that the SEO should be given suitable conveyance facility for establishing frequent mass contacts and that co-ordination between the SEO and other members of the Block staff should be achieved through proper discussions in staff conferences.

The Seminar said that ultimately there should be a voluntary organisation at the Block level for carrying out the programmes of Social Education. It should have its roots in the voluntary agencies functioning at the Village level, and should consist of the representatives of all important voluntary organisations engaged in Social Education in the Block area. The Seminar realised that it may not be possible to establish such an organisation in every block for several years to come; but, in view of the extreme importance of the problem, it suggested that efforts to create such organisations should be made intensively in every area. In the meanwhile, the Block Development Committees should be required to set up a special Committee for Social Education. The suggestions made earlier regarding the composition of Social Education Committees of Village Panchayats should also apply to the Block level, *mutatis mutandis*.

District Level

The Seminar felt that it is absolutely essential to appoint one District Social Education Officer for every District and urged upon those States which had not yet created the posts of DSEOs so far, to create them as early as possible.

The DSEOs should supervise the work of all the SEOs and LSEOs in their Districts. Their main functions would include (i) giving assistance to Block Development Committees to plan and implement programmes of Social Education in their areas; (ii) training the different types of workers in the field of Social

ould be under the Ministry of Education
thin whose sphere they naturally fall.

The Seminar felt that if the Ministry of
ducation is to do proper justice to the entire
ramme of Social Education as visualised
e and as is proposed to be expanded in
Third Five Plan, it is essential to streng-
its administrative machinery considerably
his purpose. The Seminar felt that the
imum necessity would be a special Divi-
for Social Education with an officer of
rank of a Joint Secretary in overall
rge.

The Seminar declared that it would be
irable to create a National Council for
ial Education to advise the Government of
ia in all matters connected with Social
ication.

The Seminar was of opinion that the finan-
allocation for Social Education during

the Third Five Year Plan should be materially
increased and should be of an order of not
less than Rs. 40 crores.

Urban Areas

With regard to the problem of the orga-
nisation and administration of Social Edu-
cation in urban areas, the Seminar reiterated
the recommendations of the Ninth National
Seminar.

Women's Programmes

With regard to the problem of Social
Education work among women and the co-
ordination of the activities of the Community
Development Programme and the Central
Social Welfare Board, the Seminar felt that
the Indian Adult Education Association
should convene a special Seminar to discuss
all aspects of the problem.

Jivraj Mehta's Inaugural Address

Dr Jivraj Mehta, Finance Minister of
mbay State who inaugurated the Seminar
November 23 called upon adult education
rkers to help in bringing into being social
esion which was essential for the
ievement of the national ideal of a
lfare State. He impressed upon workers
need to strive for this objective
cularly in the context of the com-
society which was characterised by a
f interest and said that it was necessary
re people "to subordinate their indi-
terest to the general well-being" with
f joy and dedication.

ta dealt with some of the problems
adult education movement faced
he participants in the Seminar to
to them. Specifically, he refer-
blem of low attendance in adult
es and asked workers to consi-
could be made more attractive
for Dr Mehta also posed the
training that literacy skills be-
t acquisition. In this con-
6. d adult educationists to
maintain means for the production
ble literature for the neo-

Earlier, Shri S.C. Dutta, General Secret-
ary of the Indian Adult Education Associa-
tion, in his introductory speech, welcomed Dr
Mehta and the delegates to the Seminar and
said that the Seminar had been convened to
discuss the problem of defining an administra-
tive and organisational set-up for Social Edu-
cation which would prove most effective
for the implementation of different pro-
grammes. In this context, Shri Dutta
referred to the Shri Mouni Vidyapeeth as
an outstanding example of what could be
achieved by cooperation between official and
voluntary agencies. He paid a tribute to the
selfless zeal of Shri J.P. Naik, Dr (Smt) Chitra
Naik and their band of devoted and earnest
workers who had created the Vidyapeeth.

Shri R. P. Naik, Joint Secretary of the
Ministry of Education, who delivered the
valedictory address of the Seminar, said that
although there was a great deal of concentra-
tion of effort in rural areas, its results were
far from satisfying. Shri Naik felt that
better results could perhaps be achieved by
Social Education if it directed itself to the
problems of urban areas, where its urgency
was keener felt and where the responsive-

(Continued on page 16)

Education ; (iii) organising adult or night schools, vocational courses, etc. where necessary ; and (iv) coordinating the Social Education Programmes in the Block, non-Block and urban areas.

The Seminar felt that the DSEO should not be subordinate to the District Inspector of Schools or other District Officer of the Education Department. It would be preferable to make him a direct subordinate to the officer at the State level (or, in larger States, to the officer at the Divisional level). It was also felt that he should have adequate powers to enable him to do justice to the programmes entrusted to his care.

The Seminar felt that it may be necessary to provide assistance to the DSEO for the different activities of Social Education. The need for the appointment of such assistance would, however, have to be justified by the expansion of the special programmes of Social Education. For instance, District Librarians (who may be under the DSEOs or independent of them) may have to be appointed when the Library movement in the District shows a progress large enough to justify the appointment of such an officer.

The Seminar felt that the DSEOs should keep themselves in close touch with all the SEOs under them as well as with all the Block Development Committees in the District. For this purpose they should be provided with a mobile unit, if possible. They should also hold frequent meetings of SEOs and attend staff meetings at the Block level as well as the meetings of the Block Development Committees.

The District Development Committees should be required to constitute a separate committee on Social Education on the same lines as have been recommended earlier for the Village Panchayats or the Block Development Committees. The Seminar also felt that efforts should be made to establish a District Social Education Association in each District and to have it affiliated to the State Social Education Association. The Seminar recommended that *ad hoc* voluntary organisations such as District Drama Clubs, District Federations of Mahila Mandals, etc. may be formed as a first step towards the creation of a District Social Education Association.

State Level

The Seminar laid down that there should be an officer of the rank of a Joint or Deputy Director at the State level to look after the administration of all aspects of Social Education. This Officer would belong to the cadre of Education Department which, the Seminar felt, was the proper Department to be in charge of this programme.

The Seminar also believed that it would be necessary and desirable to constitute, as far as possible, a State Board for Social Education. This should preferably be a statutory and autonomous organisation. If, for any reason, it were not possible to create such a body, the Seminar suggested that an advisory board may be set up immediately as a transitional measure.

The Seminar also felt that efforts should be made to set up a State Social Education Association in every State and to have it affiliated to the Indian Adult Education Association.

The Seminar felt that additional officers (e.g. a Special Officer for Libraries) may have to be appointed at the State level to assist the Joint or Deputy Director of Social Education. The need for the appointment of such an officer will, however, have to be established on the basis of the expansion of activities concerned.

Central Level

The Seminar felt that the Ministry of Education should be in charge of all programmes of Social Education. Some schemes would be implemented by it, either through Central or State Education Departments. Other schemes may be under the control of other Ministries of the Government of India. (e.g. the All India Radio of which several programmes of Social Education are under the Ministry of Information and Broadcasting). But in such cases the responsibility of the Ministry of Education should be to give coordination to all these programmes and to integrate them with the programmes of Social Education.

The Seminar was of the opinion that the State Social Education Organisations should be

The Sangrahalaya: A Nucleus for Work Among Women in Rural Areas

THE SANGRAHALAYA IS a central unit of Pilot Project. Field experience, information and data collected from the outlying villages, is analysed, interpreted and processed here. The results are directed towards building up of a programme of Rural Home Economic Extension based on felt needs and field findings. This programme, resolved into a series of Home Improvement Extension Projects, is taken to the village home by field workers. Reactions are studied and difficulties noted and are referred to the Sangrahalaya where they are systematized as specific action projects and again referred back in acceptable form to the Home Units for onward transmission to village homes. To suit the varying requirements of the Pilot Projects, the Sangrahalaya serves the following functions:

1. As a collection house for the assembly of items in current use in rural homes for reference and demonstration and to enable to work out improvements in standards.
2. As a research-cum-experimental unit situated at the central village for working upon Improved Home Living Projects.
3. As a centre for demonstration and popularization of proved items of extension of the Community Development Programmes elsewhere, with a view to test their acceptability with women in their homes.
4. As a clearing house of the information for dissemination of knowledge of better Home Economics Extension methods and techniques.
5. As a centre for developing workshop technique for orientation refresher courses for extension workers and to organize job training programmes.
6. As a store-house for developing and maintaining a supply-line of necessary tools,

The Planning, Research and Action Institute, Lucknow, has brought out recently the first report of its Women's Section which was set up in April 1955 under the charge of Dr. Krishnabai Nimbkar, a former member of the Central Social Welfare Board and the author of The Guide Book on Development Work Among Rural Women published by the Association.

The report contains the findings of the Pilot Project for developmental work among rural women. We reproduce below a salient study on the Sangrahalaya contained in the report which the project found could be an effective nucleus of work among them.

equipment and accessories for sustaining Home Economics Extension work undertaken in the Project area.

7. As a Community Centre for village women, following as a natural corollary to the activities undertaken at the Unit at the appropriate time.

8. As a rural centre to attract women personnel working in NES to drop in and exchange notes on one another's approaches and experience of the development work practised by women and children.

As a Collection House

In the context of Pilot Project it was felt that a collection of articles in current use in rural areas in the home living, equipments and patterns would be useful for reference purposes. They would reflect practices in relation to:

- (a) Tradition and custom observed;
- (b) Agricultural work—subsidiary or cottage industry; and
- (c) Food, clothing and shelter; and
- (d) Tools and equipments in the home and outside it.

This will indicate the standards which villagers possess in Health and Education, Art, Hygiene and Culture and their family economy. It will also indicate the resourcefulness of the villagers and the directions in which these can be improved upon by themselves or with a little help from outside. In the beginning, such a collection is attended and field workers approaching the village community, but later on it is intended to augment it by inviting villagers to contribute, by their own creative efforts, themselves working out improvements desired or suggested. For comparison and contrast and to indicate material advances in Home Living Standards, at times of such quality, which will be well within the economy of the village household and readily available, will also be exhibited. By reference to such a collection, housewives should select the goals they want to reach and easy stages replace new for old where required.

It is intended to augment it by inviting villagers to contribute, by their own creative efforts, themselves working out improvements desired or suggested. For comparison and contrast and to indicate material advances in Home Living Standards, at times of such quality, which will be well within the economy of the village household and readily available, will also be exhibited. By reference to such a collection, housewives should select the goals they want to reach and easy stages replace new for old where required.

As a Research-cum-Experimental Unit

The practical experience and findings of field workers in the course of their work when select rural families is analysed. Such analysis, taken along with other experiences in these direction, would lead to the evolution of a Rural Home Economics Extension Programme. Concurrently, even as the programme gets evolved, its practicability and applicability will be tested, and extension methods and techniques will be perfected. The village home itself will constitute the term of reference to gauge the responses, and serve as practising and testing field for workers. Besides this, the other requirements of research, viz. data collection, etc. will be carried out from this centre. Thus action projects, well within the understanding of the village folk and well adapted to village life and economy will be perfected and conveyed to the village homes in pleasing and acceptable forms, after they are worked out at the Sangrahalaya.

As a Demonstration and Testing Centre

The Sangrahalaya is also attempting to transmit to village homes such projects under Home Science, Health and Nutrition, Social Education, Cottage Industry and Co-operation etc. which have already been approved for extension. They are first demonstrated at the Sangrahalaya to workers and villagers.

They are next tested by the Extension Workers at the Home Units, and then are introduced to village homes to test their acceptability. Such items as are popular shall be advocated more confidently and vigorously by the workers while those indicating doubtful acceptance shall be referred back to the Sangrahalaya with a report as to why they are not popular.

As a Clearing House for Information

Here the field staff exchange freely their field experiences. They go work to upon each other's experience, receive useful information on new projects or new methods and techniques evolved elsewhere: refer to books and journals and replenish their knowledge in the particular required directions. They systematize their knowledge in the required directions. They systematize their findings into concrete extension knowledge by preparing easy Key Point lessons to serve as a theoretical base to their practical findings, learn to conduct demonstration allied to the subjects discussed, work on the preparation of teaching aid and learn to assemble kinds for field work.

As a Store-house for Developing and Maintaining a Supply Line

The crux of the problem of extension work with rural families is to be able to promptly meet the demands created. By organizing a steady and timely supply of the workers' requirements as by also building up adequate stocks to meet the needs of the worker and the rural family in relation to the programme, the pace of the Improved Home Living Programme can be stepped up. An inventory of the tools, accessories, spare parts and other equipment needed by workers and villagers is being built up and a beginning to stock these has been made. By successfully building up this side of the Sangrahalaya, with the co-operation of the other extension workers of the Block, a more integrated and co-operative programme, knitting the village community with the Extension Service personnel, is becoming possible.

As a Centre for Developing Workshop Techniques

Even as field workers are "learning by doing" in the earlier stage of Pilot Project

work, the need is fast being felt for the setting up of a systematic refresher courses and job training facilities. This is enabling extension workers to be kept supplied with constant improved knowledges and skills and the know-hows, to meet growing field demands. Group work and seminar techniques are adopted and workshops organized. The programme is discussed from time to time with a view to replenish and reorientate the worker and work methods. Constant introspection, assessment and self-evaluation by workers is encouraged to enable the perfecting of the programme.

As a Community Centre

As the programme moves and gains momentum and popularity, the Sangrahalaya will begin to attract the attention of local women. At the appropriate time demonstration projects will be carried out for those whose interest has been stimulated for knowing and learning, from a centralized place like the Sangrahalaya. At the appropriate time, steps will be taken to organize programmes and to invite groups and community gatherings at the Sangrahalaya. Such steps will lead to a fuller participation by women awakened to their needs and responding willingly to the call for co-operation in development programmes.

As a Rural Centre

The Sangrahalaya will serve a very useful purpose as a Rural Centre which other women workers in the NES can visit and exchange ideas and views, discuss common problems, and consider how best to co-ordinate and carry out co-operative action projects for generally improving the social services to the women and children.

THE HOME UNITS

The Home Units are village type houses provided by the Project authorities, in which two Gram-Sevikas live together. Home Units are meant to serve as improved Home Living-cum-Demonstration centres, as well as residential quarters for the Gram Sevikas. Gram Sevikas contribute 50 per cent of the rent. Situated one in each of the four sectors of the Pilot Project, they constitute a special feature of the Pilot Project. They connect the

Sangrahalaya with the village homes and vice versa. They act as transmitting stations convey field problems to the Sangrahalaya and improved techniques to village homes. The Home Units serve certain specific functions.

As an Improved Home

The Home Unit is provided with certain minimum amenities like a septic tank latrine, washing platform, food-shelf, gharaunchi and a bathing place. This constitutes an improved type of village home which serves as a working model, demonstrating to the village house-wife something which she can adopt after studying its advantages. These amenities not only serve the purpose of demonstration, but also concede to the principle, that the Gram Sevikas to be effective village workers, require to be provided with certain essential amenities which make living conditions satisfactory and help them find roots in village service. Besides amenities, each home unit is provided, with equipment and accessories of home living as well as field work. The main purpose of providing these is :

- (a) that the Gram Sevikas can combine in their daily home living as much example as precept;
- (b) that for every action project, the Gram Sevikas try to introduce into village homes, they themselves may have at the Home Unit the tools and equipments with which they practise what they wish to teach;
- (c) that while they pursue their field work, the conveniences provided at the Home Units may be such as would help to lighten their labour and release energies for more constructive work, and
- (d) that all these combined reasons may help to impress the village women about the programme and invite their participation with zest and enthusiasm.

As a Research Unit at Village Level

From the Home Units, the Gram Sevikas carry out a study of (a) the village organization and village economy, (b) current stan-

ards of rural life, (c) local facilities available and (d) the limitations of time, skills and resources which govern the function of the village housewife. With the background thus provided, Gram Sevikas apply themselves to outline a programme of Home Living improvement. They resolve this programme into action projects in directions desired by the housewife in her home. Before they actually work at these action projects in the village home, the Gram Sevikas first work out the steps of the action projects at the Home Unit itself, so that they are sure to carry conviction to the housewife. They render the action projects in simple terms, easily understood by the village women, and in as attractive or appealing form as they can make.

When difficulties and problems arise, the Gram Sevikas refer these to the senior members of the team, viz, the Junior Associates and Field Assistant, who try to find solutions at the local level, or if this is not possible, they refer them to the Sangrahalaya. When Gram Sevikas have succeeded in interesting the women whose homes they have selected for working on action projects, they initiate Sahaika on the follow-up job, so that she successfully understudies the Gram Sevikas, work and fits herself to become the future local village level functionary.

As a Home Demonstration Unit

As the programme builds from the base, the programme content gets better defined. Action projects in the rural Home Economics programme becomes more and more specific. It would then be more economical and conducive to the development of a faster pace of work, if instead of visits and demonstrations carried out in individual homes with individual families, demonstrations are carried out at the Home Unit before sizeable groups. It will be possible at that time too to get more women to come over to the Home Unit which will from then onward begin to serve as a Community Centre for demonstration work. Well-planned demonstration which will have educational value as well as practical bearing on their daily life, will help to popularize programmes of Home Economics. Well-organized programmes of social and cultural activity and recreation will help popularize the Home Unit as the Community Centre. At such a time, the Home Unit will serve the total purpose visualized for it, viz. as an improved Home Living-cum-Home Demons-

tration-cum-Community Centre.

Home Unit vis-a-vis Gram Sevikas

As stated above, the Gram Sevika in her role of an extension worker, will strive to combine in her home living, as much an example as a precept. Coming as she does from an urban or semi-urban background, she needs to be helped in a natural way to find roots in the villages where she has to function. Though a "career girl", she is not expected to submit to a degree of discipline, which is not compatible with her personal liberty to run the Home she lives in, suited to her own taste and liking. Therefore, in the Pilot Project, at the Home Units, only that judicious degree of discipline is exercised, to which the Gram Sevika herself willingly subscribes; only that degree of idealism is expected for which the Pilot Project itself supplies the motivation; only that standard of personal simplicity is insisted upon as comes with a real acceptance arising out of an understanding and appreciation of village life and conditions; and only that standard of living is expected as will not jar on the village people by needless contrast which will stir a sense of social distance between herself and the villagers. The supply of home equipment and provision of essential amenities does not place the Gram Sevika under obligations which she considers irksome. On the other hand this provision is expected to be an inducement to her to put out her best effort as an extension worker and in all sincerity, serve the cause of rural women with a sense of understanding and responsibility.

(Continued from page 12)

ness was likely to be more easily available. In this context, he referred particularly to the literacy activities of Social Education and expressed his doubt whether at all this was a fruitful pursuit. He felt that it might be more useful to emphasize cultural activities and attempt to raise the moral standards of the people. For the purpose, he suggested the utilization of the services of the traditional Kalapathaks.

Shri V.B. Karnik, Associate Secretary of the Association read the messages that had been received from Shri Jawaharlal Nehru, Shri Morarji Desai, Smt Durgabai Deshmukh, Smt Kamaladevi Chattopadhyaya, Shri K.G. Saiyidain, Dr. Vittorio Veronese, the Director-General of Unesco and others.

Adult Education in U.S.

I am renewing this periodical communication with you, all—fellow-workers in the field of social education in our country. Unfortunately, there has been a break which I deeply regret. In the second half of August, I was informed by the Ministry of External Affairs that I had been included in the Indian delegation to the 14th session of the United Nations in New York. This was rather short notice. I had hurriedly to prepare for my departure. I left home (Udaipur) for Delhi on the 31st of August. All the delegates were asked to come to Delhi for a meeting with the Prime Minister. I left Delhi on the 7th September and after brief halts of two days in Switzerland and two days in Geneva, I reached New York on the morning of the 13th September.

This was my first visit to the United States and the first occasion for coming in direct contact with the work of the United Nations. It was an interesting experience to see the United Nations at work from inside. At the same time, I found that the meetings of the U.N. and the work in connection with these meetings were rather exacting in their demand on one's time and energy. Even when one was doing nothing, one's presence in the committees and sometimes in the plenary session kept one wholly occupied. There was little time left for doing anything else. On top of it, there is always a certain amount of social obligations—such as meals, receptions and other engagements—which also add to the strain of the work proper. All this explains why I was unable to continue my letters to you. I was unhappy at this break but could not really avoid it. I hope you will accept this apology.

Travel in U.S.

After the work of the Committee (in which I represented my delegation at the United Nations) was over, I did a certain amount of travelling in the United States. There was a pressing call from home because I received a telegram that I had been assigned a duty in India which I was expected to join in the month of November. While it was not possible for me to leave my work in New York at

that stage, it did result in cutting short the plans I had made for visiting educational and social welfare institutions in that country. However, I did look around and managed to visit a few University Centres and meet some educational leaders. In fact, I crowded many things in a very short space of time. This was rather short-sighted. When you do too much and see many persons and institutions, the natural result is that you are able to imbibe so little, comparatively speaking. The impression left on your mind is not deep enough to be fully useful. But the temptation to attempt a great deal is always too great to be resisted.

During the course of this travel, I met some very fine people engaged in the field of social education in the United States. I wish I could share with you the joy I experienced in talking to persons who are guiding adult

A LETTER FROM THE PRESIDENT

education work in the United States. I was filled with a sense of admiration and even emulation at what is being done for raising the social, economic and intellectual levels of the common man in the United States. Social education is being tackled with zest and thoroughness from different angles. What I am trying to convey to you will become very clear if you send for a book which is being published this month in the United States. It is called "Handbook of Adult Education in the United States" and is published by the Adult Education Association of the U.S.A. (Editor, Malcolm S. Knowles). I would strongly advise you to order for a copy of this book for your use and the use of your collaborators in the field of social education. The book has six parts and there are more than twenty prominent educationists who have combined in contributing to its production. Each one of them has tackled one facet of the subject of adult education. I have not yet seen the book but got to know about it from Dr. Jack London, Associate

Professor of Adult Education, in the University of California.

Some Noteworthy Institutions

We all realise that our educational background and our social conditions are quite different from those of the United States. Necessarily therefore, our scheme of work and the stages through which we have to carry on our activities cannot be modelled on the adult education programmes of other countries, but it is essential that we also have a broad and comprehensive view of the role that social education has to play in our society. It is the men and women of this country, irrespective of their social and economic conditions, whether they live in towns or in the rural regions, whether of the upper or the less-privileged class, that is, the whole body of the citizens of this country, who should have the opportunities of full cultural and intellectual development in order to play their part actively as citizens of our great democratic state. In this basic aim there is no fundamental difference between one country and another. I, therefore, feel that it is always useful to be acquainted with what is being done elsewhere in the field of social education. We cannot and we should not expect to imitate what others are doing and yet a certain amount of help, even inspiration, from the efforts and the thoughts of other workers and leaders in the field is of great value. It was with this hope that I went round and met a few educational leaders in the United States.

To illustrate my point further, I should like to refer to one particular experience which was quite exhilarating. At Chicago, it was arranged that I should go and meet the Secretary of an Institution which struck me as somewhat extraordinary. It is called the Centre for the Study of Liberal Education for Adults at the University of Chicago. It is a top research organisation in this field and the gentleman whom I met is an expert in the subject. It was a very interesting experience

and all the time that I was talking to him, I felt that an institution of that kind would still be beyond even the imagination of the educational leaders in our country. And yet, why should we—who dream of a big future for our great country—regard such matters beyond our reach? It is not possible for me to explain in this brief letter the scope of the work of this Centre. However, it is with special pleasure that I refer to it so that those of us who are interested could pursue their efforts in order to get further information about the work of this interesting Centre connected with the Chicago University. I was unfortunately, unable to meet Prof. Houle of the University of Chicago because he was away at the time of my visit. He is another great expert in the field of social education, who occupies a very prominent place of leadership in that field.

Colleagues in the Field

Mr. Robert Kidd, Director of the National Adult Education Association of Canada, came down to New York to meet me. He is another fine worker in our field in Canada and I was very happy to make his acquaintance. I hope some day he will visit this country and will go round to get acquainted with you, friends, and also with our work in this country.

I was able to meet our friend and colleague, Mrs. Welthy Fisher, who has been carrying on very fine work in Lucknow. During her stay in United States, she brought her "Literacy Village" close to the minds and hearts of many people in the United States. She undertook a tour of several states in this connection. She will shortly return to her work in India after visiting some parts of Africa.

As soon as I have settled down in my new work and am in a position to go out, it is my aim and wish to visit some centres of adult education in our country.

M. S. Mehta

Social Maladjustment of Youth

Unesco Urged Action

AN international meeting has recommended that Unesco launch a worldwide major project to seek causes and remedies for all aspects of the social maladjustment of youth, including juvenile delinquency.

The recommendation was made unanimously by seventy-eight representatives of fifty international non-governmental organizations who met on November 3 and 4 for consultation on Unesco's proposed programme for 1961 and 1962.

If proposed to the Unesco General Conference meeting next year and adopted, their suggestion would add another "major project" to the three which Unesco is already operating for the extension of primary education in Latin America, scientific research for the benefit of arid lands, and better mutual understanding between East and West.

The viewpoint of the meeting was summed up by its chairman, Dr. Paul M. Limbert, Secretary-General of the World Alliance of Young Men's Christian Associations, in an interview at Unesco House.

"Juvenile delinquency affects only a small proportion of youth, but it is a symptom of a deeper restlessness affecting all youth," Dr. Limbert explained, "I believe that our great task is to help youth find their place in a dis-oriented society and, at the same time, do all we can to bring about changes in society itself."

Dr. Limbert reported that the educators, social workers, lawyers, medical men, trade union leaders, youth workers and vocational guidance specialists at the meeting felt that Unesco's job is to take the results of research and interpret them to those who deal with youth. "In other words, Unesco must bridge the gap between the specialist and the practitioner," he commented.

He pointed out that the social maladjustment of youth is now world-wide, despite a rise in living standards and in the number of schools. It crops up in highly-developed countries where the "welfare state" has alleviated insecurity, in rapidly-developing countries where industrialization and migration into big cities are shattering traditional tribal or family restraints, and even in nations where economic systems have undergone a complete revolution.

There are four critical periods which youth must face. Dr. Limbert believes, if they are not to become misfits. They are :

The transition from school to work ;

The preparation for family life in the light of shifting standards in family relationships ;

Involvement in social, racial and other group tensions ;

Preparation for participating in the affairs of their community and nation.

"I think that the stress should not be primarily in giving information to youth about atomic energy or economic developments, but on helping them see the implications of these developments," he said, "The emphasis should be on understanding and participation, not on knowledge for its own sake."

In this respect, the committee recommended to Unesco "the mobilization of youth in local, national and international tasks of assistance, which should create a feeling of participation in the building of the modern world." Present-day youngsters need such a feeling, the committee added, because "at present, the building of this world seems to be mainly the responsibility of technicians."

Its recommendations would lead to an extension of the youth programme in education which Unesco is already carrying out in co-operation with the United Nations.

(Unesco)

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A TIME FOR DECISION

SHRI Maganbhai Desai's call for the appointment of a Commission on Social Education (reported in the last issue of the Journal) appears to have rallied considerable support. A correspondent has welcomed the idea and has pointed out a number of the reasons for which the Commission should be appointed. The state of social education in India which he has described, is a gloomy one but, it need not remain so.

The fact that social education has come to be recognised as an integral part of education is a great advance for the cause. This accomplishment, however, poses a severe challenge, for if the recognition is not matched with achievements for it, social education may well find itself to have dissipated the volume of public opinion which has been won for it after a grim struggle. The choice before social education at the moment is, therefore, clearly a decisive one. It must either move forward and establish itself as an effective and vital force or degenerate into a senile activity without significance to a society which aspires for great social goals.

These considerations are of immense consequence to the movement. In the past what the government did or did not do, did not affect the social education movement as such to any great extent. Today by virtue of the fact that the government has taken over a major responsibility for organising social education services what the government does will be imperative in the interest of the movement.

The decision reported to have been made by the Standing Committee to recommend the appointment of a Commission on Social Education is therefore a wise one which, one hopes, will be acted upon by the government with promptitude. The Commission will have the onerous task of examining in detail why the social education movement is in such sorry straits and indicate a way out.

Autonomous Boards for Social Education

Standing Committee's Recommendation

The Standing Committee is also reported to have suggested the creation of autonomous boards for social education to ensure that administrative machinery for social education functions with greater efficiency and speed than at present. This suggestion is an opportune one and indeed has been mooted for a long time now. The boards are more likely to give effect to an opinion which has been so widely held and so often expressed as to become almost platitudinous. This is in relation to voluntary agencies. No other topic has been discussed and analysed so often as the role of voluntary agencies and their relationship to the government. The boards if set up, will have ample data and experience to go upon in formulating such policies with regard to voluntary organisations as to retain inviolate the integrity of these agencies, without crippling their freedom to act in a manner consistent with local needs.

In this connection it would be pertinent to recall a speech by Dr. Shrimali, Minister of Education, made not so long ago. Inaugurating the Asia and Far East Conference on Organisation and Social Education Administration organised by the United Nations in November last, he rightly stressed the need

for organisational changes both in government organisations and in voluntary agencies. Referring to administrative procedures currently in vogue in many of the Asian countries, he pointed out that these had been evolved to meet a different situation and could not continue unless "we were prepared to countenance disappointments and delays." The need for change, he maintained, was particularly necessary, in respect to the administration of social services which "bloom better in the warm personal atmosphere of a voluntary organisation". Moreover as the aims of social services were to solve the human problems, he declared that public cooperation was a *sine que non* for their solution.

Dr. Shrimali's enunciation of this perspective is significant, reflecting as it does official thinking on the subject. On earlier occasions, too, there have been similar pronouncements. Yet, it would seem that the implementation of these principles are not always in consonance with the spirit in which they are enunciated. It would be well for the government to consider how and why such a distortion occurs.

Central Advisory Board Meets

The Central Advisory Board of Education which concluded its two-day session at Delhi on 6th February accepted the recommendations of the National Service Committee and suggested that a workable formula should be evolved for their speedy implementation.

The Committee, headed by Shri. C.D. Deshmukh, Chairman of the University Grants Commission, recommended that all the students passing out of higher secondary schools or pre-university classes should be required to do compulsory national service for nine months to one year.

While the board was in full agreement with the Deshmukh Committee that a year's national service would greatly broaden students' outlook and make them more mature and disciplined and prepare them for future responsibilities, reference was, however, made to some practical difficulties that might arise in implementing the scheme. It was accordingly suggested that all the minute details should be carefully worked out before they embarked upon what Shri Deshmukh described as a truly nation-building programme and investment in human material.

Members who participated in the discussion on this report included Dr. H.K. Mahatab, Chief Minister of Orissa, Shri Shriman Narayan and Dr. A.N. Khosla, Member of the Planning Commission, the Maharaja of Patiala, Dr. A.L. Mudaliar, Shrimati Hansa Mehta and Dr. Sushila Nayar.

The Board also approved the broad principles enunciated in the report of the committee on religious and moral instruction and urged the Central and State Governments to implement the various suggestions made by it keeping in view the observations of various Standing Committees of the Board.

Conference of State Education Directors

Shri Saiyidain's Address

SHRI K.G. Saiyidain, Secretary to the Government of India, Union Ministry of Education, at an informal meeting of the State Directors of Education, emphasised the necessity of toning up and reorganising the administrative machinery for implementing the educational programmes in the second and third plans.

Among the factors to be borne in mind while reorganising the administrative pattern, said Shri Saiyidain, was the important question of establishing the right kind of human relationship between various sectors of the administrative and teaching personnel. In this connection, he said, State Governments could utilise the services of teachers who had been given National Awards to tackle special problems.

Another factor in administrative reorganisation, said Shri Saiyidain, was the need for adopting measures to improve the efficiency of teachers. A beginning had already been made for providing in-service training for teachers. However, the Centre found it increasingly difficult to persuade State Governments to depute officers to take advantage of the facilities available at institutions such as the National Institute of Basic Education, National Fundamental Education Centre and the Central Institute of Education.

Prof. Kabir Urges Universal Literacy

PROF. Humayun Kabir, Union Minister for Scientific Research and Cultural Affairs, said in Hyderabad on January 31 that most of the ills of Indian life could be traced to the concentration of power, prestige and knowledge in the hands of groups and individuals and their denial to the majority of the people. Prof. Kabir, believed that this was the reason why in spite of its early start in the march of civilisation, the people of India had been on the whole poor.

Prof. Kabir, who was delivering the convocation address of the Usmania University, declared that under these circumstances, one of the important remedies of India's ills was that of universal literacy. This, he emphatically declared, should be achieved as soon as we could.

Prof. Kabir dealt with the standard of education in the country and said that while the best of the students of the Indian Universities were as good as the best anywhere in the world, the average students did not compare favourably with those in other countries. This he felt, was not so much because of any inherent defect in our educational system but because we had not often carried out with honesty the tasks assigned to us. Prof. Kabir said that if the teacher did not teach and the students did not study, no change in the pattern of education could make any difference.

Prof. Kabir called upon the young men and women in India who had the privilege of receiving higher education to accept the challenge of solving the problems of want and misery. Scientific advance, he said, had placed before the society the key to the solution for these problems and it was up to the young men and women to utilise this opportunity.

Padma Shri for Adult Educationists

This year's recipients of Padma Shri awards made by the President in connection with Republic Day include two prominent adult educationists.

Shrimati Kulsum Sayani, the veteran adult education worker of Bombay who has been honoured with the award is the founder-Editor of "Rahber", a journal for neo-literates published from Bombay. The journal founded twenty years ago, is one of the pioneering ventures of its kind in India. Mrs. Sayani has been connected with the Association since its inception and is a member of our Executive Committee.

The other recipient, Shri Nanabhai Bhat, is a well-known educationist and social worker. His services to the cause of education in rural areas are well-known.

Awards to Authors

The Union Government has awarded the authors of the following books, who have already been given a prize of Rs. 500, each, on October 2, last, an additional prize of Rs. 500 each.

Dil Na Diwa by Jaibhikha (Gujerati); *Ek Gaon Ki Kahani* by S.N. Bhattacharya (Hindi); *Naya Tirath* by Rajendra Awasthi 'Trishit' (Hindi); *Gharantala Hisab* by Madhukar Vishnu Sowani (Marathi); and *Nai Kiran Jagi* by Kishwar Zaidi (Urud).

Under the scheme for Encouragement of Popular Literature, the Union Ministry of Education announced on October 2 last, 30 prizes of Rs. 500 each, to books and manuscripts in the various Indian languages submitted for consideration for prize. In addition, two books were approved for purchase only. It was announced at that time that out of these 32 books, another selection of five books would be made for an additional award of Rs. 500, each.

The seventh competition on similar lines closes on April 30. Books and manuscripts may be submitted to Special Officer (Literature), Ministry of Education, New Delhi.

Coordination of Educational Programmes—Dr. Bradford's Plea

There is often a tendency for educational administrators to regard adult education as an activity outside the scope of the educational system. This has shown itself to be a short-sighted view, for, a fast changing world has created the need for an educational system which would enable people keep pace with the demands of changing conditions.

Referring to this character of adult education in his speech at the First General Session of the International Adult Education Conference held at Washington from July 26 to 28, Dr. Leland Bradford made a well argued and cogent plea for inter-disciplinary communication. We reproduce an excerpt from that speech which is particularly relevant to the situation in India.

AS we look at various parts of the world, it becomes very obvious that adult education means many things. Not only is adult education vast in its many kinds of activities, but the shape and form of adult education changes to meet changing individual and social needs.

Adult education in various parts of the world differs from adult education in other parts of the world. This is both natural and very good. However, we can communicate, one with the other, both about our purposes in adult education, the problems we are having, and the results of our efforts. In no way does the effort to communicate impose one brand of adult education upon another. We can be free to develop the kinds of adult education programmes which are most important for each of our problems without insisting that the programme in one place resemble a programme somewhere else. We can consider both the needs and the opportunities for cooperation in adult education.

Adult Education Not a Fringe Activity

There is not only the need and desirability of communicating among adult education but there is the need for close communication and close co-operation among educators in whatever area of education they may be located.

With the very diversity of adult education present in so many parts of the world, educators in elementary, secondary, and higher educational levels have frequently been very distant from the educators of adults. Frequently, educators of youth have been unaware of the need and value of the education of adults. *The education of youth and the education of adults should support and supplement each other. Frequently too, educators of youth have been antagonistic to adult education through lack of understanding of the meaning and value of adult education in today's society. As a consequence, adult education is too frequently seen as a marginal or fringe activity; something to be dropped when cuts need to be made; something which has only peripheral importance in the total educational programme. This condition will continue to prevail as long as adult educators have poor communication with other educators.* Adult educators have come to recognise that adult education is basically continuing education—that the need for education continues throughout life. Perhaps, we should not just talk about continuing education. Rather we should talk about continuous education—the process of education starting in the beginning of life and going as long as life endures. This means that those concerned with this educational process, continuous throughout life, need to work together. They need to eliminate the barrier separating one level of education from another—barriers which are detrimental to the concept of continuous education.

Let us examine these needs and purposes a little more deeply. Certainly observation of our times indicate the many dynamic forces creating change throughout the world. Our rapidly expanding science and technology generate change in all parts of the world. Our expanding population and increased longevity create many, many problems for adult education. Adult education, in turn, as it helps to raise people's vision, creates pressures for further scientific discoveries, further developments, further advances, and further changes.

Throughout all the world the realization is coming that the domestic and internal affairs of any one country are the concern of

other countries ; that no longer can one part of the world be indifferent to the events in another part of the world. For "whom does the bell toll?" It tolls for all of us ! This means that adult education must be concerned with helping people in all parts of the world to understand and accept responsibilities for the development of the world itself, and the need to understand the problems and needs of people in all parts of the world.

New Knowledge Necessary for Adults

All these forces gradually bring a totally new concept of adult education. No longer do we see adult education as merely the teaching of bits of subject matter. Increasingly, throughout the world, adult education is seen as being concerned with the needs of total man and the total society with the problem of emergence and growth of the world and its many parts. *I think the day is coming when adult education, particularly, will be on the main street of the events of our times rather than on some by-road concerned with something which is not related to present problems.* Adult education not only is remedial for those who could not secure basic learning while young, but it is also a way by which man learns to manage and to live in this rapidly changing world. New knowledge needs to be learned by adults as well as by youth.

Another factor to consider as we examine our goals for this conference is that educators everywhere are seeing much more clearly that the education of youth, with the hope such education will help youth solve adult problems when they become adults, is not sufficient. All education is, to some extent, directed toward adulthood. The education of children and youth partially is to enable youth

to take on adult responsibilities. To that extent, then, the education of youth and children seeks the same goal as the education of adults. Adult education and the education of children and youth should work together towards a more dynamic concept of education itself. We need to work toward a greater integration of the teaching profession.

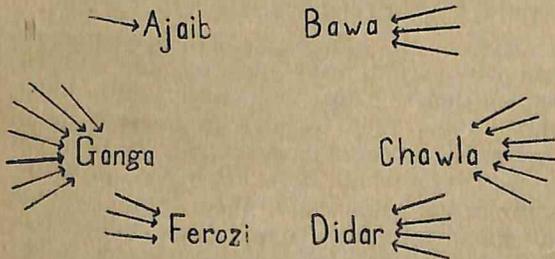
Interestingly, the differences in adult education between countries throughout the world are not as great as the differences between countries in elementary and secondary education. This is true even though there are many, many aspects of adult education—community development, fundamental education, vocational education, social education, liberal education, all varieties of adult education. While this indicates a wide and diverse sweep of activities in the education of adults, in another way, the differences between countries and among countries, in adult education, may be less great than the differences in other levels of education. This is so because of adult education is so basically new to the world. Differences are not commented as they are in other forms of education.

In many of the developing countries, relatively more efforts are being put to adult education than is true in some of the countries having already gone through developmental phases. This, I think, means something very important : that contributions can be made from all countries to other countries in the field of adult education more so than in elementary, secondary, or higher education. Each country, in a sense, is really just beginning to explore the dynamic value of adult education in meeting the changing needs of our times. Thus each country is perhaps closer to other countries in adult education and thus more able to help each other.

Sociometry in Social Education

WHEN a Social Education Organizer asks a dozen people scattered throughout a village who the two most influential local men are, he is using a sociometric approach to identifying leaders. He notes down all the names and number of times mentioned. If he is good in establishing rapport, within a quarter-hour he can know with whom he should work closely if he wants to introduce new ideas into the village.

The local picture might look like this. Ajaib was mentioned once (1 arrow); Ganga was named seven times (7 arrows).



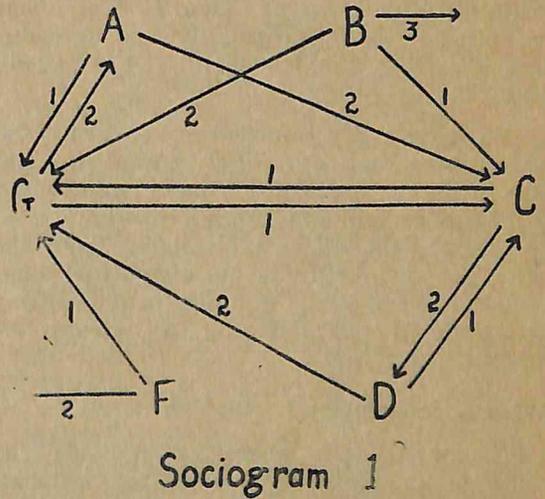
It begins to look as if Chawla and Ganga might be the men of most influence although power seems not to be unduly concentrated in them. If his spot-checking were a good sample of men spread over the village, the SEO can fairly well depend upon the results. A man not mentioned by any of the 12 is not likely an important leader.

Mutual Feelings

Next, our SEO might think it important to find out how these six feel about each other. In informally talking with each in turn, he could ask: "If a village improvement committee were appointed, who would you most want on it?" Or, "If a village controversy came up on something which affected you, what two men would you want on your side?" He would use the same questions with all and would try to get more than one name from each person.

Because these are different questions, they would likely yield somewhat different answers but a pattern might emerge. Here is one chart of the relationships that the SEO might find in response to the first question. Arrows

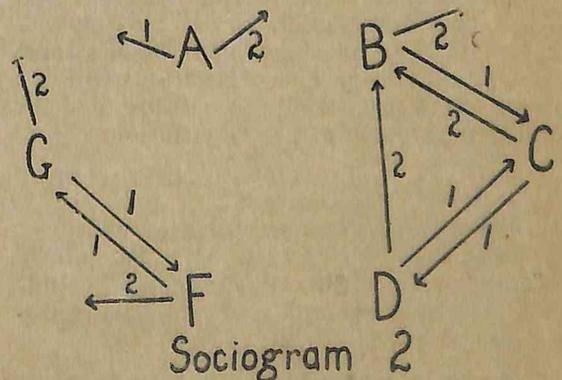
show persons chosen by each of the others. Numbers indicate priority of choices.



Sociogram 1

Obviously C and G are the most important leaders in the village as shown both by a sample of the villagers and by the leadership group itself. Furthermore, C and G work well together. True, B and F each mentioned an outsider but at least B thinks well of both chief leaders. No factions are apparent. Our SEO can work with C and G and in fact with all six leaders and know that most of them respect each other. What they agree upon most likely will be done.

The leadership pattern might have been different:



Sociogram 2

What have we here? Caste differences?

Factionalism? Or only people who dislike each other? We are not quite sure but the SEO probably sensed the situation as he was making the inquiry.

Here G, a popular leader, with cohort F, seems to be a rival of C, another popular man. Without cooperation of C and G the village is split—at least potentially and probably actually. Is A the leader of a third small group?

With only this information we can not recommend what our SEO should do but obviously he had better move cautiously. Otherwise he will find himself working with only part of the village and isolated from the rest. At least, before he has committed himself, he has something of a map of the existing interpersonal relations and can govern his actions accordingly.

What is Sociometry?

Sociometry is a means of studying relations among people. Well-acquainted members of a group know about these relations but newcomers do not. Through sociometric techniques newcomers can discover the relations more quickly than through observation and personal association.

Members of a group indicate their choices of associates for a specific activity. As in the earlier examples, the questions must be specific, of direct interest to the respondent, and informally presented. They should be as directly related to the project in mind as possible. Responses can be oral or, if the respondent's name is signed, in writing.

When plotted on a sociogram, the data show the leaders, pairs, isolates (the unchosen), factions, cleavages, clusters of cooperation, and lines of communication within a group. Attraction-repulsion patterns and the total group structure become visible.

Uses

A sociogram shows an outsider "where he can take hold of a group." He quickly becomes aware of who the important people are. He avoids mistaking a fluent-talking isolate for a respected leader.

All sorts of leadership situations can be clarified by appropriate sociometric tests.

Natural leaders can be picked for training. Young potential leaders can be discovered for further development. Older persons can be spotted before being asked to serve as youth club sponsors. Being chosen by a group often induces people to take more responsibility.

Through confidential choices, group leaders can be nominated or even elected without the embarrassment sometimes associated with public election. When second and third choices are given, one has the elements of preferential election.

A sociogram is a starting point for further inquiry and exploration into interpersonal relations. If factions are visible, the SEO can see what people need to be brought together in a mutually-satisfying working relationship.

Isolates and non-leaders will become apparent after several tests have been used on the same group. In working with youth clubs, one knows that isolates have been least successful in becoming accepted by their age mates. As a result, they are often potential delinquents. Warm and understanding counselors can take steps to help them build more satisfying relationships with their peers.

Timid persons whose confidence is to be strengthened can be assigned to work with people they like most. Since we know that leadership and indeed all personality develops best in a congenial atmosphere, SEOs can see that new groups and work-teams are made up of people who like each other.

One who tries the sociometric approach as an aid to understanding interpersonal relations will soon discover other uses.

Cautions

Like most tools, sociometric information can be misused. An SEO who expects to earn the trust of people must be careful about revealing information given him by others. Often sociometric tests yield their best information under conditions of confidence. An SEO can quickly kill his usefulness if he is insensitive and carelessly publicizes information which could best remain private.

Human relations are constantly changing. They change fastest of all in a dynamic society

(Continued on page 19)

How to Organise Radio Rural Forums

Among audio-visual aids, the radio has proven itself as an effective medium in social education. Provided that radio broadcasts harmonise with the cultural pattern of the community, the radio can inform and educate; it can entertain and enrich personality.

In this context, although the AIR's principal audience, admittedly, is still in the towns, there has been, in recent times, a welcome change in its policies. This has led to an increase in transmission hours meant for villages and—what is more, a realistic orientation of these broadcasts to the cultural needs of the rural community. These broadcasts, on all accounts, have shown themselves to be popular.

The effectiveness of the radio in social education programmes is, however, dependent on the ability of the worker

to integrate them with his objectives. Thus, out of the broadcasts he should be able to develop a continuity of interest, and a community of thought leading to community action when possible.

The Radio Rural Forums recently tried out in the Bombay State by the AIR in an experiment sponsored by UNESCO has yielded rich experience. Based on the experience is the "Hints on Radio Rural Forum" issued by the All-India Radio.

It might be pointed out incidentally that a Unesco monograph "An Indian Experiment in Farm Radio Forum" by J. C. Mathur ICS and Paul Neurath, incorporates a detailed study of the Unesco-AIR experiment. A review of the monograph appears elsewhere in the issue.

What is a Radio Rural Forum ?

A Radio Rural Forum is a club of about 15 to 20 villagers who wish to listen in an organised way to selected radio programmes, to use such programmes as a starting point for discussion among themselves, to increase their knowledge and information through such programmes and if possible, to put into practice some of the things that they have learnt through this process. A Radio Rural Forum is *not* just a club of those who seek entertainment, nor is it a Government committee wielding any authority. It is a kind of social education centre the members of which wish, voluntarily and without any fanfare, to expand the horizons of their knowledge to become better citizens and to express themselves freely but with restraint and politeness on their day-to-day problems. In other words, a Radio Rural Forum is a listening-cum-discussion-cum-action group of villagers.

The Formation of Forums

Social Education Organisers who desire to organise the Radio Forums should bear in mind the following considerations in selecting villages for the Forums.

- (a) A village with a suitable spot where the set can be kept in proper custody.
- (b) Some area for the sitting of the members of the Forum and also some open space from where the non-members may be able to listen to the programmes.
- (c) A responsible type of person who can look after the set, tune it and keep the technicians informed of any defects noticed and also take steps for the replacement of battery etc.
- (d) Postal and transport facilities, since the Forum will be sending regular reports to the Radio station and since

Radio and Block officials will be visiting these centres.

- (e) A homogeneous group of villagers having some common binding interest and yet not without variety of professions and backgrounds.

How to Form a Forum ?

The SEO should before forming the Forum, obtain full information about the village and the principal persons of the village and should contact and seek the cooperation of the Panchayat, the Cooperative Society, the Development Council, school teachers etc. The interest of natural leaders of society and of various groups should also be sought so that they may not later on adopt an indifferent attitude. This does not, however, mean that so-called important people of the village should necessarily be members of the Forum.

Who Should be the Members ?

As far as possible, adults and middle-aged persons who are engaged in farming or other rural professions should be enlisted as members. Experience shows that if in a Forum people of extreme ages are put together (viz. persons far too old and others who are hardly adults), then free exchange of opinions and views is hindered.

Secondly, an attempt should be made to make the Forum a mirror of the economic life of the village. This will depend upon the local conditions and no rigid instructions can be laid down. Nevertheless, the presence of persons from different economic levels should not result in a feeling of inequality during the actual working of the Forum.

Thirdly, an attitude of fraternity should be fostered among the members who should be encouraged to cultivate the habit of listening to other persons' points of view. Those who are impatient only to express themselves and who become indifferent to what others say, cannot be suitable members, for ability to modify one's own views as a result of discussion is an important ingredient for the success of the Forum.

Fourthly, while members of the Forum should regard it as an institution of value to their own interests and increase of knowledge, they should not imagine that it would enable

them to obtain some official position of preference and rights in official matters. The Forums will carry their views to a larger circle of fellow villagers and this will naturally gain prestige for them. But official and political advantage is out of question and persons having such advantages in view should be discouraged.

Fifthly, persons who are sceptical of development programmes, and indulge merely only in finding defects will not be suitable as members.

Sixthly, if educated persons are members of the Forum, they should not dominate over discussions in such a way that the illiterate members become reluctant to express themselves. The mere fact of literacy should not give a higher status to any member of the Forum. All members of the Forum are equals, whether they be literate or illiterate. Experience in life, capacity to express their thoughts and a desire to put those ideas in practice, are the principal qualities to be looked for in the members.

Bearing the above points in mind, the SEO should make enquiries from different persons and prepare a tentative list of those who could be made members. While preparing the list care should be taken not to encourage the growth of any atmosphere of reaction, nor should there be any talks in a way which would show that the SEO is distributing favours. Any kind of tension among the villagers will be a wrong preliminary to the development of the Forum which is after all not a body of persons with authority and power but an informal club of those who seek social education.

A Forum may have about 15 to 20 members but sometimes it may be necessary to prepare a long list which may be a kind of waiting list. The SEO should discuss this list with the BDO before finalising it and should also seek his advice about the Chairman and the Convenor.

Thereafter the SEO should collect those who have been included in the list and, without any fanfare and pomp and show, explain to them in simple language the objects and the utility of the Forum and the manner in which the Forum would function. A register of the members should at that time be open-

ed and the Convener and the Chairman should also be selected. Again, in the selection of the Convener and the Chairman the atmosphere of contested election should be avoided for that would encourage tension.

Convener and Chairman

The Convener should be literate because he has to send a report of every discussion of the Forum. He should have enthusiasm for the Forum and keenness to work. He will be responsible for maintaining the Forum register and will maintain contact with the SEO and All India Radio.

The Chairman of the Forum should be able to conduct discussions smoothly and, therefore, he should be a person to whom others normally lend their ears and who is of sober habits, is prepared to give opportunity to others to express themselves and who, while being elderly, is not necessarily a man of backward ideas but has some genuine faith in the progress of the village. The Chairman need not necessarily be educated or even literate but it is important that he should command the respect of other members.

While enlisting members and selecting the Convener and the Chairman, the SEO should also obtain the necessary registers, report forms etc. and should explain to the Convener how the forms and registers should be filled in. The arrangements for providing the stationery, stamps etc. should be made and discussed by the SEO before the Forum starts functioning. The SEO should also communicate to the station of All India Radio the names of the Convener and the Chairman of every Forum and should ensure that the programme folders and the other papers are regularly received by the Convenors.

Sitting of the Forums

The Convener of the Forum should make suitable arrangements for giving advance notice of the meetings of the Forum. It will generally be known that the Forum is to meet on every Tuesday and Friday evening, still some information will have to be given, orally and by putting a notice on the notice board, or even by making an announcement in the village through the locally accepted methods.

Secondly, all members are expected to take their seats at least 10 minutes before the programme commences. The Convener should receive the members as they come and seat

them properly. The place nearest to the radio set should be reserved for members; non-members should sit or stand at other places. For visitors from outside the village, there may be a suitable arrangement for sitting but it is better that they should sit at a less prominent spot than the members, otherwise the spirit of the Forum will be compromised.

Thirdly, the Convener should himself tune in the set and see to it that when the Forum programme is on, there are no other noises and he should put off the set as soon as the Forum programme is over.

Fourthly, it may be a good idea to give to every member a small paper or cloth badge which will identify them and which they should put on when they come to the meeting.

Sessions of the Forum

A few minutes before the programme begins, the Convener should read out the introduction to the programme from the programme folder so that the members know in advance the subject matter of the programme. There is, however, no need to give a regular lecture on this occasion.

All members should sit in such a manner as to show equality. If they are sitting on the durrie, all of them should be on the durrie; if they have chairs, all should be on the chairs. It will not be right if some members were to be on the chairs and some on the ground. All of them should sit in a horse-shoe form and not as if they are sitting in a class-room, one behind the other. The idea is that the position of the members should be such as not to discourage any of them from participating in the discussion.

After the radio programme has been heard and the set put off, the Chairman (assisted by the convener, if necessary) should summarise in brief the subject matter of the day's programme and the main problem with which the programme was concerned. A reference should be made by the Chairman to the main questions posed by the broadcast. But he should not indulge in a long lecture.

During the discussion, the members should preferably speak one by one. It is not possible to predict or to lay down how the discussion should progress. But it is obvious that the first step in the discussion should be for the members to say what new information they have gathered from the radio programme.

They should at the same time express their views about those new bits of information, on the basis of their own practical experience. Again, they can consider how far the suggestions made in the radio programme or those which have emerged during the discussions, can be put into practice. It will thus be seen that the discussion should show (i) the increase in the store of knowledge and information of the members, (ii) the attitude of the members towards problems, and (iii) the possibility of any follow-up activity in the village on the basis of the programme and the discussion.

Covering these points, or any other point the Convenor will write a summary of the proceedings in the register. While writing the proceedings, he will particularly refer to any conclusion or decision arrived at during the discussion. He will also make a list of queries and doubts that have arisen during the discussion and the points on which the members wish to obtain further information from the Government Departments through the radio. While writing out the proceedings the Convenor might find it useful to take down the suggestions of the Chairman and other members; in any case the proceedings should really reflect the discussions and should not merely be the personal opinions of the Convenor to the exclusion of other opinions.

The following day or the same night, the Convenor should reproduce on the report from the relevant portions from the proceedings which have been recorded in the register and send the report to the All India Radio. In particular, the report should contain the questions which the Forum wishes to put and the points on which it seeks clarification.

Follow-up Activity by the Forum

It is possible that after the discussion the members of the Forum may feel like undertaking some kind of development activity in the village. They may want to have a special drive in the village or to have an exhibition or to arrange any other activity which will show local initiative and which will enable them to put into practice some of the new information that they have gathered from the programme. The Convenor and the Chairman should tell the SEO about their desire for follow-up activity

and the SEO should help them to put these ideas into practice.

An account of all such follow-up activities should invariably be sent to the All India Radio because reference to such activities will often be made in the radio programmes.

Participation by Forum Members and Villagers in Radio Programmes

AIR teams will occasionally come to the Forums to record some of the members and even to record portions of discussions. They may also be on the look out for talented artists and others whom the members may recommend. The AIR will, of course, refer in the programme to some of the questions received from the villagers and will devote part of the Forum programme to the answering of such questions. Thus, while one portion of the programme will be devoted to a principal topic of the evening, another smaller portion of the programme will be given to previous items so that the Forum members will have a special interest.

Custody of the Radio Set

Every State Government has given separate instructions about the custody, care, repairs, replacement of batteries etc. of radio sets. It is the special responsibility of the Forum to see that the set is well looked after and is made full use of. The Forum programme is confined to only one day but the set is to be tuned in on other days also for the normal rural programme which can be listened to both by the members of the Forum and by others. Any defects noticed should be rectified quickly and it is the duty of all concerned including the SEO to see that a radio set, particularly at the Forum, does not remain out of use and in disrepair for an unduly long time.

Duties of the SEOs

The principal duties of the SEOs in respect of the Forum thus are :

- (a) To form the Forum and to select the Convenor and the Chairman ;
- (b) To see that the sets of the Forums are well looked after ;
- (c) To keep a watch on the progress of every Forum in his area and to prepare his own report on the working of the Forums. The SEO should not actively

(Continued on page 15)

Urban Community Development

By B. Chatterji, Director, Urban Community Development, Delhi Corporation

ALTHOUGH India is predominantly an agricultural country and most of its people live in villages. The urban population increased from 11.4% of the total population to 17.3% during the period 1921-51. In 1901 there were only 15 cities with a population of more than 100,000 in 1951 there were 73. During this period the population of Calcutta increased four times, Bombay 3.5 and Delhi by 6 (at present Delhi's population is 10 times greater than it was in 1901). In 20 years the population of 10 of the largest cities in India has been doubled. The problems of city-dwellers, therefore, cannot be neglected without serious consequences to the life of the nation.

With all the foresight in the world, city administrators could not have provided for such great and rapid increases in population. Under such pressure normal living conditions are bound to deteriorate. Although poverty in the country-side is proverbial, poverty in the cities is more ugly and squalid.

Dismal Dwellings

The proportion of sub-standard dwellings can be judged from the fact that about 250,000 people in Delhi live in pucca-built slums and about an equal number in bustees. Thus, a fifth of the city's population lives in dismal conditions. Light, water, and sanitary facilities are far below the most conservative minimum standards. But the rate of sickness, infant mortality and morbidity, crime, delinquency and maladjustment is very high.

It is estimated that a large number of city dwellers—about 50% to 75%—are born outside the city. Thus the bulk of a city's population consists of immigrants who live within the narrow confines of their own social islands. People of the same religion, caste, State and linguistic areas tend to gather in one place and attract others from the same group when they drift into the city. The

result is that very few city-dwellers show civic pride. They have no emotional attachment to the city as such. When people lack attachment and pride in the area where they live, it is very difficult to get them to participate in activities for development and betterment of the city. In contrast, a villager has pride in his village, where he has some economic and emotional security through intimate primary associations such as the extended family, caste panchayats and village panchayats. When he comes to a city he is deprived of these primary institutions and feels the loss.

Any student of sociology knows that the urban way of life is characterised by extensive conflict of norms, rapid cultural change, increased mobility of population, emphasis on material goods, individualism and a marked decline in intimate communication. Against this background an experimental programme of urban community development is being tried out for the first time in this country by the city administration of Delhi.

Planning and Action

Community development has been variously defined. It may be described as a process designed to create conditions for the economic and social progress of a community with its active participation and the fullest possible reliance upon the community's initiative and resources. This implies the integration of two sets of forces for human welfare neither of which could do the job alone: (a) the capacity for co-operation, self-help, and the adoption of new ways of living and (b) the fund of techniques and tools which is available in the social and economic field.

Thus, urban community development represents local community planning and action through maximum group-participation and minimum external assistance. It is hoped to initiate and achieve changes primarily through recognition by citizens of the need for change. Any programme of community

development has to plan for a systematic stimulation of thinking by the people so as to enable them to identify problems and seek solutions or develop programmes through local leadership. Community welfare organization, although part of community development, is not exactly the same thing, because it emphasizes the co-ordination of welfare activities by formal agencies conducted primarily at the professional level. Community development is more broadbased and encompasses all the facets of human life.

First Task

The first task of any urban community development programme is, therefore, to create a "community" out of a heterogeneous mass of people who inhabit a particular urban locality. In the context of our objectives, this can only be done by creating primary associations for action among people who share common living conditions. People have to be persuaded to assume a direct role in the physical and social changes which will affect their day-to-day life.

The approach is based on the assumption that a local urban community has abilities, sometimes latent, to deal with its problems. Even in the most hopeless areas, we have seen that people can develop the skills necessary to improve local conditions. But a desire for change should precede any successful programme. In urban areas permanent change can come only to the extent that the community realizes the need for change and develops the capacity and confidence to make these changes.

Generally, people become "dissatisfied" without being fully aware of the reasons. We have found that when we approach individuals they are keen to do something, but it is always "the other fellow" who is unwilling to co-operate. By bringing together all concerned this problem can be tackled. Self-imposed change has meaning and is, consequently, relatively more lasting. Changes forced from outside can never have a permanent effect. For example, many local bodies from time to time organize slum clean-up drives and a visit to these places only a few days afterwards shows the futility of this approach. Similarly, when slum dwellers are rehabilitated in new housing colonies it does not take them more

than a few weeks to turn their new houses into slums.

External Help

This does not mean that the entire burden of social change should be borne by the community—that is clearly out of question. These local communities need help to foster and bolster self-confidence, to recognize and identify their problems and to organize their resources.

The Delhi project is mainly designed to test various approaches, methods, programmes and the personnel needed to deal with problems of urban communities. We have, therefore, decided to organize small manageable groups of 250 families living in geographically contiguous areas into *Vikas Mandals*, or people's development councils. These organizations will elect their own chairmen, secretaries and treasurers and appoint sub-committees to deal with various health and welfare matters.

From our limited experience it has been found advisable to further sub-divide the project area into small units of 15 to 25 families wherein closer relationships can be developed to consider problems in their neighbourhood. These units will also be the constituencies of the *Vikas Mandals*. Elections generally evoke political factionalism and party or group rivalry. But in such basic problems as drains and latrines there can be no politics. Therefore, we have to make people sit down and informally agree on their representatives. Later this decision is reduced to writing which serves as a good substitute for a formal election.

The *Vikas Mandals* are aided in deciding on the problems of the area and to formulate action with the friendly assistance and guidance of two urban community organizers, one male and the other female. These organizers will work full-time for the first 3 to 6 months and thereafter for diminishing periods.

The *Vikas Mandals* will bring neighbours together and sponsor group activities for general welfare. These groups should accomplish more than the family, caste or occupational group can accomplish.

The community organizers will be helped by a central pool of Field Programme Organizers who will be technicians in various fields like public health, nursing, social education, recreation, women's handicrafts, cooperatives, etc.

Finance

We have allotted a small sum of money per project as "Educational Aids". This cash assistance is to enable people to accomplish their self-help projects. But it constitutes only 10% to 50% of the total cost of the project, the rest being met by the community itself.

The Vikas Mandals are encouraged to take up small projects in the beginning and more difficult ones as confidence grows. These projects may include such diversified undertakings as putting name-plates in front of each house, paving the ground near public hydrants, growing common hedges, repairing drains, latrines, running a women's handicraft group, a children's recreation group and classes on child care, nutrition and family planning. Later bigger projects like building a community centre, paving roads, and repairing common ground can be taken up.

In the second phase of our work we shall take two of our pilot projects into Neighbourhood Projects consisting of 10 Vikas Mandals in a geographically integrated area encompassing 2,500 families or about 12,500 to 15,000 people. Neighbourhood Councils will concern themselves with larger problems of the area like schools, parks, playgrounds, transport facilities, shopping centres, etc. The

Neighbourhood Councils will be made up of representatives from the Vikas Mandals in its jurisdiction.

We also plan to set up a Health and Welfare Council to co-ordinate all voluntary social services and tackle problems of social welfare at the city level. This will be supplemented by the institution of a community chest to pool the voluntary resources of the city to meet welfare needs. We may also take up campaigns to create civic awareness and promote citizen participation in civic affairs.

Evaluating Experience

A unit is also being set up to evaluate the experience gained. This will be supplemented by a research unit. At the moment we have an Advisory Council under the Chairmanship of the Mayor and made up of representatives of the Corporation and important voluntary agencies interested in the welfare and development of the city. In course of time we hope to associate representatives of Neighbourhood Councils with this Advisory Council.

The magnitude of the problem we have set out to tackle is unquestioned. However, with the right approach and goals, the task is not unmountable. We may not be able to move mountains, but we will be happy if mango skins do not choke the drains of our houses. With faith in the ability of people to manage their own affairs, given the proper stimulation, guidance and support, we are hopeful of the ultimate success of the task we have undertaken.

—Statesman

RADIO RURAL FORUMS

(Continued from page 12)

- participate in the discussions. His discussions with the Convenor and the Chairman should be generally after or before the programme and, when the programme and discussions are on, he should sit behind quietly and make his own personal notes of the discussions so that he can prepare his confidential report ;
- (d) To encourage the members to undertake follow up activities and to put their ideas into practice ;
 - (e) To act as a link between the Forum and

- All India Radio and to ensure implementation of any instructions received from AIR ;
- (f) To ensure that the Forum gets the necessary stationery, postage etc., make suitable arrangements for the sitting of the members and put the funds, if any, to proper use.
 - (g) To take round visitors etc. to the Forums; but in doing so, to take special care that such visitors do not interfere with the actual discussion and working of the Forums and, if any case, do not dominate over it.

The Origin of Species

A Revolution in Human Thought

UNIVERSITIES and learned bodies all over the world celebrated in November last the centenary of an event which marked a great turning point in the history of human thought—the publication by Charles Darwin of *The Origin of Species* which sets forth in detail the theory of evolution.

Up to Darwin's time, biology was largely descriptive. By providing it with a logical basis which is now so firmly established as to be unshakable, Darwin rendered in his way as great a service to science as Sir Issac Newton in formulating the laws of mechanics, or Copernicus in revolutionising astronomy by pointing out that the earth and the other planets revolve round the sun.

Today, Darwin's theory seems simple, almost obvious, and it is difficult to imagine the storm of controversy raised a century ago by this explanation of the development of life on our planet.

It states, in its essentials, that the members of a species vary, and that in the struggle for existence many of them are destroyed. The animals with the attributes best adapted to life in their particular surroundings tend to survive; these favourable variations accumulate since the fact of resemblance between parents and offspring can be known by observation, and this 'natural selection' leads to changes in a species towards a form more appropriate to its environment. Animals' reproductive powers are much greater than are needed for replacement alone, and it is this struggle for survival—the survival of the fittest—which prevents an enormous multiplication.

The possibility that species were not immutable had been stated earlier by Erasmus Darwin, Charles's grandfather, in 1794, but he offered no explanation of how changes took place. The French biologist Lamarck also expressed a belief in evolution in 1816, but his explanation was unsatisfactory. Darwin's theory was stated in a joint paper which he and another biologist, Alfred Russel Wallace, read to the London Linnean Society on

July 1, 1858. Wallace had formulated views much like Darwin's and sent them to him: the latter, with characteristic modesty and disinterested enthusiasm for scientific advance for its own sake, wanted to help publish Wallace's work and give up his own, but friends persuaded him to take part in the joint paper.

His famous book, *The Origin of Species*, in which the theory was fully explained, was published seventeen months later, on November 24, 1859. The ideas stated in it

By
James Wolfe

first came to him during his voyage as a naturalist in H.M.S. *Beagle*, which was sent on a five-year scientific expedition round the world by the British Admiralty in 1831, when Darwin was only 22 and recently down from Cambridge University.

On the voyage he was most of all impressed by a visit to the Galapagos Islands, 600 miles off the coast of Ecuador, in the Pacific. These islands, of which there are 15 of any size, contain species of animals and birds found nowhere else, yet in many ways closely related to wild life on the South American mainland. Darwin assumed that in some way these had found their way to the islands from the mainland, but had not remained the same. If this were so, it followed that changes in the form of animals could occur, that species were mutable. (The strange creatures still live on the islands, but have suffered enormously at the hands of men, and a project for preserving them, has been worked out jointly by Unesco and the International Union for the Conservation of Nature and Natural Resources with assistance from the Ecurdorean Government. Ecuador has also offered Indefatigable Island as the site of an international Darwin biological research station.)

Darwin wrote in *The Origin of Species* that he saw no reason why his views should upset the religious ; but his theory aroused very great opposition from fundamentalists in both religion and science who could not accept the fact that species are not created as such; and are not unchangeable. The controversy reached its height at the British Association Oxford in 1860, in the celebrated oratory duel between Bishop Wilberforce and T.H. Huxley, the foremost champion for evolution. Nevertheless, twenty years later, most biologists had accepted his views—a very short time for such an enormous change of attitude.

Most of Darwin's theses have successfully passed the test of a hundred years of scientific research, though some have been modified by later discoveries. The fact of evolution is everywhere accepted—indeed, it provides the foundation for the entire structure of modern biology—and advances as a result of wider knowledge (notably of events within the body of an organism) have in the main expanded rather than replaced Darwin's postulates.

For example, the course of evolution may to a great extent be deduced from the examination of fossils, the basic structure of animals (or parts of animals) preserved in rocks. This is particularly so in the case of the vertebrates, which evolved during the period of the fossiliferous rocks, and have hard internal bones amenable to preservation. Thus there is considerable evidence for the way in which birds developed from reptiles.

One of the weak points in *The Origin of Species* was Darwin's failure to explain satisfactorily the variations within a species which make evolution possible, and how new inheritable differences arise : this fundamental

need of the theory was supplied by the discoveries of Abbot Gregor Mendel in the mid-nineteenth century (or rather by the discovery of Mendel's work in 1900), which laid the basis of the modern science of genetics.

Looking back today on Darwin's work in the perspective of a century of research and reflection there can be no doubt that his theory has left its mark on almost every facet of modern science and thought. Not only has it made it possible to link in a common framework of concepts botany, zoology, physiology, medicine and anatomy, but sciences as different as psychology, linguistics, archaeology, astronomy, comparative religion, anthropology and history have gained from the evolutionary approach.

What Darwin started a hundred years ago was a revolution in human thought, offering an entirely new view of man and nature. The study of evolution has been advancing ever since and Darwin himself did a great deal of valuable research after 1859. Though he did not himself study the special characteristics of human evolution, he must have reflected on the new horizons which his theory had opened up for mankind.

Today, man, the highest of all animals, has accepted the concept of evolution and has begun to understand what it means. "Through such understanding," writes Sir Julian Huxley, "he may to a large extent be able to control the future of his own evolution and progress in everything from mental health and population control to education and international development of the world's resources."

(UNESCO)

The Muddle in Adult Education

DURING the last two decades or so, there has been one significant change in man's attitude to education. It has now become almost axiomatic that education is a life-long affair. And though the full implications of this are only being slowly realised, it is clear that adult education will henceforth occupy an important place in a nation's life, and in some decades to come, it may rank in this respect with elementary education. With longer life expectations, changing occupations and intensifying struggle for civilization, the major sector of education is bound to be that of adult education.

If that be so, we should take thought of it now. We should take thought of it in order to incorporate into our plans the basic institutions which will help adult education to come up to its responsibilities. The first step towards that would be to clear the confusion from which adult education (we call it social education) is suffering today and thus to clarify our vision of it. Without that all our effort will only be playing the blind man's buff, which is interesting only when children play it.

And confusion in the field of adult education is abounding. We are confused about its scope, we are confused about its content, we are confused about the institutions of adult education and no wonder we are making a mess of its administration.

What is the Purpose of Adult Education ?

We have not decided in our mind whether adult education has to be remedial or constructive or reconstructive. A clear choice of either alternative would have helped us. If we had decided that it was to be remedial we would have made some progress in the field of literacy, about which, as a nation, we are so indifferent. If we had decided otherwise, we would have at least done something to develop our libraries which are the basic institutions of all adult education.

We do not know if our adult education has to be vocational or non-vocational or

both. I know there is a lot of 'training' being given to our adults in the course of our community development programmes, but if we had realised that too is adult education, we would have done it in a better way and not so inefficiently, haphazardly, wastefully as is being done in so many of our 'training camps' today.

In our anxiety to do justice, long overdue justice no doubt, to rural areas we have gone to the other extreme of utterly neglecting the strategically more important urban and industrial areas—more important from the point of view of adult education. I know the Ministry of Education had, for some time past, been brewing a scheme of social education in urban areas. In the first place, it is miserably inadequate in its scale of effort and, in the second place, this brewing has been an extraordinarily lengthy affair. I understand the scheme was to be implemented at the beginning of the Second Plan; we are nearly at the beginning of the Third Plan, but the signs of implementation of the scheme are nowhere to be seen.

Institutions for Adult Education

We seem to have no clear ideas as to the institutions of adult education. The literacy classes are of course seeking out their existence here and there. But what after? Is literacy the end all, the goal of the illiterate man or woman's life? If you say 'yes', I will say, it is the biggest piece of confusion and confoundedness in adult education. If literacy is not to be the end all, what institutions have we provided for the further education of the men and women who achieve literacy? The Janta Colleges are of course in the doldrums. But have we given them adult schools or vocational courses or other institutions of further education? Perhaps some will point out to the many Gram Sahayaks' Camps or other Training Camps now being run under the auspices of the Ministry of Community Development and Co-operation. But it is difficult for an educationist to appreciate the adult educational significance of these

Camps. As melas there may be something to be said for them ; as educational devices these camps are utterly ineffective and wasteful and misconceived.

Administrative Confusion

About our administration of adult or social education, the less said the better. We have in the Centre a notorious dyarchy in this matter. Both the Ministry of Education and the Ministry of Community Development and Co-operation are claiming the baby. It is by this time no secret that the two Ministries do not see eye to eye in many matters of vital importance to adult education. It is even less of a secret that these differences among the two Ministries have demoralised the field staff. The confusion is no less there in the social education set up in the States. Many States have not in the year of grace 1960 made up their mind as to which Department should social education belong.

These muddled ways are bound to have unhappy repercussions on our educational life in general. If we have to march abreast with other civilized nations of the world, we must resolve the muddle. We must clarify our concept and our vision of the place of adult education in the India of today and also of tomorrow. We have to do this in a manner that will impel the attention of our people and our Administration. The only way to do this is to entrust this task of comprehending the extent of our debility in the field of adult education and clarifying the idea and vision of it to a body of men who command respect in public and educational life of the country and who are endowed with proper authority by Government.

A Commission for Adult Education

It is appropriate therefore that Shri Maganbhai called for the appointment of a Commission on Social Education at Gargoti.

Such a body on Social Education is, if I may say so, overdue. We have had the field of higher education examined by such a body; we have had the field of secondary education surveyed and examined competently; elementary education has had the advantage of a prolonged and earnest scrutiny over the year; adult education remains the Cinderella of education.

Some friends, I know, believe that what social or adult education needs today is not a Commission, but a comfortable allocation of funds, that is, not so much a new recognition but an endowment. They are only partially right; for they forget that endowment comes after recognition. Funds will come if the nation will realise the importance of adult education to its rising civilization and ascending culture. And the realisation will come either, God forbid, through a disaster, as it once came to Denmark, or through the work of such a body as I have suggested. It is for us to choose wisely.

—U.N. Phadnis

Sociometry in Social Education

(Continued from page 8)

where people meet new ideas and persons every day. Particularly in such situations the usefulness of a sociogram is short-lived. Even within the same group, relationships change with time.

For Further Reading

Jennings, Helen Hall: *Sociometry in Group Relations*. Second Edition. *American Council on Education*, Washington, D.C., 1959. 105 p.

Moreno, J.L.: *Who Shall Survive? A New Approach to the Problem of Human Interrelations*. Second Edition. Beacon House, New York, 1953.

Sociometry, a Quarterly issued by the American Sociological Society, New York University, Washington Square, New York 3, N.Y.

—Dr. Homer Kempfer,
Adult Education Advisor,
Union Ministry of Education,
under FCM.

Unesco Bookshelf

An Indian Experiment in Farm Radio Forums
by J. C. Mathur and Paul Neurath. Paris, Unesco, 1959. pp 132.

IN recent times, a noteworthy development in broadcasting in India has been the increasing emphasis on broadcasts directed to rural areas. To be sure, as yet, AIR's principle audience is still in the towns and rural programmes account for only a small fraction of total transmission. Even so, that rural broadcasts have increased from about six hours a day in 1939 to about twenty-five with programmes covering a wider range of features is the measure of development that has taken place with regard to rural broadcasts.

This orientation of the policies of the AIR has a significance to social education workers which is obvious. It opens out great possibilities for utilising an important media in social education. If these are to be fully exploited, however, it is necessary to integrate radio broadcasts with the objectives of social education.

The Unesco, encouraged by the phenomenal success of the Farm Radio Forum experiment tried out in Canada, approached the AIR in 1955 to try out the same experiment in India. After due deliberations, AIR decided to locate the experiment in the Marathi-speaking areas of Bombay State. It chose the five districts of Poona, Ahmednagar, Nasik, North Satara and Kolhapur and organised 150 Farm Forums. A Field Organisation Committee composed of the Directors of Education, Agriculture and Publicity, the Deputy Development Commissioner and Radio officials, was set up to select the office staff and plan the working of the project. Under the Assistant Station Director of Poona, a Chief Organiser, 5 District Organisers and 40 Part-time Organisers were appointed. The Chief Organiser drew up detailed plans for the organisers and supervised over their functions. The District Organisers set up the Forum and gave such assistance as it required for their efficient functioning. They also organised training courses for the Chairman of the Forum and for the Secretary-conveners who provided leadership to the Forum at the village level.

Soon after the preliminary arrangements were complete, 20 special Farm Forum broadcasts, of 30 minutes each, were put on the air twice a week. The programme consisted of topics related to the agriculture, adult education animal husbandry, public health and the like. The broadcasts consisted of two parts. The first was the presentation of the subject of the broadcast in the form of a play, or a panel discussions; the second part consisted of suggestions, criticisms and comments from the members of the Forum. In the 20 programmes, eight features were dramatised, 7 were panel discussions, 4 brief straight talks and three interviews. Some of the broadcasts, were produced in the studios but the majority of them were prerecorded on tape. In this general pattern, various techniques were tried out.

The Forum functioned under the Chairmanship of an elderly villager who was not necessarily required to be an educated person although in some cases a school-teacher occupied the post. The Secretary-Convenor of the Forum, however, had to be an educated man, capable of reading and writing well. His functions were to publicise the subjects of the broadcasts, keep records like the register of members, arrange seating, lights and wherever possible for a display of charts and posters. He also took notes when the programme was on, recorded minutes of the discussions and took lead in the followup activities. The Secretary of the Panchayat often acted as Secretary Convenor. Occasionally, it was also the Gram Sevak or a school teacher.

The monograph under review contains an evaluation survey of the project carried out by the Department of Social Research of the Tata Institute of Social Sciences under the direction of Dr. Paul Neurath, Fulbright Professor of Social Sciences. In the evaluation is a study of the Forum in operation, an analysis of the various topics and discussions and an assessment of the Forum as an institution in the village. Emerging from the survey are the recommendations to make the Forum more effective.

The evaluation indicates how the Forum as an agent for transmission of knowledge proved to be successful beyond expectation, it describes how group discussions as a means of transmitting knowledge were a complete

success. The Forums, says the Report, developed rapidly into decision making bodies capable of speeding up the common pursuits of the villages faster than the elected Pan-chayats. It was also demonstrated how that Forum could become an important instrument in democracy enabling many more people to partake in the decision making process in the village.

The monograph is a valuable document and its study is sure to prove immensely helpful to SEOs in providing them with an insight into the manner in which the Radio can be effectively used in social education programme.

—Jagdish Sharma

CITIZENSHIP EDUCATION FOR GIRLS

Education Abstracts : Annual subscription : \$ 2 ; 10/- ; Single copies : \$0.25 ; 1/3 ;

Why should girls rather than boys be singled out for special attention in citizenship education? Why the distinction? After all, both the boys and girls of today will be the citizens of to-morrow.

The author of this Unesco study believes, however, that the distinction is amply justified on historical, sociological and psychological grounds. Women participate less than men do in community life and political and public affairs ; they show less interest in these activities and less readiness to become involved in them ; they are generally less well-informed and thus less prepared to decide independently and critically than men—for example, when they are called upon to vote.

There are, of course, historical reasons for this state of affairs. Even in the countries which first introduced and practised political democracy, women entered relatively late into the democratic process and got the chance to take an active part in it only after the struggle for "emancipation".

The status of women and her role in society has changed radically over the past century, the working woman now has access to a wide sphere which used to be man's preserve ; family and matrimonial relations are changing too, developing towards a kind of partnership and sharing of responsibilities. Nevertheless, structures are not fully consolidated, anxiety, uncertainty and controversy about what the role of the woman should be are

still characteristic of the world in which young girls grow up. This too calls for a special effort to educate girls to play their part as citizens.

Finally, there is the psychological aspect : it is an open question whether woman by her very nature has a specific contribution to make toward community life, a contribution equal in value but different in kind from that of man. If this is so, then a general definition of this special contribution becomes necessary, or as Margaret Mead puts it : "If we once accept the premise that we can build a better world by using the different gifts of each sex, we shall have two kinds of freedom, freedom to use untapped gifts of each sex, and freedom to admit freely and cultivate in each sex their special superiorities."

Miss Helga Timm of the Unesco Institute for Youth, at Gauting (Western Germany), who prepared this study published in the Unesco series "Education Abstracts" (No 7, 1959), stresses the need for a psychological approach to the problem on the part of teachers and youth leaders : "Any citizenship education for girls should take as its point of departure the interests and problems of the girls themselves. The first step would be to listen and learn from the girls, and from there to help them find a useful place in their community. It will be the task of the educator to make them understand the civic aspects of their present and future role as women, be it as housewives and mothers, at work, or a combination of both...."

A bibliography accompanying the study provides a useful guide to recent works which may be read with profit by all who are concerned with citizenship education. The section on psychology mentions works of such varied schools of thought as Helene Deutsch's "Psychology of Women", F.J.J. Buyteadijk's "De vrouw, haar natuur, Verschijning en bestaan" and Simone de Beauvoir's "Le Deuxieme Sexe".

Other divisions deal with historical developments, the status of women, their political role, family and professional life, touching upon the basic issue of woman's dual obligation to her family and the world at large—a problem which is analysed for example in Alva Myrdal and Viola Klein's book "Woman's two roles : the home and work." Finally two sections are devoted to more

specialized works on the Education of Girls and Women for Citizenship, and to Methodology.

Two further issues of Unesco's Education Abstracts have appeared recently. They are "Adult Education and Community Development" (No. 8, 1959), which reviews books and periodicals published in that field, and "The Teaching of Mathematics" introduced by M. Gaston Mialaret of the University of Gaen (No. 9, 1959) which provides a selected bibliography by country of important works published since 1950 in this branch of pedagogy. (Unesco)

Literacy and Something to Read

"The Provision of Popular Reading Materials". Unesco, Paris. Price : \$ 3; 15 sh.

The problem of supplying reading material for the use of adults who have just learned to read is engaging the attention of specialists in literacy education in many countries. Unesco has devoted considerable study and effort to the subject, and one result of its work is a book, "The Provision of Popular Reading Materials", dealing with experience and methods in producing reading materials especially suitable for new literates.

Compiled and edited by Charlès Granston Richards, Director of the East African Literature Bureau, the book contains case studies and technical papers presented to a regional meeting on reading material for new literates convened by Unesco at Murree, West Pakistan, in 1956. It provides much detailed information on work done in this field in India, Burma, Pakistan and Ceylon. One chapter deals with the Burma Translation Society and another with the Latin American Fundamental Education Press.

A paper concerning "popular series" published in the United Kingdom has also been included to show that even a country with almost 100% literacy and a long history of book production has to cater to the needs of a "popular" audience. It is written by J.E. Murpurgo, Director of the National Book League, London, who, on mission for Unesco, surveyed the task of creating book centres in India, Burma, Pakistan and Ceylon. He compares the problem of developing book reading in these countries in a relatively short time to the long record of the development of popular reading in England.

Work of Mass Media Associations

"Professional Associations in the Mass Media". Unesco, Paris. Price : \$ 3.50; 17/6 sh.

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FOR THE YOUTH — A CAUSE

A problem which has been with us since independence and which, of late, has assumed menacing proportions, is the inadequacy of our educational system to develop among students a sense of social purpose. It is widely realised that the education that is currently being imparted, has lamentably failed to inculcate among the youth an appreciation of the big task that lies before them or to create in them the sensitiveness and receptivity to ideals. A manifestation of the failure is the widespread student unrest and the utter non-chalance with which the educated youth reacts to the issues facing society.

A great deal of thought has been given to this problem and numerous suggestions have also been made; measures aimed to serve as corrective to the defects of educational system have also been formulated. In the First Five Year Plan, were included a series of social service schemes which, it was felt, would provide students with an opportunity to appreciate better the tasks that awaited the educated youth. These schemes were of an experimental nature and were mostly based presumably on the assumption that, given an opportunity, the students would imbibe values and attitudes necessary for the reconstruction of the nation. Following the suggestions of a Conference of Education Ministers held in August 1959, which reviewed the operation of this programme, the Ministry of Education appointed a Committee under the Chairmanship of Dr. C.D. Deshmukh, to work out the details of a comprehensive national service scheme of the students.

The report of Deshmukh Committee, considered at the recent meeting of the Central Advisory Board, has recommended the organisation of a national service scheme, extending from 9 months to a year, which would effect an all-round improvement in the personality and character of adolescents. The Committee has suggested the inclusion of activities which would provide for military discipline, national service and

manual labour and general education. The scheme is to be compulsory for all students on the eve of their entry into the University, and for implementing the scheme, the report has suggested the creation of a board.

IT IS UNDERSTANDABLE that the Central Advisory Board was unable to take a positive step with regard to the recommendations in the Report, beyond suggesting the appointment of a working party to consider them. While there would have been few, if any at all, who would have disagreed with the Committee's analysis of the problems before it, there would have been many to question the wisdom and practicability of the recommendations made by the Committee. One aspect of the report which is certainly debatable is the assumption that no voluntary schemes can ever hope to attract youth in the cause of national service. The fact that a large mass of the student population was spurred on to great sacrifices during the struggle for independence would indicate that neither inducements, as has been suggested in the Report, nor compulsion would be necessary, provided a climate of endeavour for causes is created. But as it happens, the lack of idealistic fervour in public life and our inability to project the task of national reconstruction as a cause are in the main responsible for a youth apathetic to the challenging problem before it. These are considerations to which our public men should give thought.

HOWEVER THAT BE, it would seem to an educationist that some of the subtler aspects of the problem have been missed by the Committee. It is in particular regrettable that the committee should have thought that Compulsion was necessary to impress upon our youth their role in national uplift. The Committee's insistence on the right of the State "to ask citizens for a period of service in return for what it does for them" smacks of the argument advanced for conscription. Whether the argument is valid for conscription or not is a matter of opinion, but to advance it for an educational measure is surprising—to put it euphemistically. Besides, while none would condone the lack of respect for manual labour among our educated youth,

it is difficult to see how a love for it could be secured by extracting submission through compulsion. Fundamentally, what the Committee should have addressed itself to is the stereotype of an "educated man" that exists in the minds of the youth and the chasm that divides the educated (often urban oriented) from the uneducated (particularly the rural) youth. While this is understandable, it is by no means tolerable. The Committee would have done well to consider measures to reduce the hiatus and help to create a rapport between the two and common ideals for them to share.

IN THIS CONTEXT, it would be worthwhile considering whether instead of forcing an encampment of students in the villages, it would not be better to have joint camps of students and rural youth. Such camps should be so planned as to bring young students face to face with the under-privileged classes and social groups so that it helps them acquire a better understanding of society and its problems. The programme of activities for these camps must be such as would enable a better appreciation of the role of educated youth in the solution of those problems. The organisation of schemes like these could usefully be undertaken in the Community Development areas wherein compact batches of students could work with rural youth in different adult education programmes like literacy, cultural and recreational activities. Such programmes could be most effectively carried out by some of the educational institutions like the Shri Mouni Vidyapith, the Jamia Millia and Shantiniketan which have a base in rural areas.

Although it is not explicitly so stated, one would assume that the proposals in the scheme are to operate in rural areas. To a great majority of the students, who come from rural areas, this would cause no great problem, but to a good many from urban areas the experiment would be no more than an evil to be tolerated if no effort to convey to them an acceptance of ideals behind it, preceded their being sent to the camp. There is no reason why such of those students as would desire to live in cities should not be provided an opportunity to work on projects in urban areas.

For A Commission on Social Education

I am sorry that again there has been a longish interval between this letter and the last one.

Today I wish to share one thought with you so that you may also judge its need and value. My feeling is that in this country a stage has been reached when the whole position and progress of social education should be reviewed and a comprehensive enquiry conducted on the basis of the experience gained, the difficulties encountered and the methods and plans involved in different regions for realizing our objective.

This responsibility should be entrusted to a small but competent commission to be set up by the Central Government. It should be the business of that body to assess the achievement and also to recommend the general lines on which social education should proceed in our country.

In other countries also the programme and technique of adult education are being re-examined. Many of the older methods have become outmoded and new trends are gathering strength. While we can derive general benefit from the thinking and experience of others, our problems will remain quite different, and we shall have to evolve our own solutions and schemes to meet the requirements of our society. For one thing, campaign against the heavy mass of illiteracy still forms a major part of our activity and will continue to demand major portion of our energy. This problem does not have the same importance in Western countries, not even in a country like Japan or Australia.

Big programmes have been set on foot at the initiative and guidance of the Ministry of Community Development. The Education Ministry will and should remain principally concerned in developing a sound and dynamic pattern of social education programme. The Ministry of Labour too, for reasons which one can appreciate, would like to support a healthy and varied schemes of adult education for raising the efficiency and improving the standard of material and cultural life of industrial worker in the country. From every point of view, therefore, whether social, political, economic or cultural, a well thought-out and progressive scheme of social education is the big need of the day. We must urge the authorities to recognise it.

I had sent notice for the last Annual Meeting of the Central Advisory Board of Education of a resolution recommending the appointment of such a commission to go into the whole subject and suggest suitable lines of action for future. The Standing Committee of the Board dealing with adult education endorsed the proposal.

If you and your colleagues agree and consider its adoption desirable, I would plead with you to mobilise public opinion in its favour and then to request State Government of your region to implement it for your State. It would, however, be better still for the Union Government to take it up so that the scope of enquiry could over the whole country and every aspect of the problem is subjected to a thorough examination. Quite clearly there are ramifications of the subject which call for careful investigation in the light of views and experience of a larger number and variety of leaders and workers engaged in the movement.

All those who see the close connection of cause and effect between progress of the society and a sound and dynamic country wide plan of social education will, I feel confident, earnestly support the idea of a high-level commission with broad terms of reference. Our national schemes of development should be adequately supported by a sound system of social education. For this all the foresight, wisdom and enthusiasm of the nation should be pressed into service.

Mohan Sinha Mehta

Association's Constitution Amended

Special General Body Meets in Delhi

A Special General Meeting of the Indian Adult Education Association held on the 6th February 1960 in New Delhi has amended the constitution. The amendments relate to rule 2.

The amendment adopted at the meeting reads as follows :

Rule 12 (A) : Funds

“(1) In order to carry out the objects of the Association, the Executive Committee shall have the power to raise funds through donations, membership fees, contributions and such other means as the Executive Committee may decide from time to time.

“(ii) The Executive Committee shall also have the power to raise loans for carrying out the objects of the Association from Government or from any other source and to decide on the terms and conditions of such loans and their repayment. The Executive Committee shall also have the power to mortgage the property and other assets of the Association for the purpose of raising of such loans.”

Rule No. 12 (B) Raising of Loans

“(i) A decision to raise a loan shall be passed at a special meeting of the Executive Committee convened for the purpose by a majority of not less than three-fourth of the members of the Executive Committee.

“(ii) Copies of such a resolution shall be posted to every member of the Council for information.

“(iii) Any member of the Council shall have the right to object to the raising of the loan or to suggest any amendment to the resolution within twenty-one days of the date of the posting of the letter. In the event of no such objections being received it will be presumed that the members agree to the proposal.

“(iv) If no objections are received from any member of the Council within the time prescribed, the Executive Committee shall have the power to raise the loan on the terms and conditions proposed and to take such further action as may be necessary. In the event of any objection being raised, the

General Secretary shall after negotiations and discussions convene a meeting of the Council to decide the issue. The decision of the council on this matter shall be final.”

Rule 12 (C) Execution of Documents

“All documents regarding loans or other transactions involving creation of encumbrances on the moveable or immoveable property of the Association shall be executed by the Trustees appointed under Article 17 after satisfying that all requirements of the Constitution regarding raising of such loans have been satisfied. No deed regarding loans or the creation of encumbrances which is not executed by the Trustees shall be valid for any purpose.”

The meeting also approved the following resolutions :

“1. This meeting of the Indian Adult Education Association asks the Executive Committee to take steps to appoint Trustees in accordance with Rule 17 of the Constitution, and also to execute necessary trust deeds.

“2. The meeting having been apprised by the Chairman of the intention of the Executive Committee to raise a loan with a view to complete the building of the Association, directs the Executive Committee to take suitable steps to negotiate for such a loan on terms and conditions to be approved by the General Council.”

Shri Chetsingh presided over the meeting.

Shri Chetsingh took the opportunity to congratulate Smt. Kulsum Sayani on her being awarded the “Padma Shri”. The meeting associated itself with the sentiments expressed by Shri Chetsingh.

Among those who attended were Padma Shri Kulsum Sayani (Bombay), Sarvashri T. Madiah Gowda (Mysore), Saligram Pathik (Gonda), J.P. Naik (Delhi), A.R. Deshpande (New Delhi), M.C. Nanavati (New Delhi), M.S. Gore (Delhi), Rev. J.G.P. Naumann (Bangalore), Kumari Ivy Khan, General Secretary, National YMCA, and Dr. and Mrs. Homer Kempfer.

Team Work in an Agency

EACH Executive Officer has a feeling that the problems he faces in his agency are unique. In fact, when we view the agencies as a group, most of the problems are not unique to agencies, but are problems which may arise during the life of any group. This fact should give us a better perspective to understand agency problems. When we are confronted with a problem such as lack of team work or lack of enthusiasm in work among the agency staff, it would be useful to analyse it as a problem arising out of the nature of groups rather than the personal peculiarities of one or more individual members. In order to diagnose the problems and to deal with them, it may be helpful to know certain types of group problems. For instance, in a discussion group, it helps to know that there are some members who would manipulate the discussion, while some other member may not speak a single word; and there are some to whom all of us have to listen no matter what they say, and others who hardly get a chance to speak even though their ideas are important or sensible. In the following paragraphs an attempt is being made to analyse objectively groups and group problems by indicating some of the characteristics common to all groups.

Group Goals

All groups have ultimate and proximate goals, whether the members are aware of them or not. In any group in which people have come together, the more clearly defined the goals are and the more common agreement about them among the members, the better the group will be able to function and to reach its desired goals. For example, in any agency if some members think the agency should be working toward one goal and others feel they should be trying to achieve something else, there is a lack of team work. It is, therefore, necessary that the executive should take the first step in improving the effectiveness of the agency staff and making sure that all members of the staff understand and agree upon the goals of the agency. I wonder in how many agencies this has been done?

It is not enough to tell the members of the staff what the aims and objects of the agency

are but also to ensure understanding among members and consensus by helping the members to formulate the ultimate and proximate goals by themselves. I have used "ultimate and proximate goals", because some goals will be of a very long term nature and others of a short duration. It would be good for the agency staff to break them up into proximate or sub-goals which can be achieved in a shorter period of time. This is essential to build the morale of the group, as morale of any group is correlated to the successful achievement of sub-goals. That is, sharing group achievement always helps the group in building team spirit. We cannot expect a group to feel a sense of achievement unless and until the members know what they are trying to achieve.

Individual Motives

It is not sufficient to understand only the group goals of a particular group. We should also understand what are the individual motives of the members. It should also be remembered that similarity of individual goals is not enough to form a group goal. For example, four young men all desiring to marry the same young lady might be said to have an identical goal and yet one would hardly assert that a group goal of marrying the lady were present. Contrary to this a group goal may exist when there appears to be no substantial similarity among the individual goals of the members. The illustration of this situation is provided by three boys who embarked upon a single enterprise of constructing a stall to sell books during their leisure-hours. One boy's goal was to make enough money to buy a hockey stick. The second boy was just interested in disposing of the books he had collected as prizes and birthday gifts. The third boy was motivated to join and do the disagreeable work because the other two would not otherwise allow him to have their company. Despite these different personal goals, the three boys did successfully complete the group enterprise, and presumably we can say that a group goal existed.

Among the agency staff also some may be genuinely interested in giving the 'consumers' (people who use the services of the agency) real service, while others may have joined simply because it meant a promotion or a spring board for future prospects in life. Still others may be primarily interested in making

a favourable impression on their superiors, and so on. Our analysis need not stop here, because self interest is quite natural; but it should not conflict or clash with the interests of the group. This has been very well brought out by Charles H. Cooley in his discussion of Primary Groups. He says that the unity of the primary group is one of mere harmony and love. It is always a differentiated and usually a competitive unity, admitting of self assertion and various appropriate passions, but these passions are socialized by sympathy, and come or tend to come, under the discipline of a common spirit. The individual will be ambitious, but the chief object of his ambition will be some desired place in the thought of the others, and he will feel allegiance to common standards of service and fair play. So the boy will dispute with his fellows a place in the team, but above such disputes will place the common glory of his class and school. Since each individual has many motives, the real essence of team work is to discover and reinforce those motives which coincide with the goals of the group. We must bring this fact home to the members of the agency staff: that success in their work is possible through success of the group. If the individuals are able to merge their goals to the group's goals, the group will be able to function more efficiently and effectively.

Sub-Groups

In any situation where more than three persons form a group, there is every likelihood that a sub-group will emerge. Sometimes these are called cliques or factions and we assume that they are harmful to the group as a whole. But this is not necessarily so. We have to accept that the sub-groups are bound to be there but we should make efforts to transform them from liabilities into assets. Sub-groups can have more influence over their respective members than the larger group has. These sub-groups have their own goals and leaders. The group leader should be conscious of the presence of these sub-groups and find ways and means of channelling their efforts toward the goals of the larger group.

When we study the causes for growth of sub-groups, we find that such groups may arise as temporary alliances around a particular need or problem, and membership changes as issues change. An effective leader should try

to understand the needs and problems that have brought the sub-group into being, to be able to meet the needs of sub-group members and get their willing cooperation with the larger group.

In another instance the sub-group may centre around a particular person or persons. This could be ascertained by asking a question about what holds them together and who are the key members. These key members may be the latent leaders in a group who may be able to help the agency programme to a success or a failure depending upon whether they cooperate or oppose the executive.*

In cases of conflicts and tension between sub-groups an attempt should be made to persuade the two parties to cooperate on a neutral issue or alternatively, to involve the various members as individuals rather than party members in a non-controversial work. We have to remember that sub-groups are facts of life which cannot and should not be ignored. A good leader can use them in achieving the goals of the larger group. The more agreement there is between the goals of such groups and those of the larger groups, the more effective the larger group will be.

Pattern of Relationships

Each group is characterized by various patterns of relationships. One form of relationship which we have already discussed is the sub-group. Another form is the system of rank, the members' position according to status either formal or informal. In an agency, for example, people are ranked by status, in a hierarchy or ladder. We know from a person's title what is his position in the hierarchy—who are superior to him and who are subordinate. For example, an Assistant Director is above a worker and below an Executive Director. This type of ranking is very significant because it affects the degree and the manner in which individual members participate in group activities.

There are other numerous characteristics which can also affect the relationships between people like age, sex, prestige, education and personal characteristics. Similarly our relationship with a man is different from that

(Continued on page 19)

*See article "Sociometry in Social Education" February 1960 issue

The Village School Teacher in Community Development Programmes

IN India, village school teachers have always commanded the respect and confidence of the people. They have an intimate knowledge of the villagers and have been playing the role of 'the advising elder' in the villages. If properly oriented, the teachers could play an effective role in changing the outlook of the villagers and in participating in development activities.

In 1957 the Government of India took notice of this special position and urged the State Governments to form peripetatic teams consisting of one District Social Education Organizer and one Social Education Organizer. These teams were given three weeks of training at Delhi in organizing in conducting Orientation Training Camps of village school teachers. These peripetatic teams started running such camps in 12 states from June of that year.

The following paragraphs give an account of the orientation training programmes as carried out in Mysore State:

Preparation for the Job

At the beginning of each year the programme for the whole year is planned. As each camp is to be of one month's duration, the number of camps to be conducted in a year is fixed at eight. At present only Community Development Blocks are being selected. The programme and the aims and objectives of running such camps are sent to the appropriate B. D. Os. and the District Officers of the Education and Development Departments for making necessary arrangements for conducting the camp.

The B. D. O. is expected to assist the members of the team in :

- (i) selecting a village, the people of which evidence interest in such programmes and offer free accommodation and spare implements like spades and pick axes for shramdan work ;

In the last issue we carried Dr. Leland Bradford's plea for a closer relationship between adult education and the other wings of the educational system. Here is described one way to help bring about this closer relationship.

- (ii) selecting 50 teachers from multi-teacher schools of the block in consultation with the District Educational Officer, giving fair representation to the several Gram Sevak circles of the block ;
- (iii) arranging guest lectures on topics indicated by the members of the peripetatic team ; and
- (iv) giving due publicity regarding the aims and objectives of these camps.

Syllabus

Teachers are given elementary ideas on Democracy in India, the Indian Constitution, Rural Problems, and the Five-Year Plans. They also have talks and discussions on set topics (which are important from the point of view of the villagers) on Education and Social Education, Agriculture and Animal Husbandry, Rural Health, Sanitation and First Aid, Maternity and Child Welfare, Cooperation, Rural Industries, and Extension Methods.

The training programme includes demonstration of modern methods of agriculture (use of iron ploughs, treating seeds, interculture, manuring, etc.) the construction of smokeless chulas, rural latrines, and digging of soakage and compost pits. Teachers are encouraged to discuss and to ask questions on particular problems of their villages.

Daily Routine

The daily routine begins with community prayer at 7.00 a.m. and ends with a recreation

programme organized by the trainees at night. Community life is compulsory; all trainees live and eat together. The trainees have Shramdan and library work in the morning, and lectures, discussions, and demonstrations in the afternoons.

The trainees are encouraged to participate in the activities of the camp. With this idea four Committees are formed: the Mess Committee, the Recreation Committee, News and Views Committee, and Health and Sanitation Committee. These committees work with great enthusiasm and many a time they introduce novel ideas in their fields of activity.

Though these teachers are given a course of lectures on various development activities, it does not mean that they have to play the role of the V. L. W. in the village. A knowledge of these facts will enable them to give a sort of 'first aid' in times of emergency or to direct the villagers to those agencies of government which will be able to help solve their problems. More than that, the teachers may adopt these new ideas and methods in their own schools, homes, and farms and thus provide a model for the villagers.

Follow Up

During the last week of the camp a one-day seminar of the teacher trainees, Gram Sevaks, all Extension Officers of the block, and the Inspector of Schools is held to discuss how best the training could be utilized by the teachers. These seminars are found to bring about a better understanding among the Social Education workers and the teachers and to help them arrive at a plan for working together. The teachers generally feel that they can improve their schools by having urinals and dustbins, vegetable and flower gardens and inducing school boys to cultivate simple health habits. Likewise, the teachers often can plan to adopt some of the methods and ideas in their own home and farms, provide healthy recreation programmes for the village community, and develop the school gradually into a Community Centre. The Inspector of Schools and the S.E.Os. contact these teachers off and on to give necessary guidance in their work.

Limitations

There are some limitations to this scheme as it is being operated at present. Firstly, it would be good if the members of the peripetatic team could contact the trained teachers once a year to see and discuss ways and means of improving the work. That would also give an opportunity to evaluate the work of the trained teachers.

Secondly, as a good part of the programme is covered by guest lecturers, it often happens that lectures are too technical to be understood by the teachers and that due emphasis and relevant information is missed. To an extent this defect can be made up afterward by members of the team.

Conclusion

In Mysore, since 1957, nineteen camps have been conducted and about 940 teachers have been trained. Teachers who come in uninterested and ignorant of Community Development soon develop a very keen interest in the activities of the camp. They generally go back with enthusiasm and a will to do something useful for themselves and for their villages. Some of them keep in contact with the members of the team through correspondence. They narrate the activities that they are able to introduce in their own fields after their return from the training camps. This correspondence and such visits as we can make give us some idea of the value of the programme.

It is evident that the village school teacher can be a dynamic force for Community Development in the villages. In addition to his regular work, he can play a significant role in changing the attitude of the people. He can help in inducing villagers towards the 'know how' and the need for better ways of living. We think that orientation of teachers in this direction certainly pays very good dividends.

—A. Krishna Moorthy
District Social Education Organizer,
Mysore State.

Audio-Visual Aids in Community Education Programme

By Fred Wale, Division of Community Education, Department of Education, Puerto Rico.

THROUGHOUT the world, man is employing, as never before, audio-visual aids in the struggle for the mind of his neighbour. The commercial world uses them to sell soap; the political world, a way of life in the present; the religious world, a way of life in the future. Some of the uses are dubious and force the medium into misbegotten paths. Others have a high purpose and thus elevate the medium to a level of constant, rewarding service. It is, of course, of the latter that we write. We will attempt to describe in the following pages the way in which audio-visual products can serve a programme of community education, combining dramatic presentations with profoundly human goals.

It is not difficult to visualize and define an educated man. It is more difficult to define an educated community. We would think an educated community would be one which used all its resources to discover how to make the democratic way of life the basis for physical, economic, social and spiritual growth.

Let's try this definition on two examples—solving a water problem and learning to read and write. The technician who knows how to help a community provide itself with pure water is a resource toward which the community must turn. In the solution of this problem, the techniques used must be an integral part of those used by the community in its effort to build a strong, democratic relationship between its neighbours. Otherwise the technician is foreign to the educational growth of the community.

If a community is not using every resource to eliminate illiteracy, then it will be that much more handicapped in its effort to discover the democratic way of life. However, to be literate is not to be democratic. The world is full of highly literate communities which have not yet discovered and apparently have little wish to discover the meaning of

democracy. Perhaps now our meaning is clearer. At least it can be seen where we put the accent. This is important, for it indicates what we will expect of audio-visual materials.

A Higher Purpose for Programmes

A literacy programme or the effort to bring pure water to a community is not an end in itself, but an opportunity that serves a greater purpose. So audio-visual products are not programmes in themselves. Often this is not clearly understood. The professional or technician who earns his bread and butter in the medium sometimes befogs the issue. He wants it to be the goal, rather than the servant of the goal. He resents being placed in what he considers a secondary position. Of course, the medium is not secondary, but equally it is not primary. It is complementary to the educational force that is stirring like yeast in the body of the community. Inspired production and use of audio-visual materials can stimulate and further arouse this educational force. This is the great challenge for the medium and for those who produce it.

Community education is not the purchase of a sound-truck fully equipped with all the latest projection equipment, commissioned to ride into the hills, the plains or the desert to show films that someone thinks the people should see. It isn't a Walt Disney cartoon on the effects of impure water followed up by a simple, attractive poster of Indians in their native dress. It isn't a loudspeaker set up in the plaza exhorting the people to follow the directions of the mechanical voice. It isn't flip-cards, flannelgraphs, filmstrips, puppets or any of these useful inventions.

Community education is none of these and all of these. It is all of these when they are so closely interwoven into the fabric of the whole that the fabric would be torn if they were removed. When the writer, the film

maker the graphic artist and the educator are one, in complete harmony on purpose and the means to achieve this purpose, then and only then will the above media be used successfully in a community education programme.

It seems to us almost self-evident that an audio-visual production group would be needed if a community education programme is to succeed, and also that only reasonable place to put such a production unit would be within the programme it serves. Unless this is done it would be difficult to achieve identification between producer and user. It is time-consuming and ultimately unsatisfactory to search for usable material made by some other group in some other country for some other purpose. And it will be a frustrating hunt because little or nothing has been produced in the field of community education, if you accept our definition of that term.

You will soon conclude that the little you can produce for yourself is more in line with your needs than the material produced elsewhere.

If we were working in a community education programme in the country, we would rather have a filmstrip produced on location, than the best film made in the studio. This is not to say that materials made outside the environment cannot serve a purpose, but their highest function is to supplement and give direction to what you yourself can do.

What to Produce ?

Let us assume then for a moment that like ourselves, you are fortunate in having some means of production within your own programme of community education. The next question would seem to be : How shall we use this opportunity ? What shall we say ? This is a question we have been asking ourselves over the years and ask afresh every time we sit together. There is no simple answer. By turning again to the definition of the term 'community education' we may find some direction of *what* to produce as well as *what not* to produce. If our concern is with the process by which men bring about growth in their lives, the themes we will present in our products must reach into the hearts of men, into the places where men grow,

Sometimes we may show growth in a people by portraying a community in action, but the nature of this portrayal must be inspirational. There is a time and it is important, when the community must know the technical facts about laying a pipe, grading a road, erecting a roof, constructing a latrine. And Audio-visual aids may help with this. But this is not what we mean here. Programmes that best serve the deeper intent of community education deal with people, not things. The doing of things together is important but only as this enriches experience and provides a third dimension for discovering the democratic approach to life.

Man struggles for victory over dependency, authoritarianism, unenlightened leadership, self-negation and the many other forms in which the enemies of democracy appear. Audio-visual materials that do not portray and dramatize this struggle serve in only a limited capacity.

It is relatively easy to describe how a man and his neighbours built their wells. We can show the steps by which they solved the physical problem. It is hard to depict dramatically the most important element in this activity : the community growth that came about before, during and after the manual effort. But this is the element that must be understood. It is almost the only important element that must be understood and preserved in community education work.

The latrine, the road, the bridge, the well are not important as ends in themselves. Dependent communities have used sanitary conveniences for ages. This did not make them aware of the forces that would enslave them and their liberties. Families in authoritarianly controlled communities use toilets just as other families do. Audio-visual materials can play up aided-self-help features without getting below the surface level of material accomplishments. But these will be of little use if you are serious in your intent.

Audio-visual materials, if they are to reach the heart of the problem, must challenge the forces that lie as obstacles in the path of fulfilment. In a dependent society (where for generations there has been little or no question of the role of the majority....timid, self-negating, waiting....

no question of the role of the leader...the man who solves every problem...) the audio-visual materials we produce, if they are to be effective, must dramatize the timid man, the man who, though proud and generous in the quiet dignity of his rural setting, has yet to be aroused to the full force of his collective power.

He must be helped to understand the difference between planning for a people and the people doing the planning. He must be helped to want to plan, to participate in planning.

The Art of Dramatisation

The audio-visual aids we use must show how people can express faith in themselves; they must challenge the authoritarian concepts of those who deny this faith. And in this we are not referring to any particular country or to any one political doctrine. All countries, regardless of their governments have authoritarian people who unfortunately exert a certain negative influence over the lives of some people and some communities.

Perhaps it would be well to be more specific about the kinds of audio-visual subjects we would include in a community education programme. Here are some examples.

The rights of man. This theme, no matter through what media used, gives us a broad opportunity for helping members of a community understand their rights as citizens within a free democracy. It is clearly evident that no community education programme aimed at democratic growth would be permitted to develop except within a free democracy.

The rights of women. The theme above would refer to man generically; in this case it would have to do with women specifically. What is the cultural role of woman? How free is she? How much may she participate in what is traditionally thought of an area for men only?

The timid soul. This is not meant facetiously. The community is full of men and women with dignity and courage who keep quiet on many matters having to do with their living. They keep quiet simply because they have never faced the fact that they have the right as free citizens to know and to participate in all matters concerning the common good.

The arrogant leader. He may be arrogant from very bad motives. But he can also be arrogant because he believes that out of inner goodness and wisdom, he is the one best equipped to make the decisions. This enemy of democracy comes out into the open in the community meeting—fully attended, continuously held. Community education must dramatize this sickness of the spirit with the same vigour that it depicts the sickness that comes from bad water. Don't be confused and say that by so doing you will be 'making' and 'breaking' the leadership of a community. That function is the right of the people and will be done by them if through free assemblage they have the opportunity to examine and act upon this problem. Our responsibility is to help them clarify the issues.

The scientific approach to a problem. This is synonymous with wanting to know the truth. It is in harmony with the democratic process. To live in a democracy is to live intelligently, where all the available facts can be discovered for the searching. The fellow who does not think this is important or would like to keep the neighbours ill-informed is paralleling the arrogant leader.

Dramatizing the scientific problem solving approach let us trace the close relationship between the technician with technical knowledge and the will of the people. It also dramatizes the relationship between a 'government' and 'its people'. A government that wants to do all the planning for the people; a people that feel lost unless the government takes all the initiative; a government that is not threatened when the people express a desire to know more and participate in matters affecting their lives; a people who discover the meaning of 'over-all planning' and can fit their own growth into the wider circle.

These are five examples of subject matter. They by no means exhaust the field. They are offered only as a clarification of the kind of audio-visual materials we believe will best serve a community education programme. As examples they are taken from the many themes that have been developed and are currently being worked on within the production units of the Division of Community Education. Writers, film makers, graphic artists and printers in the Division have joined forces to produce vital materials on these subjects and

others like them. They have done it through article, story, film, poster, mural newspaper and such graphic illustration.

We are printing our twentieth book (*The Rights of Man*, 120 pages), and our fortieth film (*El Cacique*, the authoritarian leader, a 30 minute dramatic documentary). A single theme is produced in all media we employ. The theme 'The Rights of Man', for example, is produced by us in book, film (in this case two films with different approaches), mural newspaper and poster.

Begin With What You Have

We include this information, however, not for the purpose of saying that the only media are film, book, mural newspaper and poster, but so that you may know we speak on the strength of some years of working with audio-visual products. These four media happen to be the ones we found we could use best. We do not advocate films just because we have used them. And as everyone knows, it isn't so much the medium you use as what you say in the medium. We would not change the content of our audio-visual programme if all we had was a duplicating machine.

Remember that the best dramatic documentary was a written story long before it became a film—and a story can be reproduced with illustrations on a ditto-graph. It can be read out loud in a 'book meeting' and understood through discussion. It can be dramatized whether the audience is literate or not. One does not have to wait for 'high-powered' equipment in order to use audio-visual materials. The producer begins with what he has, even if it is no more than paper and pencil and a lot of imagination.

Field Workers Help Plan Aids

And now finally a word about the effective use of audio-visual materials. If these materials have been creatively produced, they must be creatively used. It would be wasteful to

place fine educational aids in the hands of a mere 'projectionist'. A well-lit screen and a clear loudspeaker are important, but that is only where you begin. If your community education programme has the same goals as those expressed above, you will undoubtedly have a group of field workers whose role in the community is an educational one. They will need to preview, discuss and plan the content of every product and know beforehand the best ways to bring community understanding. They will never be guilty of the old practice of using a film or any other animated image as bait for insuring themselves an audience for someone to address.

Know Purpose and Respect Audience

Audio-visual materials will have the greatest success when they are presented with love and respect for every man who views them. A good field worker is too well informed on the clear purpose of an audio-visual aid to use it in a sloppy, indifferent way. He knows when to present a book or film, how to get the most from it, how to stimulate a discussion based on it and how often to repeat it. He is the one to advise on its strengths and what should come next.

Thus in this spirit we must set about the task of launching and developing an audio-visual programme in community education. The hardest test we can give ourselves is this: If our approach is sincere, if we really believe in the democratic process within our own shop as well as 'theoretically' for the people in the communities, then we won't worry too much about those who are out of step with the co-operative effort. As in the case of the out-of-step community leader, the group itself, if it is healthy, will either bring the prima donna back into the circle or through a positive approach to the problem neutralize the harm he can do.

—*Courtesy Unesco Education Clearing House, Paris. Adaptation by Mrs. Helen Kempfer.*

Family Planning

FAMILY planning is a serious national concern. Our standard of living in terms of food, clothing, housing, education, health and cultural amenities is very low. Everyone is agreed that we should somehow raise living standards. But our population is rapidly increasing so that the available food, clothing, housing, education and health resources must each year be shared among more and more people. For instance, population grows faster than food production. In a period of 40 years, two couples can produce twelve children each and they in turn 144 grand children—a total of 172 where there were only four. This would mean that our agricultural production must increase 172 times which is impossible to conceive because the availability of land is limited.

Until recently, however, our overall national death rates have been high compared even to those of the backward countries. But here again we are all agreed on the need to reduce the high death rate. New health measures like the malaria eradication programme are already showing striking results. Once we reduce the death rate—through better public health and medical services, more hospitals, doctors and wonder drugs—we shall, through the prevention of millions of deaths, add huge numbers to the existing population.

It is thus obvious that if our population growth is not checked, at the end of each Plan—however bold and excellent it may be—we may be no better off than we were.

A Personal Concern

Family planning is a matter of personal concern also. A long series of pregnancies saps the vitality of the mother. A small scale survey shows that many Indian women undergo between 10 and 15 pregnancies. Out of 207 mothers studied near Lucknow, only 47 had given birth to three or fewer children; as many as 100 mothers had borne 7 to 17 children. No wonder it has been said that our women “oscillate between gestation and lactation until death winds up the sorry tale.”

A family with a limited income, moreover, can afford better food, clothing, education and other necessities of the children if their

number is small. As it is, Indian mortality shows a grim picture. Out of every 1000 babies born, 25% die in the first year and only 15 live to be 40.

Is it, then, proper to let our population grow in the full knowledge that this population cannot be sustained?

A Way Out

From earliest known times, mankind has been controlling populations one way or the other. These have been either crude like abortion and infanticide or like celibacy and delayed marriage, impractical to large numbers of people. Within the last half century, however, satisfactory measures have been developed. These, though not perfect yet, are safe and relatively simple. Even so, prejudices against birth control are impeding their acceptance. It is for the social education worker to combat these prejudices.

TALKING POINTS

The first objection to contraceptives is that their use is unnatural. “Unnatural” means “Interference with natural processes by any outside human agency.” In this sense the whole life of man, from the cradle to the grave, is unnatural. From our morning shave and shower to our roads and radios—all are interference with nature. The difference between man and animal is that man is able to control and modify nature. Why should human reproduction alone be left to the casual vagaries of nature’s impulses?

Common Prejudices

Some people fear that birth control will encourage immoral conduct especially among young unmarried people. This presumes that moral conduct is based on fear of having children out of wedlock. This is an insult to our people. Do we steal simply because we know we won’t be caught?

Every socially necessary device or institution is likely to be abused by some. But the abuse of a socially useful device is no argument against the device itself. Do we condemn

electricity because some people commit suicide with it ?

Some religions and religious leaders have been opposed to birth control. But of late the stand has shifted in favour of birth control. Protestant churches have given up their opposition. Today the Catholics' quarrel is not with the end of controlling conception, but with the means.

In spite of official objections, Catholic women in the United States attend birth control clinics in about the same ratio as non-Catholic women and the Catholic birth rate is about the same as for other groups of the same educational and social status.

The Hindu scriptures recognize the need for planned parenthood. And if the do's and don'ts of our religion were scrupulously followed, there would be no population problem in our country. All great Hindu reformers have been in favour of planned parenthood ; and no Hindu need offend his conscience by practicing contraception.

Mahatma Gandhi's attitude towards birth control is well known. To him "there can be

no two opinions about the necessity of birth control". For Gandhiji the best means to the desirable end of family restriction was sexual abstinence. Apart from its doubtful practicability from the point of view of our millions, a school of medical thought is of the opinion that continued obstinence on the part of married couples leads to undesirable results both physically and psychologically.

There is a notion that Indian mothers are against using any family planning methods. This myth has been exploded as a result of several tests. There is adequate evidence that at least 80% of our mothers in rural and urban areas in all culture and income groups want it.

Everyone of us has a stake in the success of the family planning programmes. Poor results here can undo all of the rest of the work we do toward higher living standards for our masses. It behoves us to lend our support to the family planning programmes in all the ways we can.

—J.J. Cheriyan

District Social Education Organizer, Kerala.

UNIVERSITY OF MANCHESTER

Certificate in Adult Education

THE University Department of Adult Education, a constituent part of the Faculty of Education, University of Manchester undertakes studies and training in adult education, has a Residential College in which experimental work is regularly carried out, makes provision throughout the area for three-year and other courses in conjunction with the Workers' Educational Association, and conducts a substantial programme of Extension courses. The Department's close and friendly co-operation with all regional organisations makes it possible for students to observe not only University and W.E.A work but also that of the Local Education Authorities, independent education centres, community centres, women's organisations and other voluntary agencies.

A candidate for admission to courses of study leading to the Certificate in Adult Education :

- (i) Must have graduated in this or another approved University, or have passed the final examination for a degree of an approved University, or must hold such other qualifications as may be satisfactory to Senate;
- (ii) Must normally reside and work in a country other than Great Britain and Northern Ireland;
- (iii) Must have an adequate working knowledge of the English language.

Fees, including registration, tuition and examination, and membership for the library, the Union and the Athletic Union £ 36.000 for the session.

Applicants for admission to courses of study leading to the Certificate should obtain the prescribed form from :

The Secretary of the Faculty of Education,
The University, Manchester. 13 England.

and return it to him not later than 1st June of the year in which they wish to begin the course.

A Letter From Sattanur

By Ka Naa Subramanyam

THE world of my village, Sattanur, is more or less timeless. When I returned there, the first thing I did, almost within eight hours of reaching home, was to remove my wrist watch and lay it aside. No one in Sattanur was interested in knowing whether it was five or twenty-five past nine or ten or eleven.

Those who have any work in the village begin when the sun is low in the east and shadows fall thin and narrow towards the west. They knock off work in the middle of the day when their shadows cling squat and shapeless to their feet. They resume after a short while and leave off again when it is dark. Vain is the knowledge that the sun rises at a different time at different times of the year. You can tell my villager that it is not exactly midday when the shadow clings to his feet. But the man from Sattanur is not working by the clock, thank you.

Barring my watch, there are in all only three watches in the whole village and one grandfather clock, and three German alarm timepieces. The grandfather clock belongs to the mid-nineteenth century and shows the time right only twice during the day—when it is five minutes to three. The owner shows no eagerness to get it repaired. How could it be more beautiful, even if it showed the right time?

But, for all that, we in Sattanur do not really live in a timeless world. It is only that we distrust watches and clocks. We like to live by the sun, the sun on high. And the temple bell gives us the time of day.

Most of our villages, and some of our older cities are built around temples. And Sattanur is no exception. From the high arched tower of our temple the heavy bronze bell booms six times in the day. The caster who made this bell was a masterworker. His bell rings and reverberates now, hundreds of years after he cast it, and no villager escapes

its haunting boom. We apportion our day's work to the temple bell's ringing.

Nowadays, even in our villages, we wake up to morning coffee which the housewife is up and about preparing as the temple bell begins ringing. But the grandfather and grandmother have long been up, have had their bath, have lighted the lamp before the household shrine and have chanted their holy chants, generally wishing the world well. Such of the villagers as go early in the morning to the temple are happy, for they see the waking

In this issue, we are starting a new series of articles entitled "Our Town", which we hope will help to bring our readers in touch with the problems and daily life of the ordinary people of other lands, both in the East and in the West. This series, which will appear regularly, begins with an article on Sattanur, a village in South India.

God and it makes the days happier for them. During some seasons, the temple provides good food in the morning, but only at certain periods of the month. The quantity is limited, and if all the village were suddenly to turn godly, there would hardly be enough *prasadam* to go round!

In these more or less ungodly days, as our elders tend to call them on every possible occasion, most of the men of Sattanur, and almost all the women, manage to go to the temple at least once in the day. If you have to go to the bazaar, or the south and west streets, the shortest way is through the temple. Sometimes one of the elders will come and tell you that the flower arrangement in front of the shrine is excellent. You feel like rushing to see it. But when you do go, the flowers

have been removed and the black statue is smeared with sacred ashes. This ash arrangement, too, is excellent, you have to confess. How deep the eyes darkly staring out at you, all-seeing, from the general greyness. Centuries-old Tamil poems extol this image. Our poet-saint Manikkavachagar (8th century) sings of how he, the lowliest of the low, was raised to the right hand of God. And many like him describe the peace and bliss they found in this shrine.

Next to the temple, the river Cauveri dominates life in Sattanur. All rivers in South India are called Cauveri, as all the rivers in Bengal are called the Ganga, but my village is on the Cauveri—the true Cauveri. The Cauveri begins as a rill in Coorg, in the far mountains of the western Ghats, runs through fertile Mysore and the not so fertile Salem and Trichy districts, and when it comes to the ancient land of the Chola kings (who reigned from about the 3rd century B.C. to the 12th century A.D.)—the present district of Tanjore—it is all “delta and indecision.” The river brings fertility and riches to this land.

THE FIRST HISTORICAL EVENT associated with the Tamils has to do with the river Cauveri. Nearly two thousand three hundred years ago, the Cauveri was an erratic river flowing where it listed. The Chola king sent a punitive expedition to Lanka (Ceylon), took as many prisoners-of-war as he could, and brought them back to his land. He marked out, and allotted to every one of the prisoners three yards of the bank of the Cauveri. As soon as the prisoner had raised the bank twelve feet, he was free to go back to his land. The Chola king provided food in plenty and comfortable ships to return home. He was a civilized king. The ten-foot-high bank of the Cauveri where you stand now is sacred ground: one man at least owes his freedom to it.

No one could imagine life in Sattanur without the river. The villagers carefully watch its moods and interpret them jealously. On the river depend their lives and happiness. Next to the temple God, they worship the river Goddess in every season. The Tamil epic *Shilappadhikaram* (written in the early centuries of the Christian era) extols the Cauveri in memorable verse: “Sister, Goddess of our homes, flow sweet and long. We look

to you for our happiness. Bring us our wealth.”

For eight months in the year the river flows; for nearly half of this period it overflows its banks. Brahmin and non-Brahmin, each have their hour and their day with the river: when the river is full, all the village, men, women and children, come for a dip. They would be considered sick both of mind and body if they did not come to the river to bathe in season. When the river runs dry, the intellectuals and the dissatisfied young sit on the dry sands of an evening and thresh out many a problem.

THE VEGETABLE CRIER, the betel leaf seller, the man or woman who comes morning and evening to milk the cows, the *harijan* who calls from one end of the street to take your cow and calf grazing, the handsome bamboo worker who splits the strong bamboos into strips to make articles of use and beauty, the peasant who brings you a large pumpkin as a present and hopes that, out of your kindness, you will let him off his overdue rent, the village barber with his tinbox under his arm, the village *vaid* (doctor), cousin to the barber with a box that is a cousin to the barber's own but is of stainless steel, a stray monkey and its young piercing the blue sky from the housetops—all are part of the village scene of the day. Even the variety of beggars, singing and chanting wellworn verses, accompanied often by monkeys or snakes or a bull, seldom annoy but deepen the peacefulness of this village scene.

NOW LET ME DESCRIBE a few of the major annoyances of village life. I would like to begin with the morning newspaper. The papers of the day reach even Sattanur early in the morning and morning to night, the discussion of current problems proceeds with endless variations. But the serious life of the village is in no way affected by any of the statements in the papers.

The greatest of our general nuisances in Sattanur is the man of affairs. No one likes him but he gets at every one. He is always happy recounting other people's misfortunes. One fellow has broken a leg; another has failed in his exam; the girl in the corner house is not at all what she seems to be; she is learning songs and English in secret.

The man of affairs thrives on these stories and shakes his head with dim forebodings scarcely whispered. He defrauds the Elephant God of our street of its annual dues of oil, ghee, clothes and coconuts. All of us know all about it and say that he will suffer for it one day. But for fifty years now, the fellow has been going on like that and the Elephant God does not seem to mind.

Slushy roads in winter, mosquitoes all through the year, a house that is often not the best of places to live in on suffocating or cold days, the scorpions, the snakes and the other living brood of biting and stinging animals and insects are some of the minor nuisances of life in Sattanur. There is a lack of privacy that is hard on a man from the city.

At village marriages and funerals, rubbing shoulders with many whom I have never seen before, I have come to understand how perhaps, in some not very distant future, the whole world might live as one family. My grandmother fell ill and we were sure that it was her deathbed. For ten or eleven days, a stream of visitors has been coming to our house. And not all of them are relatives. Men and women of all stations from all the neighbouring streets and villages come to us and talk to me as if it were their grandmother instead of mine who was lying ill.

NOT SO LONG AGO there was another event in the village. Down the street came

walking a naked holy man, the *avadhutha*. All the women and children came out of their houses and prostrated themselves at his feet in the dust of the street. The men stood with palms joined looking on. The *avadhutha* passed with his right arm raised in blessing. That day he walked straight on to another village. But some days, I was told, he elects to stay. The whole village considers the host of such a spiritual one blessed among mortals.

This letter has become too long, like the shadow of the evening, but I have yet one more thing to add. Our lone cow is lowing, and would you believe it, she is lowing pure poetry. It is past milking time now and perhaps the cowherd, in the general round of duties, has forgotten our cow. But no, he is coming now. In the village rounds, men get forgotten sometimes, but never the domestic animals.

SATTANUR WORKS A MIRACLE in human hearts. To appreciate it you only have to unlearn a few of the things you have learned in the cities. You can take a railway ticket to any of the villages in South India. From Madras to Sattanur is a short two hundred miles. You pay four rupees twelve annas for a third-class ticket and you are there in ten hours.

(UNESCO)

LONDON UNIVERSITY INSTITUTE OF EDUCATION FELLOWSHIPS

Two Fellowships for the 1960 academic year have been offered by the Imperial Relations Trust at the London University Institute of Education for conducting investigation into some live educational problems of India.

The qualifications prescribed for applicants, who should be between 30 to 40 years on October 1, 1960, are: (1) at least second class Bachelor's Degree in Arts or Science; (2) at

least second Master's Degree in Education; and (3) at least three years' teaching experience in a University or recognised institution.

Application forms and other particulars may be had from the Ministry of Education, Scholarships Division, Section S-1, 4/19, Asaf Ali Road, Mehta Mansion, New Delhi.

Last date for receipt of applications is March 31, 1960.

——To Think About——

Changing Behaviour

BY definition learning is a change in behaviour. Learning has not occurred in a person unless he behaves differently than before.

Some psychologists in World War II tested the relative effectiveness of two ways of changing the dietary habits of housewives—habits which are notoriously hard to change. The intent of the experiment was to induce housewives to use three foods which were in ample supply but not often eaten because of certain prejudices. The foods were quite edible and nutritious but were outside the normal diet of the people.

Over 100 housewives were carefully selected and matched on all important characteristics including dietary habits. The women were grouped in high, medium, and low income groups. The paired women in each group were separated into two Sections—A and B—making six groups in all.

The three groups in section A were separately given a well-organized fact-packed lecture on the wartime problems of nutrition, the need to save certain foods for the armed forces, the need to eat more of the three specified foods, their vitamin and mineral content, and methods of preparation. Charts of food values were shown and recipes distributed. Both the economic and the health aspects were stressed. The women were strongly urged to try the three foods.

In the three groups in Section B the leader introduced the problem of nutrition in relation to the war effort and general health. She stressed the difficulties the government had in trying to change food habits and asked the women what suggestions they could make. She threw the problem into their laps and let them discuss it fully. When the women

wanted more information about the food values of the three foods, a nutritionist answered their questions. As objections to the foods were raised, the women were told how to cook them to avoid the objectionable features. The expert provided essentially the same information, though in condensed form, that was given in the lecture.

No pressure was put on the women in Section B to adopt the new foods. After full discussion, they decided among themselves what they were going to do.

A house-to-house follow-up interview survey a week later revealed the following results :

	3 groups in Section A (lecture)	3 groups in Section B (problem- solving discussion)
Total group : percent who had used the three foods during the past week	10%	52%
Of women who had never before used the foods : percent who had used the three foods during the past week	0%	29%

Dozens of other experiments of the same general nature in a variety of situations have given essentially the same type of results. Participation in problem-solving and voluntary commitment seem to be two important keys to behavior change.

What do these findings suggest to the adult educator ?

A WELL FOR SCOFFS

In the Sihai village of Meerut district five women wanted a well in the village so that they could be spared the trouble of fetching water from a distant well. But the men scoffed and declared that what was good enough for their mothers and grandmothers was good enough for them.

Undeterred, the women got to work and after digging for days struck water at a depth of 55 feet, to their great delight and the eternal shame of the men.—*Statesman*.

(Continued from page 6)

with a woman, that with an older man different from that with a younger man, etc. Ideally, the pattern of relationships should not be based on the concept of "superior" or "inferior" but should be based on the equality of status based on function. Staff, board, volunteers, members, constituents are related not by means of a vertical ladder but by virtue of their function in the agency. Administrative authority is *authority along with* rather than *over* others. Our aim should be to develop relationships which allow maximum participation of members. Relationships should be based horizontally rather than vertically.

Pattern of Communication

Status plays an important part in the patterns of communication within a group. For example, it is usually found that a superior officer talks more and a subordinate listens more. In most cases we find it is not what is said, but who says it that is important. If we have to understand a group, we should notice not only what a member says, but *why* he says it. Often a statement which seems objectionable to a group, may be acceptable if it is told in other words. Somebody has rightly said that communication is the life blood of a group and the more easily it flows, the more effective the group will be.

In a bureaucratic administration we find that there is a tendency for orders to travel downward from the top and for reports to travel upward from the bottom. More often than not there is no genuine two-way flow of communication between members of different levels.

Obviously in an agency where planning and execution should be done in terms of the real needs of the 'consumers' (people), this process of poor communication is detrimental to the whole programme. We may conclude that the more open and free the communication among members of the group is, the more effective the group will be.

In summary we can say that in order to have team work and effective participation in the agency, the agency should be viewed as a group and good group procedures in administration should be practised.

R.G. Gangrade,

Delhi School of Social Work.

CORRESPONDENCE

Dear Editor,

I convey my earnest congratulations to you for bringing this matchless and unique monthly journal. It contains a wealth of material about social education. I am happy that such a journal is there to meet the requirements of the adult education workers.

The article on Social Education and Sociometry is particularly sure to prove very useful to workers.

Mohinder Kumar

Jandialaguru

Dear Editor,

Can any of your readers help us with a problem we have? We have limited staff to cover a Community Development Block, spread over a wide area. Mostly we have to walk to villages. Once in the villages, we find it fairly easy to start youth clubs Mahila Mandals, and similar organisations. Keeping them alive is another matter. We cannot go back regularly. As a result, they seem to die out. Is there anything we could do to keep them alive and going?

A. K. Bahri

Delhi

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Book Review

Community Organisation for Citizen Participation in Urban Renewal. Prepared by Housing Association of Metropolitan Boston Inc., for the Massachusetts Dept. of Commerce, Boston, Massachusetts. 1957.

THIS volume is the report of a study on the effectiveness of Community Organisation to enlist citizen participation for Urban renewal. It is seventh document of a series of studies prepared by the Housing Association of Metropolitan Boston published for the Massachusetts Department of Commerce. The main aim of the study was to see how far community organisation can be effective in securing public participation in urban renewal programmes.

Urban renewal is really an American term for Urban Community Development. Allowing for the differences that exist between the Indian and American conditions, there are several identical principles between urban renewal and our own scheme of urban community development. For instance, both are based on the assumption that only through the fullest expression of self-help of a community can its environment be changed in a manner wherein the change would not be merely at a superficial level. Urban renewal, as the report puts it, "is the sum total of citizens' activities seeking to improve their neighbourhood". The report emphasizes that "officials in urban renewal" "simply organise an administrative programme for carrying out in more detail and with wider scope those continuing interests of citizens in urban areas."

The report deals at the outset with the varieties of participation in renewal programmes and has dealt with three case studies. One of these is an instance of a programme which is of the "clearance" type involving minimal citizen participation. Of the other two, one deals with an entirely voluntary rehabilitation programme and other, which combines enforced rehabilitation and spot clearance, demands neighbourhood participation. The report in its Chapter III deals with Neighbourhood Association and District Councils and describes them in action. It gives a number of case studies.

Part 2 of the report deals with generalisations derived from the earlier chapters.

Section I of Chapter V analyses the dominant elements in the community structures. The elements are divided into seven major ones, namely: (i) Economic (ii) Domestic (iii) Educational (iv) Religious (v) Governmental (vi) Civic and (vii) prestige element of the power structures. This last covers those associations, agencies corporations and other groups which are most influential in moulding peoples' attitudes and opinions and so help to determine the course of social change in the community. The section has assessed the influence of those various elements on the community. Sections 2 and 3 deal with group interrelationships and the chapter concludes with section 4 which lays down the basic requirements for full fledged citizen participation in a context of the different elements and the group relationships which it has analysed.

Chapter VI discusses the qualifications of a community organisation worker. It emphasizes the need for professionally qualified personnel and defines the worker's general orientation. It has also described the skills and techniques necessary for the workers and concludes with a description of the role of non-professional people and non-residents.

In the concluding part of the study the scope of community organisation for citizen participation is discussed and conclusions are drawn regarding the functioning of neighbourhood organisations.

The report as may be seen from the review above is not only exhaustive but also wide in its range. Although it deals with an urban setting which is entirely different from our own, the general principles which have been derived from the study have relevance to us. The process of urbanisation and the scale and speed with which they are occurring in India and in the United States are obviously very different. Yet an understanding of the process and a solution of its problems are possible from a study of the book. This study is therefore sure to prove useful to administrators connected with urban renewal or urban community development programmes. It will prove equally useful to the voluntary workers as well as to the professional social workers engaged in Community Organisation.

Ramesh Kumar Singh,

*Dept. of Urban Community
Development, Delhi.*

SECOND PHASE



On October 1, 1958, Metric weights were introduced in selected areas and regulated markets in all States and Union Territories with a two-year time-limit for complete change-over.

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Metallurgist
Surveyor
Moulder
Panchayat Secretary
Mechanical Engineer
Plumber

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Tele-Communication Engineer
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Statistician
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My Kingdom for a Cook

In a far-away country, there lived a king who was most particular about his food. One day, he issued an edict to his people:

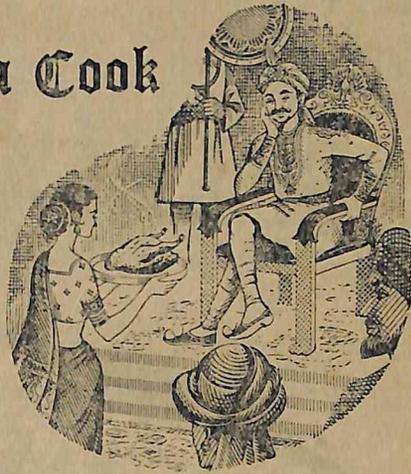
'For forty years,' he said, 'I have ruled you without favour or prejudice. Now my life is drawing to a close and, not having married, I have no heir to my throne. Therefore, I proclaim:

'WHOEVER cooks for me a chicken that tastes of nothing but chicken and *real* chicken, this person I shall make heir to my kingdom. BEWARE . . . if the chicken prepared for me contains other flavours not natural to chicken, I will have the tongue of the cook cut out.'

Many of the best cooks in the kingdom ventured — and only succeeded in having their tongues cut out. At last a woman, an ordinary middle-class housewife she was, went to the King and said: 'Taste this chicken, Your Majesty.'

The King tasted — and liked it! 'Ah!' he exclaimed, 'this is what I call real chicken. You are the heir to my kingdom. But tell me, how did you do it?'

'The secret,' replied the woman, 'lies in the cooking fat I have used. I learned the secret from my grandmother. It's a fat that has no flavour of its own. But . . . this is its magic . . . it brings out all the taste of whatever



it helps to cook.'

Today we call this a *bland* cooking fat. A bland cooking fat like DALDA Vanaspati makes all the difference between ordinary cooking and *better* cooking. Whatever the things you put in, they do not in themselves make dishes tasty. It is *your* skill as a cook, combined with the magic of a friendly cooking fat like DALDA Vanaspati, that makes whatever you cook more tempting, more appetising.

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Indian Journal of ADULT EDUCATION

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TO THE DEPARTED—A HOMAGE

Shafique Saheb, Dr. Amaranatha Jha and
now—Harisarvottama Rau.

These names conjure visions of an enlightened society which spurred them on to sacrifice their very best for the cause of adult education. Stone by stone, brick by brick, they built an edifice for us to inherit. Undaunted by adversity, uncorrupted by success, they held steadfast to the ideal and persevered in their efforts towards it.

How shall we prove worthy of carrying forward the tradition of devotion and earnestness for the cause they set before us ?

Their lives epitomised the best of human values. Will we—who inherit their tradition—live up to the expectations they had of us ?

Workers are legion who came in personal touch with these pioneers. Immense and abiding was the influence of (this personal contact. How shall we transmit this great experience to the generations of the future ?

Duty behoves us to search our hearts and minds so that we articulate the experience we had the good fortune to have and project it for the future. Thus, and thus only, would we have redeemed the debt we owe them, and mould the future in the image of their dreams.

TRIBUTES TO A VETERAN

WORKERS in the field of Social Education must have felt deeply grieved to hear of the death of Shri Harisarvottam Rau at the ripe age of 88. His long life was dedicated to a high ideal and social purposes. Such examples are rare in our times, and his loss will be widely lamented.

Ever since he left the University more than 50 years ago, he devoted his energy and talents to the cause of Adult Education and this he pursued with rare courage, consistency and selflessness. In those days when our country was governed by a rigid and narrow minded, though efficient, bureaucracy, patriotism and enthusiasm for national progress were suspected, even persecuted. Harisarvottama Rau, therefore, did not escape the hard and vigilant eye of the authorities ; but official frown or personal difficulties did not let him swerve from what he considered the path of social duty.

In the Madras State, Harisarvottam Rau was recognised as one of the most far-sighted and devoted leaders in the field of Adult Education. In fact, the lines of work drawn by him with his vision and earnestness will continue to inspire our workers in his State, Andhra Pradesh.

His whole life is a sermon on self-sacrifice. His unflinching faith in the ideals of Social Education would inspire

many generations to come. And above all, his life symbolised the well known maxim, "Example is better than precept." Whatever we teach, he observed, had little meaning unless our own actions and beliefs correspond to what we preach. He had a broad outlook and deplored all kinds of narrow rigidity. Adult Education in particular has to be dynamic and flexible, always answering to the needs of every situation and locality.

Shri Harisarvottam Rau laid great stress on one principle which badly needs to be reiterated time after time after our independence, namely, the value and dignity of voluntary agencies in the field of social and educational work.

The Indian Adult Education Association and the Adult Education workers of Andhra Pradesh are the poorer today for the loss of this great man who lit the torch more than half a century ago and kept it burning brightly to enlighten our path right till the end of his life.

On behalf of the Indian Adult Education Association I wish to place on record our deep and respectful appreciation of his valuable services in the field of Social Education and our deep sympathy with our friends and fellow workers in Andhra Pradesh.

M. S. Mehta

Public Interest in Adult Education

NOT very long ago I happened to meet a leading figure in our public life who occupies high and responsible position in our society. In the course of our conversation, I noticed almost complete ignorance on his part to the efforts and activities of the Indian Adult Education Association. It not only shocked me but hurt my feelings. I could not believe that a person in a position of active leadership and exercising responsibility in an important sphere of life should be gloriously indifferent to the need and value of Adult Education. When I was able to get over this feeling which first struck me like a blow on the head, I got into the process of self-examination. It may be unpardonable for a prominent leader to be ignorant about Adult Education but what is needed to strengthen the movement in our society; the second thought which passed through my mind produced a different feeling. And it was that this was symptomatic of the malady which affects the body-politic today.

Barring some specialists and the men and women who have specially interested themselves in Adult Education, the vast mass of our compatriots, including those who have had a liberal education, do not understand its relation to our social and political progress. Let us frankly face the reality of the situation which is in all conscience desperate and deplorable.

Lip-Loyalty to Adult Education

If one were to be logical and realistic, how is one to reconcile the present state of our illiteracy and extremely inadequate cultural and intellectual standards with the adoption of a completely democratic Constitution? It is not merely a commitment for the distant future. Our Constitution is the supreme law of the land governing our legal and political life. We are the largest democracy which the world has ever seen right from the dawn of history. There is nothing wrong in adopting such a Constitution. In fact, there is every reason to be proud of it. But having extended the franchise to about 200 million adults in this big country, we as an intelligent and civilised community should face the implications of this measure.

The elaborate written Constitution of our country depends for its smooth working on a certain measure of intelligent interest on the part of our adult population. But millions of our countrymen and country-women live at a sub-human stage of mental development. On the one hand they are rightly called our "masters," they are collectively the sovereign authority of this independent country, and yet on the other they exist more or less as mental slaves or as paralytic patients, ignorant of their rights and duties and abjectly dependent on the mercy and manoeuvres of a few half-baked literates! The whole position is an appalling contradiction. We call this the century of the common man. At the same time we treat the common men with utter contempt. This is the tragedy of the situation. I venture to assert this because the people in authority pay only lip-loyalty to the need and value of Social Education.

In emphasising this fact in my letter to those friends and colleagues who are devoting their time and energy to Adult Education work, I am only preaching to the converted, and therefore, am open to the charge of wasting their time. May I, therefore, explain why I have reverted to this subject about which there is hardly difference of opinion amongst ourselves.

Your Efforts Are Needed Now

The Third Five Year Plan is on the anvil and the estimates for its component parts are being worked out. I earnestly appeal to you all to use your efforts right from the district level upwards to stress the need, the urgency and the importance of making proper provision for Adult Education work in all its phases and in every State, in fact in every city and district of each State. We may or may not succeed in carrying conviction to those people who will take the final decisions but it is up to us to open their eyes to the needs of the situation in the interest and well-being not only of the people but of the working of the fine Constitution which we have adopted for our country, and on the success of which alone our democratic process will survive.

Mohan Sinha Mehta

A LETTER FROM THE PRESIDENT

U.P. State Adult Education Association Formed

The Social Education workers of Uttar Pradesh founded at Lucknow the Uttar Pradesh Adult Education Association and approved a constitution of the newly formed Association. It has decided that the annual membership fee of the Association should be Rupee-one per member. It will be Rs. 3/- per annum for Institutions.

The meeting held on March 20, 1960 at Literacy House was presided over by Dr. Radhakanwal Mukherjee.

The meeting decided to call a Convention in August this year for the Interim Body and elected unanimously Dr. Radha Kamal Mukherjee as the President of the Association. Among Vice-Presidents, the meeting elected Principal Madan Mohan, MLC, and Shri Hayatullah Ansari, MLC. Dr. T.A. Koshy was elected General Secretary and Shri Prem Narain Bhargava, Treasurer. Shri K. S. Pangtey, Deputy Director SEOTC, Training Centre, Bakashi Ka Talab, and Dr. J. R. Jaiswal, Reader in Education, University of Lucknow, were among those elected as Associate Secretaries.

This meeting also elected the following as members of the Executive Committee :

Shri Bhagwant Singh, IAS; Shri B. M. Pande; Shri Bhagwandas Awasthi; Smt. Vimla Mohan; Shri D. P. Maheshwari; Shri E.C. Shaw and Shri Lallu Singh.

Plans of Literacy House

The Annual General Meeting of the Indian Literacy House which met in Lucknow on the 19th of March, 1960 drew up the plan of work for the coming year. It includes opening of 5 classes for Workers' Education in the industrial areas of Lucknow and Kanpur, setting up of 5 permanent Adult Schools and continuation of the Orientation Training of

non-official members of the Block Development Committee and the system of condensed course. The programme also includes research in Literacy methods, publication of 12 books for neo-literates, organisation of two Writers' workshops and the development of a traditional mass-communication movement.

The Board re-elected Dr. Radha Kamal Mukherjee as the Chairman of the India Literacy Board. It elected Prof. Samuel Mathai, Secretary, University Grants Commission, as the Vice-Chairman for the next year. Shri S.C. Dutta was re-elected as a Member of the Executive Committee.

The meeting of the Board was attended, among others, by Prof. Mohammed Mujeeb, Vice-Chancellor of Jamia Millia, Shri J.C. Mathur, ICS, Director-General, All India Radio and Dr. (Mrs.) Wealthy Fisher, President of World Education, New York.

Harisarvothama Rao Memorial Fund

Shri D. Sanjivayya, Chief Minister, Mr. S.B.P. Pattabhirama Rao, Shri K. Brahmamanda Reddy, Shri Alluri Satyanaryana Raju, Shri P.V. G. Raju, Minister, Shri M. Hanumantha Rao, Chairman of the Legislative Council, Shri P. Sundarayya, leader of the Opposition in the Assembly, Shri Gowthu Latchanna, Shri R.B. Ramakrishna Raju, Shri K. Subba Rao, M.L.As., and Shri K. Venkaiah, M.L.C., in a statement to the Press said it was befitting that a memorial fund was being raised in memory of the late Shri G. Harisarvothama Rao, a pioneer in the Library Movement. The best way of showing their gratitude to him was by providing for the award of scholarships every year to the best student at the University Library Diploma examination. This required an amount of about Rs. 5,000/- They have appealed to the people to contribute liberally to this fund.

Shri Vavilala Gopalkrishnayya, M. L. A. and Shri P. Siramamurtay, M.L.C., will be in charge of collecting funds.

Documentary in Social Education

Harbans Singh Bhola, Research Assistant, National Institute of
Audio Visual Education

WHAT is a documentary ?

Briefly, the documentary is a factual film shot not a studio but in a rice field or the coal mine, or the foundry shop, or the farm or the forest, or the hospital. It records on celluloid real people in real-life situations. Like the feature film the documentary has a story to tell but it is not the boy-meets-a-girl story with a villain thrown in ; there are no winsome women making middle-aged athletic heroes fall madly in love with them. Its story is Social with a capital 'S', depicting the adventures of the common man in the Society, of the ordinary housewife ; the chivalry of modest lives ; the great drama of living together in a community.

The documentary uses what we call documentary material but it is not a chain of events—that would make a newsreel. It selects, it arranges, and it interprets and that involves art and creativity. Documentary is, as Grierson puts it, the 'creative treatment of actuality'. It interprets creatively and in *social terms* the life of the people as it exists in reality. For making a documentary we need real artists. A documentary maker may not necessarily be a very good technician but he has to be a very great artist, a thorough philosopher and a competent sociologist.

What are the criteria of a good documentary ?

A good film interprets a situation. It exposes, and mercilessly too, the problem but it is not tendentious or propagandist.

The documentary avoids slogans. It does not offer cures. It presents the constructive part of the criticism of society and highlights its problems.

It is significant that the documentary idea was born not in a studio but in a University : the University of Chicago, where Lippmann expounded his new concept of education for a new order. With its birth, the film medium

acquired its new role—of being man's teacher instead of his buffoon.

The documentary today plays a very vital social and educational role in all advanced countries of the world. In the U.K. the medium has played a significant part. So also in Europe, America, and the U.S.S.R. In Canada, the documentary provides a supplementary system of national education. This is also what should happen in India.

The Documentary in India

The documentary in India came into vogue under abnormal conditions. In the early stages of the Second World War an organisation by the name of the Information Films of India was established by the British government to assist the war effort by strengthening war propaganda. Most of the IFI films were produced with that end in view but there was later a shift of emphasis and documentaries such as *Our Heritage* (1943), and the *Tree of Wealth* (1944) came to be made. These documentaries attempted to acquaint Indians with India and to enable them to inherit Indian traditions and culture. Even so, they had a war-time bias. The IFI outlived its purpose at the end of the hostilities and in 1946 the IFI units were disbanded.

The documentary, however, had come to stay. After independence, the government understood the needs of the country and the potentialities of the film medium and established the Documentary Films of India. This organisation was to interpret India, past, present and future to the Indian peoples and to interpret India and what it stands for. The Films Division, as the organisation is called, today produces more than 36 documentaries in a year (in addition to a larger number of newsreels) on various subjects of national and international interest and if the various awards won by the Indian documentaries at International festivals are any indication, the Indian documentary is capable of achieving excellence.

There has been some legitimate criticism of

of the Films Division documentaries. Since they are for the unsophisticated rural masses most of the documentaries use a simple style, too simple sometimes, and the story technique has been used *ad nauseam*. As the Report of the Film Enquiry Committee (1951) puts it 'the standard and quality (of Film Division documentaries) require considerable improvement and they are, at times, too timid to force the obvious conclusion'. Also because they are primarily made to let the public see the various activities and policies of the government departments they 'seem to be designed from the point of view of educating the citizen rather than the man'. To the extent that this is true to that extent our documentaries fail in their social educational role.

Yet the record of the Films Division is no doubt impressive both by virtue of the quality of production and the number of releases in a year. The latest descriptive catalogue of the Films Division lists more than 320 documentaries which is a sufficient number for a social education worker to select from.

They cover a wide range of subjects: agriculture, farming, forestry, armed forces, art and culture, cottage industries, handicrafts, education, food and diet, international relations, science and engineering technology, government and citizenship, health and hygiene, medicine, housing, industry and labour, Five-Year Plans, recreation, rehabilitation, communication and transport, persons, events, sports and games, festivals.

This is a happy situation and fortunately a social education worker in India does not have to begin from scratch. Much has been done already but that is not enough. A great deal yet demands to be done both in the direction of non-governmental sponsorship of the documentary and in building up wider non-theatrical audiences for the documentary films already being produced by the Film Division.

The More Important Thing

What is necessary to do now is to adopt the documentary by the educationist, and especially the social educationist. It must be understood that the documentary, in the end, will have to be, if not wholly, primarily the concern of the educationist. The social education worker should, therefore, play his role in the production of documentary and in the proper utilization of what film material is already

available. This again, presents many difficulties, for instance, training of social education workers in the use of the documentary which does not mean only projection and screening but also the promotion of discussion groups in communities and to motivate community action; supply of projection equipment to non-theatrical groups which in turn is linked up with the important question of foreign exchange; and building up larger and wide-spread channels of distribution, etc.

It will not be out of place here to quote a relevant extract from the Report of the Film Enquiry Committee (1951; para 632) :

"In the field of adult education through the film, we feel that the ground covered by the use of mobile vans, cannot be extensive and we, therefore, recommend the establishment of open air theatres in rural areas. These should be but up by local authorities to suit the climatic conditions of the place and should be made available for free cinema shows where instructional and informational short films are screened for the benefit of the public. The same theatres could be used for the encouragement of local talents in music, dancing, and acting."

It would be well to remember that whereas there are more than 3 million seats inside cinema halls in India there are a hundred times more outside the theatres, in schools, colleges, libraries, factories, offices, camps, clubs, festivals, village community halls. To all these places the documentary can go and meet the people in the service of social education.

It is never a problem to bring people together to see documentaries. The film has a fascination for every one and the factual film, experience every where has shown, is not a bit less fascinating. People have been found to be interested in documentaries which have sometimes attracted more attention than the story film. It has also been *often* seen more than twice.

The documentary has never failed and wherever it has gone, it has attracted people, and has influenced their heads and hearts. Herein lies a great chance and great challenge. Surely the newer social order that social education workers are striving to bring about in India will be greatly indebted to the documentary and the documentary maker.

Education's Greatest Bargain

ADULTS can learn faster than children. In America, after 6,400 to 7,200 hours in school, most children pass their Eighth Standard Examination. Evening schools can start with illiterate adults and in 800 hours of instruction can prepare them to pass an equivalent Eighth Standard Examination.

In World War II, illiterate soldiers were taught to read and write in about 250 hours of instruction. Eighty-four per cent of them passed the Fourth Standard within that time.

Psychologists say that the average person reaches his peak learning power around age 20 to 25. If he wants to, a man of 60 can learn as efficiently as a youth of 16.

Adults learn faster because their minds are more mature and they have accumulated more life experience.

About 7½ rupees will cover the books, teacher's salary, and incidentals necessary to teach an illiterate adult to read and write. The

expenditure necessary to give one primary pupil one year of schooling is about three times that amount. Secondary and higher education, of course, require still higher expenditures.

About 20 crores of adults in India are illiterate. Eight of the 11 crores between ages 15 and 30 cannot read and write. In addition there are more than 10 crores of children between 5 and 14 years. Many are in school now. The educational leaders hope that all children between 6 and 11 can be in school by the end of the Third Five-Year Plan.

The 6-to-11 age group has a remaining life expectancy of about 14 years more than the 15-to-30 age group. However, dividends on the educational investment in the younger group will be deferred. Investment in the young adult group yields earlier dividends.

What do these facts mean to the educational planner?

MESSAGE

I am grieved to learn of the death of Shri Harisarvottam Rau. Such grief is natural whenever a valued friend or colleague is taken away from us. Shri Rau died full of years and honours. The years may be the gift of God, but one has to win the honours by selfless dedication to a laudable purpose. His contribution to Adult Education in India is very well known amongst interested workers in this field but not so well known to outsiders, particularly in northern India. It is to his credit that, starting as early as the first decade of this century, he carried on this work, which was for him a 'labour of love', for more than 50 years and brought to its service a sense of mission and earnestness of purpose which is all too rare. He was interested not only in the practical side of this movement but also in its deeper purpose and philosophy. In the tribute that was published to his work in an earlier issue of the Journal, I came across a quotation which sums up appropriately one of his important convictions which adult education teachers would do well to bear in mind. He said:

"What is the use if you teach your students

the scientific basis of phenomenon, like the eclipse for example, and do not believe in it yourself? I know a number of teachers, who after explaining the planetary movements that cause an eclipse, return to their homes and observe rituals based on superstition and myth. If education, especially adult education, has any meaning at all it is found in the impact it should bear on the daily lives of people and in the improvement that it can bring to their existence. Therefore, if what you teach has no influence in your own life, how do you expect it to influence the lives of others?"

He had a catholic mind which was neither hopelessly wedded to traditionalism nor to progressivism, as they are narrowly interpreted, but was anxious to explore traditional as well as modern ideas and techniques so that adult education might make a genuine contribution to the enrichment of the life of the people. Let us hope that adult education workers in India will pay their tribute to his memory by working in this spirit, imbued with the intellectual and moral attitudes which inspired his own life.

—K. G. Saiyidain

Book Review

Kidd, J.R. *How Adults Learn*. New York: Association Press, 1959. \$4.75 pp. 324.

Dr. Kidd is Director of the Canadian Association for Adult Education. Writing in highly readable style, he has brought together major information in the field of adult psychology. With a wealth of research findings, the book contrives to be at once scholarly and practical. It should serve equally well as text or manual.

Differences between adults and children are analyzed in some detail, as well as the changes in teaching required by these differences.

Personality, ability, interests, feelings, and life situations all have an effect on the adult learner. Dr. Kidd discusses each of these, and the adjustments in teaching methods and approaches that must be made in consequence.

Newer research methods are bringing under scientific scrutiny such intangibles as morale, participation, social pressure and leadership styles. Dr. Kidd discusses what has been discovered, and how it relates to adult education.

Various theories of learning have evolved, to bring scattered data together into a basis for practical use. Dr. Kidd necessarily presents these in quite abbreviated form. The theories and the findings behind them, however, underlie the whole book. While there is still some disagreement among theorists, for the practitioner there is a substantial body of generally

“Workshop” on Workers Education

The Indian Adult Education Association is organising a workshop on “Workers’ Education” from April 11th to 17th. It will be inaugurated by Dr. Mohan Sinha Mehta, Vice-Chancellor of Rajasthan University.

About 50 delegates from all over India are expected to attend the Workshop. They will consider the question of methods and techniques of Workers’ Education during the seven-day workshop. Among the Resource Leaders are: Mr. David Burgess, Labour Attache, U.S. Embassy; Dr. S.D. Punekar of the Tata Institute of Social Sciences; Shri V.S. Mathur, Director, Asian Trade Union College, Calcutta; Dr. B.N. Datar, Head of the Labour and Employment Division, Planning Commission; Dr. N. S. Mankikar, Chief Adviser, Factories, Government of India. The Chairmen for the various plenary sessions are: Shri V.K.R. Menon, Director, I.L.O., India Branch, New Delhi; Shri P.M. Menon, ICS, Chairman, Central Board of Workers’ Education; Shri K.G. Saiyidain, Education Secretary, Government of India, Ministry of Education; Ch. Brahm Perkash, M.P.; Shri Kashi Nath Pandey M.P.; Shri Rohit M. Dave, M.P. and the Trade Union leader, Shri Vithal Choudhary.

accepted knowledge that forms the foundation of our work with adults. The reader can reach this body of knowledge through Dr. Kidd’s book with both pleasure and benefit.

—Helen Kempfer

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Building A Social Education Profession Some Requisites

By Dr. Homer Kempfer, Adult Education Adviser (USA TCM), Ministry of Education,
Government of India

SINCE the Social Education concept emerged around independence, a sizable body of workers has been recruited to carry forward its objectives. *Education in the States, 1956-57*, reports 44,058 schools for Social Education, with an enrollment of 12,04,985. Most schools undoubtedly consist of one class. The number of Social Education teachers is somewhat smaller as some teachers handle more than one class in sequence or parallel per year. The number of teachers and group workers employed in Social Education work by private agencies is not known but must be sizable.

Approximately 4,000 Social Education Organisers currently are working in Community Development Blocks. Of these, over 1,300 are women and nearly 2,700 are men. Over 100 District Social Education Organizers have been appointed. The States of Assam, Bihar, Bombay, Kerala, Madhya Pradesh, Orissa, Punjab, Rajasthan, Uttar Pradesh, and West Bengal have full-time or half-time workers at the state level assigned to Social Education. The territories of Delhi, Manipura and Tripura are similarly organized. Several cities each have one or more directors or supervisors of Social Education. Eighteen SEO Training Centres and the National Fundamental Education Centre are operating with combined instructional and research staffs of nearly 100. In all, nearly 4,500 workers currently are engaged full-time in Social Education work in various leadership capacities above the actual worker with adults. When present targets are fulfilled, this cadre should number around 10,000.

Thus a sizable occupational group is emerging which might want to give some thought to its future.

Is Social Education a Profession ?

One definition of a *profession* in Webster's Unabridged Dictionary is "a calling to which

one professes to have acquired some special knowledge used by way of either instruction, guidance, or advising others or of serving them in some art : as, the profession of arms, of teaching, of chemist."

The term *profession* is often reserved for occupational groups possessing all of the following characteristics :

1. A relatively high level of general education usually obtained through formal schooling of college grade.
2. A specialized competence obtained through an extended period of formal post-graduate study, e.g. attorney-at-law, chemist, physician, metallurgical engineer, etc.
3. A life-long devotion to the calling and a commitment to performing a high quality of service to the public without direct regard to remuneration or other personal considerations.
4. A code of ethics and an occupational self-discipline.

Barbers, boot-blacks, chauffers, and gardeners may refer to their occupations as professions but do not qualify under our definition. Likewise, skilled craftsmen such as carpenters, jewellers, machinists, and cooks are not professional as they acquire their competence largely through apprenticeship instead of extended academic study.

Most SEOs and DSEOs fill at least the first requirement of a profession. With the exception of a few hundred women, all the SEOs are college graduates. Under-graduate women SEOs have sometimes been selected because available women graduates in many places are in short supply.

Special occupational training of SEOs usually has been limited to a few months in SEO Training Centres. We are not aware of any study of the professional competence or

training of SEOs beyond that offered by the SEOTCs. We know that a few hundred SEOs posted early have been called back for six weeks of refresher training.

The 67 DSEOs who have been enrolled in the NFEC possibly were better-trained than the average SEO. Forty-four of the DSEOs who came for district-level training had no training in Social Education prior to appointment as DSEOs. Thirty-seven had no prior experience in Social Education. They had been recruited from outside the Social Education field although a large majority came from other types of educational work. Of the total group, 36 had *neither training nor experience in Social Education prior to appointment* as DSEOs. In the early stages of developing a new cadre, this condition often prevails. As the number of experienced people grows, a higher percentage of the upper ranks can be filled by promotion from within.

Thirty of the 67 DSEOs possessed Master's degrees. A few of these represented two years in schools of social work, education or social science, which, to some degree, could be considered professional training for Social Education.

If the assumption that SEOs are no better trained than the DSEOs is correct, we can say that the Social Education field has only started to become professionalized. To our knowledge, no recognized code of ethics or means of occupational self-discipline exists within the field. The degree of devotion to the field and commitment to service are hard to assess.

Should Social Education be a Profession ?

Whether or not an occupation becomes looked upon as a profession depends primarily upon three factors : (1) the expectations of the employers, (2) the inherent challenge and demands of the work to be done, and (3) the expectations and response developed within the occupational group. The expectations of the public being served could be a fourth. In this case, however, the public has little base for any kind of expectation other than the recognition that most Social Education workers are Government servants. The general pattern of behaviour of government servants will be assumed unless and until Social Education workers acquire a distinctive reputation of their own.

The expectations of the employing agency are, in part, laid down in the job chart, and in part, by the continuing flow of directives and instructions from above. Insofar as these expectations are routine administrative orders which can be carried out by any intelligent person, no professional competence is required. If the administrative machinery is only to be operated, intelligent clerks can do it. Many governmental, business and industrial operations are carried out in such a way that very little special competence, skill and judgment are required.

The Challenge of Decentralization

The SEO, DSEO and higher Social Education positions are not clerkships. While they include certain administrative duties, basically the challenge calls for professional competence. Especially, as decentralization spreads, the role of the SEO begins to take on new meaning. He becomes increasingly a consultant and technical expert serving panchayats and block samities. More and more he becomes a servant of people in the Block and less a channel for plans and orders of higher administrative officials. His work calls for more judgment and competence in working with people. As decentralization takes root, the SEO, along with all other CD staff, will be called upon to exercise professional skills and judgment not considered necessary under the old order. Certain national and State leadership has already started to reflect the change.

Even a look at the old SEO job chart shows many opportunities for the use of specialized competence. If successful, the SEO is to be an organizer and promoter of educational programmes, a planner of conferences, a leader of discussion, a trainer and supervisor of Social Education workers, and a developer of leaders. His work spreads over such diverse fields as literacy, libraries, community centres, citizenship education, health, cottage industries, women's and children's welfare, cultural and recreational activities, and community organization. He must work with panchayats and coordinate social education with the programme of numerous other governmental and private agencies.

The SEO is expected to be an agent of social change, to stir people from outmoded beliefs and practices, to help them develop new

attitudes and outlooks and to help them generally to move into the modern world.

The extent to which Social Education workers respond to the challenges in the field and the adequacy of their response are not yet clear. Rather the picture seems mixed at the moment. Some SEOs are clearly excited about the challenges they face and are seeking to meet them. Others do not yet see their role as anything more than carrying out specific orders with the least possible energy. The latter are office holders and neither social scientists nor educators. There is some evidence that the newer appointees are more professional in attitude than were the earlier groups.

Specialized Training Necessary

The tasks of Social Education clearly require more than an educated clerk. The preparation of orders and issuance of instructions will not be enough. The person who performs the required tasks successfully will need solid foundations in the social and human sciences, especially in theoretical and applied aspects of sociology, psychology, economics, and cultural anthropology. He will need a practical understanding of human relations and group dynamics. A surgeon has dozens of instruments and knows when and how to use each of them. So the competent Social Educator must know many methods and techniques of working with people and when and how to use them. He must be at home with action research, evaluation, sociodrama and intercultural education. He will need to be an educator in the broadest sense, with special competence in discussion techniques, extension methods, mass media, and community organization.

Building the necessary insights and understandings, of course, can start at the undergraduate level. Theoretical aspects of the basic disciplines are rather widely available although a cursory review of offerings reveals almost no job oriented training for Social Education in the colleges. It was largely due to this absence that the SEOTCs and the NFEC were established to give the necessary job training.

Further theoretical training is available at the postgraduate level. With the exception of the SEOTCs, the NFEC and a few scattered courses in Social Education, the most useful

professional preparation currently seems to be available in the several schools of social work. While specific M.A. curricula in Social Education are not yet developed, parts of several curricula in such areas as Community Development, Community Organization, Rural and Tribal Welfare, and Women's Welfare, are directly useful in Social Education work. Graduates of these curricula coming to the NFEC usually stand out among their classmates.

One other training resource lies in the new experimental Rural Institutes some of which are developing Social Service curricula. These Institutes, located in rural areas and serving rural youth, could become training centres for a goodly supply of SEOs. These Institutes are sufficiently free from tradition to build curricula geared to rural village life. If they can be competently staffed, their graduates ought to be prime candidates for posting in Social Education positions and further training in the SEOTCs.

Advanced Training

In any case, if Social Education work is to become a profession, one and preferably more centres will need to develop wherein advanced pre-service and in-service training and research opportunities are offered on something more than a temporary basis. Able young people who will eventually fill district, division, state and national leadership positions in the field ought to have more thorough training than can be given in short-terms in ad hoc centres. The function of SEOTCs is specific job orientation and in-service refresher training and not basic grounding in the supportive disciplines.

The top professional leadership can best be prepared in an environment rich in the resources of scholarship. Top leaders-in-training, whether by deputation or voluntary attendance ought to have access to more extensive libraries and research facilities than specialized centres can afford. They ought to be associated intimately in classroom, field work, and research projects with highly qualified professors in the several undergirding disciplines. They need to be excited by the interaction of minds such as is possible on a great university campus. The type, quality, and quantity of training available ought to warrant the conferring of post-graduate certificates and degrees upto and including the Ph. D.

A Body of Professional Knowledge

If professional practice is to become anything more than an art developed by the individual and expiring with him, the accumulated experience of successful practitioners must be passed on to others. At the professional level, vertical father-to-son and apprentice methods are insufficient in the fast-moving modern world. If the benefit of new methods and currently-acquired experience is to be transmitted laterally to both practitioners and trainees, a continuously-growing body of tested knowledge must be accumulated and disseminated to the field. This feature of constant professional growth is in harmony with the facts of continuous social change and differentiates a profession from a craft.

Much of the process of continuous development of a profession can be carried forward under institutional leadership. Institutions offering advanced training and research, of course, will want and need to keep in close and constant touch with the field. Institutions will encourage leaders in the field to return intermittently to keep abreast of new developments and for further training.

The institutions will recognize the rich benefits both to themselves and to their field through an active extension programme. Staff members can assist states in developing their Social Education programmes through conferences, seminars, and short courses. Surveys, cooperative research projects, and evaluative studies could keep the staff and their former, present, and future students in the field tied together in one continuous process of professional development. A two-way communication system could be devised for disseminating research findings to the field and for getting a feedback of problems on which to work.

Professional Association

The dynamics of a profession, however, cannot reside in any institution or emanate from the rules and regulations of government. The living heart of the profession must develop within the workers engaged in it. Some would even question whether a body of government employees could ever develop into a profession. The experience of such services as the I.C.S. and Scotland Yard indicates that a high degree of professionalization can develop within governmental cadres,

In most professional fields, the practicing members find great benefit in working together in voluntary associations toward the solution of their common problems. These associations are not self-protection associations although there may be occasional interests to protect. Their prime function is development of the professional field and self-development of workers within it. Such organizations are often built on an integrated basis whereby local and state units are all related organically in a national whole.

Methods of professional development include conventions and conferences, institutes, workshops, periodic and monographic publications, continuous working committees, and certain types of field services. The Associations often have an important hand in determining the research programme of the profession.

The chief merit of the voluntary association is the well known principle of participation. People develop the highest potential when they associate freely to set their own tasks, formulate their own plans for improvement, and carry them out. The fundamental democratic belief in free association coincides with this basic psychological principle.

Code of Ethics

The final earmark of a profession is its distinctive and predictable ethical behaviour. Presumably Hippocrates enunciated the first professional code for physicians. Most professions find it useful to develop a set of guiding ethical principles which in time help to differentiate members of the profession from non-members.

Codes of ethics usually define the relationship which should exist among members of the profession, between members and the clients or people served, and between members and the general public. The codes are usually based upon high moral and the ethical values. Physicians, for example, pledge to share their special competence with their fellow men in emergencies without regard for the likelihood of remuneration. Ethical lawyers will not solicit clients in certain ways.

When members of a profession are well organized into an association and have an established code of ethics, the group is in a

(Continued on page 16)

Social Education Through A Nutrition Programme

By B. Mohanty, District Social Education Organiser, Mayurbhanj District, Orissa

IN Orissa, according to the 1951 census, only 15.80% of the people were literate. Now about 18% literacy is claimed. The people are interested in establishing schools, however, and we have one Primary School for every 700 people.

A problem we have to face is that due to poverty, school attendance is poor and irregular. Interest holds until the schools are recognized, but after some time attendance declines and students become irregular in attending. Sometimes attendance goes as low as 4 or 5, especially in tribal schools.

School officials felt that the chief cause of meagre attendance was poverty. Although Orissa exports rice, its people need to buy rice half the year. They are poor and even children have to work to help feed themselves and their families. The people had no concern for the nutritive value of what they ate.

School Milk Feeding Programme

Just as the Government was grappling with this problem, the State UNICEF authorities offered 1.3 million pounds of milk powder for distribution to school children and the SEOs were given responsibility for promoting a programme of nutrition. We started a well-planned school feeding programme in July 1957 and continued it through to the end of the year. The programme was implemented in close co-operation with the school teachers, Gram Panchayats and Village Level workers. Only Block areas were to be covered where there were Village Level workers and Social Education Organizers to supervise and guide the teachers, Panchayats and Villagers.

Blocks were classified A, B and C, according to density of population. There was enough milk powder for 2,000 students in A Blocks, 1,000 in B Class Blocks and 500 in C Class Blocks. At first milk was given 5

In Orissa, the SEOs were given the responsibility for distributing a supply of milk powder among school children as a programme for promoting improved nutrition. The programme was implemented with the cooperation of school teachers, gram panchayats and village level workers.

While the programme started in the limited area supplementing diet, it developed over a broader field, it provided them opportunity to project a programme for work among women—proving that even a male SEO could promote work among women.

The accompanying article which records this experience is an instance of how specific activities of Social Education can be directed as to lead on to a change of attitude in other fields. —Ed.

days a week, but later it was supplied on all working days.

Not all schools could be covered. Schools were selected according to the readiness of the Gram Panchayats and the Schools to provide one midday meal a week as part of the programme. The menu for this meal was chosen from the following :

1. Khir and sprouted gram.
2. Rice and vegetables with curd prepared out of milk powder.
3. Rice and vegetables with Milk.

No separate milk was given when milk powder was used for curd or khir.

Schools which volunteered for the programme were required to provide rice, vegetables, sugar or gur, spices, gram and other

food stuffs needed. They also were to arrange for the cooking and the vessels needed.

Gram Panchayats were advised to divert parts of the profit from grain golas to help the schools with the programme.

Each child, age 5 to 14, was to receive one and one-half ounces of milk powder per day. Water was added in the proportion of 1:4 by weight or 1:7 by volume.

Rice was to be collected in advance for the whole period. (Presently, rice is collected for the whole year at the time of harvest). In the beginning, children brought rice from home or begged it in the village. This was stopped by a Government G.O., which stated: "In some places a short cut has been devised by asking the children either to bring ration from their own houses or to raise it by 'musti-Bhikhya.' The former is deprecable and the latter practice will tend to turn the children into beggars....It is the key to the success of the scheme that the village community realises and assumes responsibility for feeding the children. Any deviation from the approved scheme will be seriously viewed and will reflect on the capacity of the Block Staff to organise work of common benefit."

Henceforward, it became purely the responsibility of villagers to collect rice. In tribal villages maize, mandia (hill millet), guduli, etc. were provided in place of rice.

In April 1959, the State UNICEF authorities increased the supply of milk powder and we were able to upgrade blocks to increase coverage.

Now we have gone one step ahead. The Government has offered to provide two midday meals a week if the villagers will provide two. There is good response from the villagers and the scheme may be operated from April next.

Results are very encouraging. There is a remarkable change in the health of the students. School attendance has become regular, and the number in attendance has increased.

My own District is not densely populated, and all 12 Blocks were originally classed as "C" Blocks. They have now been upgraded to "B" class Blocks, with 1000 children in each Block receiving the free milk powder.

Mahila Samiti Milk Feeding Programme

The success of the school feeding programme, encouraged the authorities to think about a programme for women and younger children. But what agency could carry out such a programme? Literacy among women in Orissa is hardly 4 to 5%. Purdah is common, and the women generally do not come out of their houses. Even after seven years of Community Development programmes, nothing could be done for women and young children. There are very few women workers in the Community Development work, only about 30 women Social Education Organizers and 60 Gram Sevikas in 166 Blocks.

Mahila Samitis had been organized earlier but in the majority of cases had failed, because there were so few women workers to give them guidance, and programmes had not been found which aroused interest in the women.

In spite of all these difficulties something had to be done.

We knew that village women had great sympathy for a pregnant woman. Even ladies in purdah go out of their houses in the day time to see a woman at the time of delivery. So an attempt was made to organize Mahila Samitis in the villages, with the main activity of feeding milk to pregnant and nursing mothers. Because of the shortage of women Social Education Organizers, the male SEOs were given the job of organizing the Mahila Samitis. To do this, they had to work through the aged women of the villages. They had also the assistance from Youth Club members.

It was proposed to feed selected groups of pregnant and nursing mothers with children below six months of age and undernourished children in the age group 2 to 6.

As in the school feeding programmes, Blocks were divided into three classes on the basis of population and coverage, general health of the people, communication facilities, and so on. In "A" Class Blocks, 100 mothers and 250 pre-school children were to be given milk powder; in "B" class Blocks, 80 mothers and 200 children; and in "C" Blocks, 40 mothers and 100 children.

Every Block organized 5 Mahila Samitis, located in the big villages of the Block. The

president was nominated by the B.D.O., from the members. One woman or girl with at least middle English qualification or with good knowledge of Oriya was appointed as secretary. She had to maintain accounts, take care of the stock of milk powder, keep a list of beneficiaries, and report monthly to the B.D.O. She was paid Rs. 15/- per month.

The milk was distributed thrice a week. The mothers were given two ounces of milk powder and one fish oil capsule; the children were given one ounce of milk powder and one fish oil capsule.

For the first six months the Block supplied money for sugar, with the understanding that after that the Grampanchayats or the villages would pay for sugar.

Every Mahila Samiti was provided with Rs. 105/- from the Block for purchase of one almirah, 4 dekchis and 50 tumblers.

The scheme was started in April, 1958. UNICEF has since discontinued supplying fish oil capsules. The Block is now supplying gram instead.

In October, 1959, the Red Cross authorities also began to supply milk powder for the scheme. Five more Mahila Samitis have been organized in each Block and beneficiaries in the first five Mahila Samitis have been increased by 50%. This is one proof of the success of the programme.

My own District, Mayurbhanj, originally had all "C" Blocks but they have upgraded to 'B'.

An Expanded Nutrition Programme

The nutrition programme is now being expanded with the help of UNICEF. Sixteen Blocks have been selected. In each Block 5 Mahila Samitis and 5 schools are taking up the expanded programme during 1959-60. In 1960-61 this number will be increased to 10 Mahila Samitis and 10 schools, and 16 more Blocks will take up the programme.

The idea is to serve one egg to each pregnant and nursing mother and one-half egg to each child twice a week. This will be done from 1 October 1960 to 31 March 1961—the season when hens lay eggs. For the rest of the year it is proposed to give fish.

Poultry farms and fish tanks have had to be started to support the programme. From each

Block poultry unit, 40 birds are being supplied to each cooperating Mahila Samiti. The unit at the Mahila Samiti level will be maintained by the Mahila Samiti and the local Youth Club. One member of each has had a month's training at the Block Veterinary Dispensary in care of poultry. Transportation of birds will have been completed by the end of this month (March, 1960). Each Mahila Samiti has been supplied with a small battery set incubator for hatching excess eggs. They will keep 40 new birds to supply eggs during 1961-62 and sell all the excess eggs and chickens. Sale proceeds will be the income to the Mahila Samiti and the Youth Club. Wire net has been supplied by the Blocks. The cost of incubator, birds, wire net and the stipend for trainees have been met by UNICEF.

Four-acre fish tanks are being built to supply fish for the programme. The Grampanchayat Department is providing interest-free loans, to be repaid from sale of surplus fish. Fingerings will be supplied by the State Fishery Department and paid for by the Blocks. Grampanchayats will be responsible for supplying fish as needed. One member of each local Youth Club had a month's training in fishery last July. He received a stipend from UNICEF.

Another phase of the extended nutrition programme is school gardening. Schools included in the School Orchard Scheme are preferably in the same village with the Mahila Samiti and must be in the same Grampanchayat. There should be 50 to 75 children, and there should be two acres of land available suitable for agriculture. The land is divided into four plots: one for seasonal vegetables; one for papaya and plaintain; one for citrus fruits; and the fourth for mango and sapeta.

Barbed wire for the orchard compound will be supplied from Block funds, to be repaid by the school committee from sale of dhanicha seed. Dhanicha, a green manure plant, will be raised in the orchard areas until the trees grow large enough to shade the ground.

Wells are to be provided from Block Agriculture budgets where wells do not already exist. Cost of fruit tree grafts will be met by UNICEF. One school teacher and one Youth Club member for each School Orchard have

been given necessary training. Students have been served vegetables from the school gardens since last January.

Other Results

There are now 1,660 Mahila Samitis with 16,600 members. In my District there are 122 Mahila Samitis with more than 1300 members

Each Mahila Samiti has a pucca building.

Craft centres have been opened in many Mahila Samitis. One craft instructress has been appointed for each Block and will undergo training at Bhubaneswar.

Literacy centres have been started for the women and small libraries have been organized.

Because of the milk feeding programme the problem of untouchability has been reduced.

To become financially strong, Mahila Samitis have been encouraged to prepare sweets and Badi. Sale of these is arranged through the Youth Clubs in the weekly Huts (Markets).

Many Mahila Samitis have been registered under the Cooperative Act and are getting help.

Baby shows are arranged at times through the Mahila Samitis.

Reaction of the Tribals to this Scheme

There are many tribes in my District, but among the Santhals and Bathudis it was hardest to start the nutrition programme. Their women do not take food from the hands of others. The Santhals never drink milk. Probably they have a belief that their god "Bunga" will curse them if they drink milk. They practically never milk their cows. If they do, they sell the milk to the non-tribals, the Dikus.

We had to organize Mahila Samitis with the help of literate women of their own tribes. In order to get them to drink milk made from the milk powder, we had to convince them that it is medicated. This approach may be wrong, but it is successful. The work is most regular in these areas.

Building a Social Education Profession :

(Continued from page 12)

position to discipline violators. If the profession effectively exerts a fair and impartial discipline over its own members, it gradually establishes an image in the public mind which can be of considerable value. Pride in the code build morale which further reinforces the desirable behaviour. The behaviour becomes internalized and no longer depends upon the threat of group displeasure.

Next Steps

Building a profession is a slow process. However, members of an occupational group can hasten the process provided enough of them want to achieve professional status. The typical SEO and DSEO now in service can expect to see his occupation move materially toward professionalization within the next decade provided he and his associates take certain definite steps now. Joining the Indian Adult Education Association is one such step. Joining or forming state and local associations is another. Setting up working committees with various assignments can be a third. Other steps are making studies, participating in co-operative research, writing up case studies, and preparing magazine articles which share experience with others in the same field.

Social Education workers with a professional orientation will continue their professional training in every possible way : refresher courses, seminars, staff meetings devoted to professional problems, purposeful and systematic reading, study-and discussion circles with fellow workers, research projects, self-evaluation. . . .

If they have not already done so, they can make up their minds now to devote the rest of their lives to Social Education. They can know that the satisfactions of life do not derive primarily from the salary earned but from the service given.

Regardless of the name, organizational form, or administrative arrangements, India is going to need an ever-growing corps of educators of adults as far into the future as we can see. Every person who takes upon himself his life's share of the work of Social Education will be making his greatest contribution if he approaches it in a professional way.

Art Is No Luxury In Gresik

By Reba Lewis

Gresik, in East Java, was once a great seaport. Today it is a pleasant little provincial town, proud of its past, but which has kept up with the times.

OUR town, Gresik, lies on the sweet flowing Brantas River. Once upon a time it was the most flourishing city in East Java, a sea port of great significance, trading with foreign countries and with other islands of the Indonesian Archipelago. We imported spices from the Moluccas and sandalwood from Timor, and we exported pepper, cotton yarn and buffalo hides. This was during the fourteenth century, when the Majapahit Empire was in power. Traders from China, India and Arabia arriving in our town, were so struck by its beauty and the ease with which one could make a living, that they settled in Gresik and today our town has a cosmopolitan atmosphere, though it is no longer an important harbour.

Among those who came to Gresik was an Indian merchant from Gujarat, named Malik Ibrahim. Being a devout Muslim, he began to propagate the tenets of Islam. He found eager converts among the traders who were dissatisfied with Hinduism, which was then the most widespread religion in Central and East Java. According to the Hindu concept of the Universe, traders belonged to the Vaisya caste, which was considerably lower than the caste of the priests or of the nobility. Even wealth could not change their social position. But Islam rejected caste and emphasized the importance of the individual. This appealed to the merchants, many of whom became Muslims, and from Gresik, Islam spread to the other coastal towns of Java.

Sunan Giri

As important as Ibrahim was Sunan Giri, an Indonesian who became a leading Muslim scholar. He gave spiritual support to the

Sultans who wished to extend their power and "both Sultan Agung and the Sultan of Pajang had their authority 'legitimized' by Sunan Giri." During his lifetime many pilgrims came to study the Muslim Agama under his guidance. And today, on the site where he taught and where he is buried, there is a school for Islamic scholars. Hundreds of visitors from all the Indonesian islands come to Gresik to pay homage to Malik Ibrahim and Sunan Giri, who are considered as the first of the nine "walis" or holy men to expound the doctrines of Islam in Indonesia.

Though Islam finally became the national religion, Hinduism continued as a major cultural force in the life of the people, and even today most of our drama is drawn from two major Hindu epics, the *Ramayana* and the *Mahabharata*. Islam, in Indonesia was tempered by the natural tolerance of the people, and in Bali, which is only separated from Java by a mile of water, there are no Muslims but only Hindus.

In the early seventeenth century, the Dutch East India Company was formed, and from then on its tentacles began to spread over all of Java. The Muslim scribes of Gresik and Surabaya were opposed to this encroachment, and as they held high positions at court, they were able to encourage the sultans to resist.

But even so the Dutch advance was not halted, and by the eighteenth century Java was controlled by them. At the same time the fortunes of our town began to wane. In 1799, a Dutch traveller, acting as an agent for the East India Company, noted:

"It is common knowledge that the site on which Gresik stands is one of the pleasantest and most convenient for trading purposes to be found on Java. Although trade has been in a state of progressive decline for some years, the town continues to flourish fairly well as

ompared with other places. This fact can be attributed chiefly to the ease with which ships arriving and departing can load and unload....”

Today, one hundred and sixty years later, our town has lost its pre-eminence as a port and economically is dependent upon fishing, commerce and industry. One of our main occupations is fish-breeding. Just outside the town there are many square, rather shallow ditches, that have been dug and then filled with salt water. Fish are bred in these pools, and once a year we have a festival where prizes are given for the biggest fish of the season. This is a gay affair and one which is attended by all of the towns-people as well as visitors and dignitaries from all over East Java.

“Gotong Rojong”—Mutual Aid

Some of the fisheries are owned by “hadjis”—rich men who have been to Mecca—but others are cooperatives, which is in keeping with our tradition, especially in the villages. The idea of working together forms part of our historical pattern and the Indonesian name for this is “Goton Rojong”, which means “mutual aid”.

Near Gresik there are a few cigarette factories, employing women. The tobacco is mixed with cloves, so that the cigarettes have a pungent flavour, which we like but which foreigners find strange. Though few travellers like our cigarettes, they all admire Indonesian batiks, the most famous of our hand-made textiles. In Gresik there is one cooperative batik factory. Almost every woman in our town knows how “to batik”, because it is an art handed down from mother to daughter. The process is difficult and intricate and a really fine batik may take six months to finish. The colours in the batiks are usually deep browns combined with rich blues.

The largest and most important factory is a cement plant constructed in Gresik a few years ago, with the assistance of American funds and technical experts. It is the seventh largest of its kind in the world. The manager, formerly Governor of Bali, is also an important figure at Airlangga University in Surabaya. All the staff are Indonesian. The factory is

owned and administered by the Government and employs hundreds of workers.

Our way of life in Gresik is very simple. We go to bed early and rise with the sun. Our main food is rice with fish, bean curd, vegetables, or meat. Bananas are cheap and available all the year round. A Gresik speciality is a small cake called “pudak”. It is made from rice flour, coconut, sugar, and water, all pounded together into a paste. This paste is placed in a palm leaf; the leaf is sewn together by machine so that the contents will remain firm; and then it is boiled and dried. People in the West might think “pudak” is more like a pudding than a cake, but in any event it is delicious and we serve it whenever we have a “selamatan”—which may be either a feast or a celebration.

On Sundays and holidays, we often watch a performance of the “wayang orang”, a dance drama based on episodes from the ancient Hindu epics, but interpreted in Javanese style. The “wayang” is a wonderful sight, full of colour, rhythm, sound and movement, and it may last three successive nights, from evening until dawn.

Dutch-style Architecture

Often we just stroll near the harbour or in the town, passing the Street of Heroes, where those who died for Indonesian freedom are buried. Nearby, the rulers of Gresik, who were in power from the end of the Majapahit Empire until the Japanese occupation, are buried in their own private cemetery. Passing this way, one can see the magnolia trees that have been planted to guard the cemeteries, for among Indonesian Muslims, this sweet-smelling flower is associated with death.

The houses in our town are very old and look as though they had been transported from Holland at the time when Rembrandt was still alive. A few are modern, but these are shabby. What is surprising, is that in many of our homes, where ordinary people live, there are paintings on the wall. Art has never been considered a luxury in Indonesia. Perhaps, that is because we live in such a beautiful country. Everywhere we look we see the mountains, the valleys, the rivers and the sea... (*Unesco*)

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AWADH SHARMA

Dated 1-3-1960



Home is
what
you
make of it

When from the cares of the day,
you come back home, don't you wish
it were something cosy, beautiful
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The Miser and the Prince



Give me the cauliflower and I'll go to the forest and cook it there,' said a miser to his wife. He was afraid that if she cooked it for him in the home, the smell of it would tempt their neighbours. So to the forest he went.

A prince, who had been hunting, caught the smell of the miser's cooking. 'Hmm,' said the prince, following his nose to the miser, 'this makes me feel hungry already. Why not let's start eating?'

The miser was afraid to refuse the prince, so they sat down to eat.

'Delicious!' exclaimed the prince.

The miser mumbled something. He was afraid that the prince might ask for more.

Said the prince: 'You are coming with me to my palace. From today, you are my chief cook.'

'Your Highness,' the miser said, 'it's my wife who gave me the recipe.'

'Then let's go to her. I *must* have it today.'

So the wife gave him the recipe.

A week later, the prince returned with a dish of cooked cauliflower. 'You gave me the wrong recipe,' he stormed. 'Taste this and see. It's *not* the same.'

The miser's wife tasted it—and she agreed. She said: 'Your Highness, this

has a flavour that's not natural to cauliflower.'

'Exactly,' said the prince.

'If I may say so,' continued the woman, 'it's the way you've done the cooking that has killed the flavour of the cauliflower and left a taste of cooking fat instead.' She added proudly: 'I do my cooking with a fat that glorifies the flavour of the food without adding any taste of its own. That is the difference between your cooking and mine.'

She was probably the first woman to use a cooking fat like DALDA.

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NOW-METRIC CAPACITY MEASURES

The Metric capacity measure—LITRE—comes into use from April, 1960 when the PAINT and PETROLEUM industries change over to the Metric System. Paint will be sold in litres and the entire distribution of petroleum will be in litres only.

CONVERSION TABLE

1 GALLON = 4½ LITRES approx.

1 LITRE = 1,000 MILLILITRES

FL. OUNCE		MILLILITRES (ml) (to nearest ml)	GALLONS		LITRES	MILLILITRES (to nearest 10 ml)		
1		28	1		4		550	
2		57	2		9		90	
3		85	3		13		640	
4		114	4		18		180	
5 (= 1 Gill)		142	5		22		730	
GILLS		MILLILITRES (ml) (to nearest ml)	6		27		280	
1		142	7		31		820	
2		284	8		36		370	
3		426	9		40		910	
4 (= 1 Pint)		568	10		45		460	
PINTS		LITRES (l)	GALLONS		LITRES	MILLILITRES (to nearest 100 ml)		
1		—	20		90		900	
2 (= 1 Quart)		1	30		136		400	
			40		181		800	
			50		227		300	
QUARTS		LITRES	60		272		800	
1		1	70		318		200	
2		2	80		363		700	
3		3	90		409		100	
4 (= 1 Gallon)		4	100		454		600	
MILLILITRES		FL. OUNCES (to nearest 1/4 fl. oz.)	LITRES	GALLONS	QUARTS	PINTS	GILLS (to nearest gill)	
10		1/4	10	—	—	1	3	
20		1/2	20	—	—	1	2	
30		3/4	30	—	1	1	1	
40		1	40	—	2	1	—	
50		1 1/4	50	—	3	1	—	
60		2	60	—	—	—	3	
70		2 1/4	70	—	1	—	2	
80		2 1/2	80	—	2	—	1	
90		2 3/4	90	—	3	—	—	
100		3	100	—	3	1	3	
MILLILITRES		PINTS	GILLS	FL. OUNCES (to nearest 1/4 fl. oz.)	LITRES	GALLONS	QUARTS	PINTS (to nearest pint)
200		—	1	2	10	2	1	—
300		—	2	4	20	4	2	1
400		—	2	4	30	6	2	1
500		—	3	2 1/4	40	8	3	—
600		—	4	1	50	11	—	—
700		1	0	4 1/4	60	13	1	—
800		1	1	3	70	15	1	1
900		1	2	1 1/4	80	17	2	1
1000 (= 1 litre)		1	3	—	90	19	3	—
					100	22	—	—

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THE THIRD PLAN—A PLEA

WITH the Third Five-Year Plan now on the anvil, speculation is rife on the size, character and the pattern of outlay in the Plan. So also a considerable volume of speculation on the allocation for different programmes in different sectors. Present indications are that the size of the Plan will be a modest one and that the emphasis in its objectives would be biased, fairly strongly, in favour of heavy industry.

It is a matter of opinion whether we can afford to do with a modest plan and whether, with the problem of our agricultural production still no where in sight of being solved, we should look forward to an era of heavy industrialisation. It is also a moot point what the criterion for judging the size of the plan should be—whether it should be in terms of employment potential or whether it should be related to the resources available or whether it should look forward to increasing national income. While all these are inter-related, an emphasis on one of these will lend the Plan a character, which will be entirely different under different circumstances.

While these considerations are, if one may say so, only remotely relevant to social education, what is of immediate import to us is whether the Plan will recognise the role of social education as such in planning and whether adequate provision will be made for the programme to fulfil itself.

In this connection, grave doubts exist in the minds of educationists. A feeling has gained currency that the allocation for social services is likely to be slashed and that in this, social education is likely to be a worse sufferer. The indications are that social education will find an allocation of Rs. 5 crores, which would mean that there would be no increase over the allocations in the Second Five-Year Plan, although the social education movement as part of the planning has expanded considerably since the first Five-Year Plan was launched in 1951. It would be admittedly early to

comment on this belief, but, to forewarn is to forearm.

Experts in Planning who have studied the course of economic and social growth in developing societies are unanimously of the opinion that what hinders growth is the quality of human material, which suffers from the warping effects of underdevelopment. Health and education are, therefore, considered to be the hard-core of any planned programme and great emphasis on these is obviously essential if mobilisation of human resources is to take place on a scale which would make good the deficiencies in material resources. An attempt in necessary to effect limitations of that kind. This would constitute valid justification for higher allotments under social services if, indeed, justification were necessary at all to improve human material.

The role of social education in this context has been well brought out in the resolution of the Executive Committee which appears elsewhere in this issue. The resolution points out the need for inculcating certain attitudes and creating certain social institutions which would help further the objectives of planning. These, the resolution rightly points out, can be promoted primarily through a well directed programme of social education. The resolution furthermore is of the opinion that, bearing in mind the responsibility that devolves on social education, an allocation of less than 25 crores would be inadequate. It has therefore called upon people in general and social education workers in particular to mobilise public opinion to provide adequate allocation in the Plan.

Workers in the field—whether they be connected with social education or with social services generally—need to ponder over the most effective way of making an impression on the

planners. Considerable success has been achieved by social education in the various plan programmes. It is now necessary for us to bring to bear on the planning body an awareness of these successes. It is also necessary that we should educate public opinion on the implications of the plan programmes in different sectors and the role which people need to play in making the programmes successful.

* * *

Adult Education for Universities

The Executive Committee at its meeting held recently, has done well to call upon Universities to set up departments of adult education as one of the academic disciplines. The call has come none too soon, for except for stray attempts academic bodies have hitherto kept aloof from one of the vital problems which faces society. It is somewhat ironical that while the Universities should devote considerable thought to the problems of economic and social development, they should ignore one of the important tools of inducing this development.

The resolution of the Executive has also done well to indicate what was expected of Universities in the field of adult education. It has called for a programme of research in adult education as well as for their assistance in the training of personnel. Some of the academic institutions have been connected with training and research but this has been more of an accident than design. A well-thought-out policy for the Universities is, therefore, necessary. The University Grants Commission would do well to examine how such a policy can be evolved. The limited experience that we have accrued so far should provide a base for working out an effective policy.



Departments of Adult Education in Universities

A call to the universities of India to establish departments of adult education was given by the Executive Committee of the Indian Adult Education Association, which met in New Delhi on the 1st of May. The Committee asked the Universities to organise training for adult education workers, and other educational programmes for adults and to conduct research and studies in the problems of the field. It asked the University Grants Commission and the Ministry of Education to financially support such universities as were willing to establish adult education departments.

The meeting, which was presided over by Dr. Mohan Sinha Mehta, Vice-Chancellor of Rajasthan University, also expressed its deep disappointment at the reported meagre allotment for social education in the Third Five-Year Plan. It called upon Social Education agencies and Workers to mobilise public opinion to demand a nation-wide programme of social education for which an outlay of at least 25 crores of rupees should be made in the Third Plan.

The resolution *inter alia* says :

"This meeting of the Executive Committee of the Indian Adult Education Association expressed its deep disappointment at the reported meagre allotment for Social Education in the Third Five Year Plan. The meeting is of the opinion that the creation of material prosperity and its best use (which is the avowed objective of the Plan) is possible only if people acquire certain attitudes and social organisation. Social education plays an important part in bringing about these desirable attitudes and social organisation and hence any policy or plan which neglects social education is likely to defeat itself. The Indian Adult Education Association therefore, calls upon the people in general and social education workers and agencies in particular to mobilize public opinion to bring democratic pressure on planning authorities to provide an adequate provision in the Third Plan for social educa-

tion, which in the opinion of the Association, should not be less than Rs. 25 crores."

The meeting passed a condolence resolution at the sad demise of Shri Harisarvothama Rau and decided as a sincere tribute to his services, to put up a portrait in the Central Hall of the Headquarters of the Indian Adult Education Association.

The resolution *inter alia* says :

"The meeting of the Executive Committee places on record the deep sorrow at the sad demise of Shri Harisarvothama Rau. In his passing away, the country has lost a devoted fighter for freedom and the adult education movement, a farsighted leader. About 50 years ago, when very few people were available to lead the struggle against superstition and ignorance, Shri Harisarvothama Rau devoted himself to the cause of the downtrodden. His contribution to the library movement and his efforts for the eradication of illiteracy and ignorance shall ever be remembered by his countrymen.

"As a sincere tribute to his services this meeting of the Executive Committee decides to put a portrait of Shri Harisarvothama Rau in the Central Hall of the Headquarters of the Indian Adult Education Association".

National Seminar

The Executive Committee decided to hold its next national seminar in Gangajala Vidya-peeth, in Aliabada near Jamnager, in Gujerat State, from October 26 to 30. The subject of the Seminar is "Community Organisation in Social Education." The Annual Conference of the Association will follow the Seminar on November 1 and 2.

Dr. T. A. Koshy, Executive Director, Literacy House, Lucknow, will be the Director of the Seminar. Sirvashri S. Raghvan of Trivandrum and V.B. Karnik of Poona will be the Associate Directors. Shri D.R. Mankad,

(Continued on page 21)

Workshop Calls For Clearing House on Workers' Education

THE Workshop on Methods and Techniques in Workers' Education, which was held in Delhi from April 11th to 17th, declared that the organisational weakness of the Indian Trade Union Movement can be solved only if there is an effective projection of a programme of workers' education. It has, therefore, urged upon trade unions to devote greater attention to the problems of workers education.

The Workshop also recommended that there was need for a Clearing House on Workers' Education so that the programmes now being undertaken in the country can become effective.

The Workshop, convened by the Indian Adult Education Association, was inaugurated by Dr. Mohan Sinha Mehta, Vice-Chancellor of the Rajasthan University and the President of the Association. Dr. K.L. Shrimali, Union Minister for Education, delivered the valedictory address. Shri B.D. Bhatt, Director of Education, Delhi, presided over the inaugural and the closing functions.

Over 50 delegates from ten different states attended the Workshop.

Among those who presided over the various sessions were Shri V.K.R. Menon, ICS (Retd), Director of the Indian Branch of I.L.O., Shri P.M. Menon, ICS, Secretary, Ministry of Labour, Government of India and Chairman of the Central Board of Workers' Education, Shri K.G. Saiyidain, Secretary, Ministry of Education, Government of India, Shri Brahm Perkash, M.P., Shri N.S. Mankekar, Chief Adviser, Factories, Government of India, Shri Sohan Singh, Assistant Educational Adviser, Government of India, Shri Kashi Nath Pande, M.P. and Vice-Chairman, Central Board of Workers' Education and Shri Rohit Dave, M.P.

Specialists in different fields introduced topics for discussion at the workshop on different days. Dr. S.D. Punekar of the Tata Institute of Social Sciences, spoke on the aim and purpose of workers' education, while Mr. David Burgess, Labour Attache of the U.S.

Embassy, initiated the discussion on Scope and Content of Workers' Education. Shri V.S. Mathur, Director of the ICFTU Asian Trade Union College, Shri N. S. Mankekar and Shri B.N. Datar, Chief, Labour and Employment Division, Planning Commission, respectively dealt with Methods and Techniques of Workers' Education, Audio-Visual Aids in Workers' Education and the Tools for Implementing the Programme.

In addition to the general sessions and group meetings, the Workshop had also a demonstration session on Methods and Techniques, arranged by Shrimati Helen Kempfer, a talk by Mr. A.R. Deshpande on The Concept of Workers' Education in Social Education, and a visit to the National Fundamental Education Centre to see a demonstration of various audio-visual tools.

Dr. K.L. Shrimali, delivering the valedictory address of the Workshop, said the function of social education was to restore the sense of community among industrial workers. This was necessary, because bereft of the cultural norms and moral standards which bind him in the village community, the worker found himself a stranger when he migrated to cities in search of industrial employment.

Trade unionism was only one of the useful associations for the worker, Dr. Shrimali said and added that social education was the real answer to the several sociological and psychological problems, the worker would have to face.

Dr. M.S. Mehta, President of the Association, in his inaugural address traced the history of the workers' education movement in the Western countries and said he hoped that Indian Universities would follow those abroad. The Universities, he said, had played an important role in the development of the movement. He regretted that in India this had not occurred and expressed the hope that henceforward at least the Universities would wake up to the responsibilities and play their role.

Teaching Aids You Can Make Yourself

By Helen Kempfer

TEACHING aids can add greatly to our effectiveness, whether we teach in formal classrooms or conduct informal meetings and conferences. Audio-visual aids add drama and action ; they let us show what we are talking about. Low-cost printing devices help us duplicate lesson materials and posters.

It will be a long time before every teacher has a tape recorder, motion picture projector, cyclostyling machine, and other equipment whenever he needs it. An inexpensive aid, used at the right time and in the right way, is far better than an expensive aid used on *its* schedule rather than your teaching schedule.

Here are ideas for teaching aids you can make yourself. Use your own ingenuity to think up new ones, and new ways of using them. Most of them are ideas I used as a rural teacher in the United States.

Murals

People love to decorate their homes. You can put this talent to use. Students can paint scenes on walls to illustrate reading materials. For example, if you don't have a wall chart showing basic foods, students can picture basic foods on the wall as they study them. A map of India on the wall can be most decorative as well as instructive. Wall maps are found in the best of homes ! If the wall is too rough, you may have to smooth it with a thin coat of plaster. Or paint your mural on heavy paper or cloth.

Models

The earth is all around us. Take the class outside and draw in the dirt with a stick. Make models of clay or sand. You can quickly build up an irrigation system with dams, reservoirs, and channels, and demonstrate with water running or build models of latrines or smokeless chulas. For more permanent models, the local potter may show you how to

work the clay and then bake your model for you.

Blackboard or Chalkboard

The blackboard is a basic tool. You can make one yourself. Select a wall with a smooth even surface, where there is enough light and no glare. If necessary, plaster a smooth surface on the wall. When dry, paint with thin glue or shellac. This is called "sizing" and gives a base for the blackboard paint.

For the blackboard paint, use :

- 1 pound shellac
- 1 gallon alcohol
- 4 ounces lampblack (or soot)
- 4 ounces powdered emery (grinding powder used by machine shops, or use *very* fine sand to remove glare, give writing surface.)
- 4 ounces ultramarine (laundry blue used by dhobies)

Dissolve the shellac in the alcohol. Save out enough alcohol for cleaning brushes, etc. If you use unprocessed lac, as I did, you will have to strain it through a cloth. Mix the lamp black, emery, and blue in a container. Add the shellac solution a little at a time, stirring until smooth. If you can afford a good paint brush, it will do the best job, but any kind of soft brush or a cloth pad can be used. Two or three coats may be required.

If you like, you can frame the area to be made into a blackboard and screw on a chalk trough below. If you plaster, put on the frame and chalk trough *before* you plaster, so as not to crack the new plaster with nailing.

Smooth surfaced wood can be painted with blackboard paint for a moveable blackboard. Plywood or hardboard is best, but ordinary boards nailed together can be used. You can use both sides of plywood or hardboard.

The National Institute of Audio-Visual Aids has built a blackboard of frosted glass, with the smooth side at the back and painted black. The unpainted frosted side makes an unusually fine writing surface. Because the writing surface is unpainted glass, it washes and erases easily and will not deteriorate. Framed and backed with a protective layer of wood, its total cost was only Rs 20/-.

Floor Paintings

If a blackboard is impossible, you still have the floor. This may be especially useful if your class is held in someone's home. Use the paints normally used in decorating the floor. They will wash off. Or your host may want you to leave his literacy lesson for between-lesson practice!

Flannel Board—Khadi Gram

You can add drama to your talks with a Flannel Board or Khadi Gram. Cover a board with flannel or rough khadi, stretched tight and tacked. Black makes a good background; or use black on one side and a light color on the other side. Cut out objects from colored flannel or khadi. Smooth them onto the Flannel Board or Khadi Gram. They will stick by themselves, but can be pulled off as desired. This has an advantage over the blackboard in that putting items on the Flannel Board is faster than drawing or writing on the blackboard. You can also prepare materials in advance and have better-looking drawings or signs.

Pictures may be drawn on paper or cut from magazines, pasted onto flannel or khadi, and cut out. The flannel backing makes the pictures stick to the Board.

A charpoy on end with a blanket stretched over it makes a satisfactory Flannel Board.

A cheap Board may be made with corrugated cardboard from old packing boxes. Coat the cardboard with glue and cover it with a thick even layer of sawdust or sand. The sawdust (or sand) must not be too coarse or too fine. Shake off the surplus sawdust (or sand) and let the Board dry. For a coloured Board, soak the sawdust in dye-water and dry before making the Board. Figures used on sand or sawdust boards must be flannel or khadi-backed. Sand against sand won't stick.

Sand or sawdust may be used as above for backing paper figures to be placed on flannel-covered boards.

Some people think plastic cut-outs on plastic-covered boards hold better in wind and rain. The plastic cut-outs will also hold on window glass. By moistening the plastic before smoothing it onto the glass or plastic-covered board, it will hold almost indefinitely, but can easily be pulled off. The plastic must have a slick surface or it won't hold.

Hectograph or Gelatin Duplicator

Sometimes you need copies for each person in a class or at a meeting. If people have something to take home, it helps them remember. Even illiterate people can make picture notebooks to help them remember what you told them.

A cheap means of making duplicate copies is the hectograph or gelatin duplicator. Use one pint of glycerin and two ounces of sheet gelatin.* Heat in a double boiler for two hours. Pour into a shallow pan. Remove foam and prick air bubbles with a pin. Allow to set before using.



Prepare a "master copy" with hectograph carbon, ink, or hectograph pencil. (Carbon or ink give better copies and ink is probably cheapest. Purple gives the best copy and is standard. Selark Brothers, G.P.O. Box 262-A, Bombay-1, carries hectograph ink and hectograph carbon. Other office supply stores throughout India also carry the supplies.

* Instead of a double boiler, you can use a larger pan and a smaller one inside. Put water in the outer pan, and the glycerin-gelatin mix in the smaller pan. Pure chemist's glycerin is not needed—use cheaper glycerin if you can get it. Glycerin is a by-product in making soap. Glue flakes can be used instead of sheet gelatin, which may be more expensive. Skim off foam before pouring. Avoid making bubbles when pouring the solution. Pricking bubbles takes time, and if left on the duplicator they leave unprinted spots.

“Dupligraph” and “Spirit Process” are other trade names.) Before printing, wash the hectograph with a damp sponge or soft cloth. Remove excess moisture by blotting with newspaper or other porous paper.

To print, place the master face down on the gelatin. Smooth down tight with a cloth. Rubbing the back gently helps transfer the ink. Remove after one or two minutes. Put sheets of paper on the gelatin one at a time, smooth down with a cloth, and remove. Pice in the corner or a strip of waxed paper along one end make it easier to remove printed copies. Hard surfaced paper is best, but I have successfully used hand-made paper. The longer you leave the copies in contact with the gelatin, the brighter the copies will be and the fewer copies you can get. If the surface becomes too dry, sponge it off with a wet sponge or cloth. It will not hurt the copy.

After use, wipe the gelatin again with a wet cloth or sponge. Allow the duplicator to sit 24 hours before using again. The old copy sinks to the bottom.

Cover the duplicator when not in use, to keep it from drying out. Keep it away from sun and extreme heat. In really hot weather the duplicator may get too soft to use.

Spirit Duplicating

A related process is spirit duplicating. Rotary machines for this work are fairly expensive but do a nice, fast job. You can get almost the same effect with a cloth or felt pad and a dish of alcohol or spirit.

Prepare your master copy as for hectographing, but do it in reverse. Hectograph carbon is good for this—turn it face *up* under your copy so the master is on the back of your paper. It will be backwards, but reverses itself in printing.

You need a fairly slick, hard-surfaced paper to do a good job. Dip your pad into the spirit and squeeze out excess spirit. Rub it over the paper to be printed, so the paper becomes damp but not wet. Quickly press your master copy onto the damp paper and smooth it down well with a dry cloth. Remove. It will take a little practice to get the paper dampened just right to take a good copy and not smear the ink.

This process is all right for post cards and

small items, but is not satisfactory for larger items unless you can afford regular equipment.

Clean the purple off your fingers with spirit before washing your hands with water.

Finger Painting

For nursery classes, finger painting is a pleasant introduction to art. It's fun for older people, too. An inexpensive finger paint can be made from laundry starch and water-soluble colors. Cook the starch with water to a creamy paste. Then divide and add different colors. The paint should smear easily with the fingers, but not be runny. Fine white flour or starch from maize or other grain can be used. For small children edible starch and harmless vegetable colors are best. Children sometimes eat their paints!

The finger painting should be done on paper that does not tear easily when wet. Newsprint is not satisfactory, but some wrapping paper is all right. Sheets from a slick magazine are all right—the paint does not cover the print, but the design shows up. Scoop a handful of paint onto the paper. Work it around with the fingers into designs. Then lay your painting aside to dry. Two or more colors can be blended.

This finger paint must be prepared fresh each time. It spoils if kept very long.

Sources of Further Help

The National Fundamental Education Centre, 38 Friends Colony, New Delhi, has a specialist in audio-visual aids for adult educators. He will answer your questions, and may be able to develop aids for special purposes if there appears to be sufficient need.

The National Institute of Audio-Visual Education, Ministry of Education, Indraprastha Estate, Hardinge Bridge, New Delhi-2, has developed a variety of inexpensive audio-visual aids you can make yourself. These include the blackboard mentioned earlier, a rear-view projection screen that can be used without darkening the room (Rs. 1/75 plus some scrap lumber and work) and a picture viewer in which the scene mysteriously changes at the push of a switch. In addition to its research and experimental work, NIAVE conducts resident training programmes and puts out a quarterly journal, *Audio Visual Education*, at

(Continued on page 19)

A Day in Ijaiye

By Victor Akinyele Williams

The African writer Victor Akinyele Williams describes in this issue "A Day in Ijaiye", in Western Nigeria.

IN the darkness of the tropical rain forest, the juju drummers of Ijaiye beat out their magic, frenzied rhythms, and from within the thatched mud cottages, come the chanting voices of the juju priests echoing in the midnight silence through the vastness of the jungle. The occasion is the celebration of the funeral rites of a dead villager, for the people of Ijaiye, like those of many other African villages, cling to their ancient tribal traditions.

Ijaiye is a Yoruba township in Western Nigeria, 130 miles inland from the Bight of Benin. It is an old-world African community, where Christian and Moslem converts are finding it difficult to adjust their traditional way of life to new forms of civilization. Most of them are superficial converts, for their newly-adopted religion has not taken deep root in minds where traditional animistic ideas are firmly embedded.

With a population of a little under 10,000, we, the Ijaiye people, live a communal life with a locally elected elder as our chief. Together with other older men—for, to us age is synonymous with wisdom—he administers our local council, native laws and social welfare.

Come with me in imagination and spend a day in my village of Ijaiye. The cock announces the break of a new day and most of the male villagers hasten towards the fields. By the time the sun is overhead—for Nature plays an important part in our time calculations—most of the non-farming villagers are hard at work weaving cloth on their locally-made bamboo hand-loom. In almost every home there is a granny who spins the cotton into thread, while the wives of the 'pater familias' are busy with the domestic chores. In the absence of modern labour-saving appliances household work can be burdensome, but they cheer themselves with a song. In the evenings, when the farmers come home from the fields, those wives who are not busy in the house—

there is often shift duty—help to bring in the farm produce.

One of the loveliest sights you will see on your short visit to Ijaiye comes last on the programme: it is the 'Night Market'. At full moon during the dry season Night Markets are held for the benefit of those who are busy during the day. There, the villagers can buy food, textiles, home-brewed liquor, palm wine and many other wares; they can relax and enjoy themselves after the day's work.

In tropical countries, the refreshing night breeze is always welcome and the picture of hundreds of dark faces behind piles of gaily-coloured wares, seen in the flickering light of palm-oil lamps, is a sight that would tempt any artist. Besides buying and selling, there is plenty of entertainment: young girls dance through the market place, while the children, sitting by their grannies, listen to nonsense tales in which Mr. Tortoise is always the hero. It is a fairy-like scene. Finally, about 11 o'clock, everybody packs up and goes home.

MY PEOPLE WORK hard and play equally hard or, should I say, they enjoy their leisure hours thoroughly. Besides frequent evening parties during which long philosophical discussions are a favourite pastime, both old and young have their entertainments. There are the stilt acrobats, who dance with incredible skill on long bamboo poles; the 'Egungun' masquerader in his technicolour costumes with his 'celestial' voice—for the 'Egungun' is regarded as a heavenly visitor; the friendly, but queer 'Kori', friend of earthly children, and a crowd of other carnival-like entertainers who have their origin in the ancient beliefs of the Yorubas.

The boys of the village wrestle in the moonlight, and the girls gossip while having their beauty treatment. Dancing to the rhythm of home-made drums is common at marriage and burial ceremonies and at harvest-time celebrations.

(Continued on page 19)

Literacy Drives for Social Change

By C. R. Bhatt, District Social Education Officer, Rajkot Division, Gujarat.

IN 1956 Saurashtra State launched a literacy drive. This was followed up again in 1958 and in 1959.

As we evaluated these drives, we found that not only had we made sizeable numbers of people literate through these drives but also benefited in ways we had not expected from a literacy programme.

Preliminary Planning

Earlier experience had told us that many adults wanted to learn, but stayed away for various reasons, such as worries of life, hard work, and the fear of looking ridiculous. Some people thought that adults cannot learn.

A programme was planned to tackle the problem from all angles and to create an atmosphere favourable to learning :

- (a) All the ministers took keen interest. D.O. and circular letters were written to help the drive.
- (b) Budgets of all the departments concerned were studied. These included Panchayat, Development, Education, Co-operation, etc. All possible resources were made available.
- (c) Meetings of local leaders and Sarpanches were held at Taluka level where the Education Minister explained their duties to them.
- (d) In such a big programme, decentralization is necessary. Committees were set up from village level to state level. They prepared the programme according to general principles laid down by the Central Committee.
- (e) The daily and weekly press was contacted to write articles about literacy

drives in other states as well as in foreign countries. They were also asked to print the text-book lessons.

Radio programmes were arranged in advance. Stories of adult learning were relayed in the rural broadcasting programme.

- (f) It was decided to train teachers in all districts. Camps of 15 days were conducted for this purpose.
- (g) The supply of required material has always been a weak point in organising such programmes. Care was taken that each centre should be equipped before the drive was launched.
- (h) As people best follow their known leaders it was planned to contact local leaders and neo-literates of the villages. People have a strong belief that "Sandhia Kundale Na Pade," which means "camels can't form a complete circle"; or "Paikhe Ghade Kantha Na Chade," which means "burnt earthen pot can't be mended."

Through these sayings they expressed their feelings that adults at this age cannot learn. But when they saw and heard their fellows and brothers reading and writing, they were convinced that they also could learn.

Instructional Material and Method

The "Vachan Pat" contained lessons and also instructions about teaching. It was prescribed to be completed in two months.

I attempted to find out the best method amongst the existing teaching methods, but it

requires more effort and research on large numbers of adults to arrive at scientific data.

We used the Seguiene Method which is generally named as "Tripada" method. Our reasons were :

- (1) The method had been tried out by educationists in various parts of our area for the previous 20 years.
- (2) Teachers were familiar with the method.
- (3) The books were available in the market.
- (4) The method is based on letters, which is generally followed by teachers.
- (5) Any adult can be taught to read a lesson in a short time, say 5 minutes. Adults gain confidence in themselves from the first day.

Teacher Recruitment and Preparation

Four types of workers were recruited in the drives : teachers, local workers, volunteers and outsiders such as college and high school students. There were 4,093 workers in the second and third drives, of which 2187 were teachers. Thus it shows that a majority of the workers were teachers.

All the workers were trained for the drive. They were given practical training at Taluka level in :

- (1) How to teach adults in the class.
- (2) How to create an environment for learning.
- (3) How to begin an adult class.
- (4) How to make teaching interesting.
- (5) How to give variety in the daily programme.
- (6) How to behave with adults and how teaching adults differs from teaching school children.
- (7) How to fill in the forms.

Promotion of Enrollment

A local committee planned programme. The Panchayat Secretary prepared a list of

illiterate adults. Local people and teachers personally contacted these people during the fifteen days just before the drive. Location of the classes and the time of the classes were fixed according to the convenience of the adults of the area.

There were villages where more than one class was conducted. In several cases more than 10 classes were conducted. About 90 villages tried to teach all the males of 14 to 40 and they started as many classes as they required. In a village of Shihor block 40 centres were organised, where each street had a centre and about 1,000 adults were attending the classes.

Most of the Panchayats were daily trying to help the centres and to remove difficulties, if any. Local Samitis contacted adults who absented themselves from the class and tried to maintain attendance.

Follow-up

The follow-up programme was conducted through the school teachers. It was found that people had no time to attend classes in the rainy season, which falls in the follow-up period. Looking to all these difficulties, a follow-up programme was planned as follows :

- (1) Eleven sentences which cover the whole alphabet were composed and posted in the Bazaar and places where most of the adults would pass by.
- (2) A pocket book of the Vachan Pat was given to adults so that they could read it at their convenience.
- (3) Reading cards were given to each Centre.
- (4) 3 books were given to the classes as supplementary reading.
- (5) 3 graded readers were also made available.
- (6) New literates were encouraged to join the regular classes of the village.
- (7) A list of useful books from the Panchayat library was prepared and these books were made available through the Panchayat Secretary, school teacher or Yuvak Mandal.

Results

These round figures give an idea of the work done in all the drives :

Year	Development Blocks	Enrollment First day	Continued until tested	Succeeded in the test	Percent Passing Test	Percent of first day's enrollment made literate
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1956	52	1,34,900	91,000	70,400	77.4	52.2
1958	29	53,500	47,000	36,800	78.2	68.8
1959	45	59,200	45,000	34,900	77.5	59.0
Total		2,47,600	1,83,000	1,42,100	77.6	57.4

In the first drive all the villages were covered. But in the other two drives those development blocks were selected which were able to prepare at least 1000 adults in the age group 14—40.

Columns 3 and 4 show the shortfall of the adults at the end of 2 months. In spite of our efforts to attract them, there are several reasons beyond control, like marriage season, social and economic difficulties, which prevent their attending the classes. Sometimes when enthusiastic workers must leave for domestic reasons, attendance is affected.

Evaluation

(A) Factors leading to success

- (i) **Inter-departmental cooperation.** All the departments joined their hands to make the programme a success.
- (ii) **Interest of leaders.** Collectors and others visited the classes and in some cases they have actually conducted the classes. In village Kariani of Botad Block the Collector visited all the nine classes and he spent one full period in a class which was conducted under a tree, and taught the lesson to the adults.
- (iii) **Materials bought nearby.** The material was prescribed but it was not supplied from the central place. They were free to purchase from the nearby places and hence the material reached the classes in time.
- (iv) **Interesting stories and Akhyans.** Stories of Panchtantra and Akhyans were pre-

scribed for the period. They were made available to the adults. They were also trained in the camps and hence stories and Akhanas were the sources of interests of adults.

- (v) **Enthusiasm of the teachers.** Many teachers have worked for drives not merely as a matter of routine duty, but as if it was their privilege to conduct the class.
- (vi) **Time-table.** Our development time-table is useful for planning and preparation of the drive at all levels.
- (vii) **Careful planning.** We tried to anticipate problems and to plan a programme that would assure success. Experienced field workers were in on all planning.

(B) Difficulties observed

- (i) In spite of the training, many teachers follow the traditional methods and hence it takes much time to complete the course.
- (ii) Adults do not start to class as soon as the bell rings. They go to the class at their own convenience. Consequently, classroom teaching is not useful in such drives; the teaching requires special efforts and methods on the part of teachers.
- (iii) The question of semi-literates and of those who failed in the tests or relapsed into illiteracy was a difficult one. Teachers were not willing to enroll them without extra remuneration. It was decided to pay some extra remuneration.

- (iv) The time for each Centre was fixed according to local needs and hence it was difficult to visit all the classes at a particular time.

As local Panchayats were made responsible, the interest of the local people was maintained. This meant more than a surprise visit of the visitor.

(C) *Follow-up Survey*

A sample survey was made in 1959 to see the lasting effects of the drives of 1956 and 1958. Twenty villages were surveyed in two districts.

It was found that about 20% of the adults who were successful in the test had again lapsed into illiteracy. About 30% were able to read and write, and the others were half literate.

Other Effects

Such drives have moved the masses. In addition to improved literacy, some other definite changes have occurred as a result of the literacy drives.

- (1) People who came to the classes and did not continue the study, sent their children to school.

- (2) Ladies of backward areas came out of their houses in thousands. It had never happened before in the history of Saurashtra.
- (3) Many people continued their studies to take up village responsibilities such as the presidentship of the Panchayat.
- (4) It gave the local people a chance to solve their problems by their own efforts.
- (5) Youth clubs became more alert and formed chains to help each other.
- (6) Ladies attended the classes with males where lady teachers were not available.
- (7) Students came out to work in the villages, which promoted the idea of village service.
- (8) In many cases Harijans attended the classes with others and in one case a Harijan lady was invited to conduct the ladies' class in the house of the Sarpanch.

Thus literacy drives can be successful in creating a favourable climate for learning and they can also have a decided effect on the whole social environment of a district.

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Statistical Data On

The Literacy Situation in India

ONE serious handicap to faster development in India is the illiteracy of the masses. In a recent seminar at the National Fundamental Education Centre, the staff and students examined the available data on status and progress of literacy.

Status

In 1951 the Census showed an overall literacy rate of 16.61 per cent for India. This was one of the lowest rates in the world. Among men 24.67 per cent were literate while fewer than a third as many women could read and write—only 7.87 per cent. State rates ranged from 40.88 per cent in Kerala to 8.95 per cent in Rajasthan. These rates were for the total population including children below school age. Column 3, Table 1, shows the rates by States.

What is the rate now, nine years later? Late in 1959 the Census found over 40 per cent literacy in a questionnaire tryout for next year's All-India Census. As the news report pointed out, this small sample was not representative. It was unduly weighted in favour of big cities having a relatively high literacy rate and was not typical for India as a whole. An official at the Census thought that around 32 per cent might be a reasonable estimate. Many people think this estimate is too high.

In 1951 approximately 20 percent of the population above age 10 was literate. The Education Division of the Planning Commission has estimated that this would rise to 26.4 per cent by the 1961 Census. Other estimates go as high as 28 per cent.

Gains in the literacy rate due to literate children flowing past age 10 plus the numbers of adults made literate during the decade indicated that the 26-to-28 per cent figures may be about right.

Progress

Progress has been slow. Social Education has not enjoyed a high priority of funds or

attention in the Five-Year Plans. A multitude of other pressing problems has diverted national attention from illiteracy. It does not rank as high as many think it should.

Most of the estimated 6.4 percentage increase in literacy above age 10 comes from the primary schools. Only 30 to 40 lakhs of adults will be made literate during the Second Plan. Fewer adults became literate during the First Plan. For the decade ending in 1961 the literacy gains from adult instruction may be two to two-and-one-half percentage points of the population age 10 and above.

The 5.59 lakhs of adults made literate in 1956-57 was the highest reported to that date. Table 1, column 7, shows that 14 adults for every 10,000 people were made literate in 1956-57. The figure was the same one year earlier, was 12 in 1954-55, and only 11 in 1953-54.

This rate of increase, if not materially accelerated, will make an almost negligible dent in the illiteracy problem in this country during the remainder of the Twentieth Century.

Effort

In 1955-56 seven-tenths of one per cent of the national education budget went for Social Education.

The effort of States to reduce adult illiteracy is only partly and indirectly reflected in the financial figures in Table 1. Column 11 shows the per cent of the total educational budget which the 13 States spend for Special Education.

Special Education includes Social Education as its largest component; 82.3 per cent of the total enrollment in Special Education was Social Education in 1957. However, Social Education probably accounts for less than this fraction of the expenditure. The remainder of Special Education includes reformatories, schools for social workers and the handicapp-

ed, schools of music, dancing, fine arts, oriental studies, and other subjects. Social Education, of course, includes much more than literacy.

according to the per cent of the educational budget spent for Special Education. How well the total educational budget reflects the ability of the States to pay for education is not shown in either table.

In Table 2, column 5, the States are ranked

Table 1. Adult literacy, status and progress, by States and Territories (Data from Jammu-Kashmir missing).

State	Pop. Lakhs	Literacy rate 1951 %	Adults enrolled in Soc. Educ. (000s)	Per cent of Pop. in Soc. Educ.	Adults made literate (000s)	% of Pop. made literate	% in Soc. Educ. made literate	Total expend. for Educ. (Crores)	Expend. for Special Educ. (Lakhs)	% spent for Special Educ.
1	2	3	4	5	6	7	8	9	10	11
INDIA	3929	16.61	1205.0	.30	559.0	.14	46	206.3	278.9	1.35
Andhra Pradesh	340	13.12	82.6	.20	45.7	.13	55	14.7	15.6	1.06
Assam	101	18.07	28.1	.28	18.5	.18	66	4.9	3.9	.80
Bihar	413	12.15	234.6	.57	162.9	.39	69	13.8	25.4	1.84
Bombay	539	21.64	331.8	.62	104.6	.19	32	37.9	30.2	.80
Jammu Kashmir	47	...	...	...	...	...	...	1.3	...	...
Kerala	154	40.88	8.8	.06	4.8	.03	55	11.4	3.7	.32
Madhya Pradesh	275	9.83	59.2	.22	31.1	.11	53	11.0	13.2	1.20
Madras	327	20.81	43.2	.13	8.8	.03	20	19.4	13.3	.69
Mysore	217	19.29	71.4	.40	19.4	.09	27	10.8	6.2	.57
Orissa	152	15.80	70.6	.46	38.3	.25	54	4.5	28.4	6.26
Punjab	171	15.23	14.0	.08	8.1	.05	58	11.3	5.9	.52
Rajasthan	175	8.95	25.4	.15	19.4	.12	76	6.0	10.8	1.80
Uttar Pradesh	678	10.80	13.2	.02	4.4	.01	33	27.8	59.6	2.14
West Bengal	285	24.02	193.5	.70	67.4	.24	35	23.4	48.7	2.08
A & N Is.	...	25.77	...	...	...	...	...	...	...	...
Delhi	21	38.36	6.9	.33	3.8	.18	55	6.2	7.5	1.21
Him. Prad.	11	7.71	3.6	.33	2.3	.21	64	.6	.7	1.17
L M & A Is.	...	15.23	...	...	...	...	...	...	...	...
Manipur	6	11.41	2.6	.43	2.6	.43	100	.3	.6	2.00
Tripura	7	15.52	13.9	1.99	11.8	1.69	85	.8	4.7	5.87
NEFA	6	...	.6	.10	.6	.10	100	.1	.3	3.00
Pondicherry	4	...	.9	.23	.7	.17	78	.2	.1	.50

(Data assembled from *Education in the States, 1956-57*, Ministry of Education, Government of India.)

Table 2. Effort and results in reducing illiteracy, States ranked (Data from Jammu-Kashmir missing)

State	Rank : Literacy rate 1951	Rank : % of total population enrolled in Social Education 1957	Rank : % of population made literate 1957	Rank : % of total edu- cation budget spent on Special Education
1	2	3	4	5
Andhra Pradesh	9	8	6	7
Assam	6	6	5	8
Bihar	10	3	1	4
Bombay	3	2	4	9
Jammu-Kashmir	—	—	—	—
Kerala	1	12	11	13
Madhya Pradesh	12	7	8	6
Madras	4	10	12	10
Mysore	5	5	9	11
Orissa	7	4	2	1
Punjab	8	11	10	12
Rajasthan	13	9	7	5
Uttar Pradesh	11	13	13	2
West Bengal	2	1	3	3

Results

States are ranked in Table 2 according to results they are getting in eradicating illiteracy. The rank order correlation of .02 between literacy level and per cent of the population made literate during the year was insignificant. Among the more literate states, Kerala and Madras are making relatively little financial effort and are achieving very little results in the further reduction of illiteracy. Orissa and Bihar are trying hard and are achieving good results. Uttar Pradesh and Punjab apparently are accomplishing very little.

The percents-made-literate are not truly comparable figures. Each State has its own system of testing literacy achievement and achievement levels are not uniform. Obviously the 100 per cent figures for Manipur and NEFA are not based on the same definition as the others.

The Future

The policy makers apparently are inclined to put the chief national effort on primary education in the Third Five-Year Plan. It is hoped that every child of primary school age will be in school by 1966.

Prior to 1966 the literacy rate for the above-10 population group will undoubtedly pass the 30 per cent mark. If every child passing his tenth birthday after 1966 is literate, and adult literacy instruction continues at the present rate, the 50 per cent mark in literacy should be reached around 1975. Most of the literates will be from 10 to 20 years of age. Roughly two-thirds of the citizens eligible to vote will still be illiterate by the end of the Fifth Plan in 1976. By the end of the Twentieth Century, a high percentage of all persons under 45 should be literate. According to the present age distribution of the population,

literacy in the above-10 group should then be above 80 per cent.

This slow growth depends almost entirely upon the education of children—an investment on which some of the dividends are delayed. If a sizable fraction of young adults could be made literate within the next Plan, the dividends would accrue earlier. Young adults, at the peak of their learning power, can learn to read and write faster than children and at a lower cost. Nearly Rs. 25 are required to keep a primary child in school one year. An adult can become literate to fourth standard for a per capita expenditure of Rs. 18

Plans for extensive adult literacy programmes are developed from time to time but none of them seem to win acceptance. Age 14-40 is the usual target group mentioned. Of 17.4 crores in this group about 12.7 crores are illiterate. At Rs. 18 per head, making this group literate would require Rs. 228 6 crores. Social Education had an allocation of Rs. 5 crores for all purposes in the Second Plan.

Age group 15-29 includes 10.9 crores of whom an estimated 3.3 crores are literate. If one-half of the 7.6 crores of illiterates in this group could be made literate in the Third Plan (and primary school targets are fulfilled), India would pass the 50 per cent mark in literacy in the above-10 age group by 1966. But even this target would require a practical plan which would produce a 14-fold increase over present results.

Two Problems

The per cent of women among Social Education enrollment is steadily increasing but still represents a major problem.

Year	Percent women
1953-54	9.8
1954-55	10.5
1955-56	10.5
1956-57	12.4

The relapse rate is another severe problem. While relapse data are not generally collected, the rate is known to be high. A representative sampling study by Jamia Millia showed that approximately 60 per cent of those who had received a literacy certificate a year earlier, were unable to comprehend a few paragraphs containing 73 different common words.¹ The

majority of children in the fourth standard could read the paragraphs well.

A follow up survey of three literacy campaigns in the Rajkot Division, Bombay State, showed a complete relapse of per cent and a partial relapse of an additional 50 per cent. This relapse was among adults who had passed the literacy test from one to three years earlier. Unless new literates have a constant need and opportunity to use their skills and acquire enough competence to do so independently, they are very likely to relapse.

Summary

An estimated 26.4 per cent of the above-age-10 population in India is now literate compared with 20 per cent in 1951. The gains from adult literacy instruction during the first two Five-Year Plans will probably be under 2½ percentage points. A heavy relapse rate severely cuts the effectiveness of this figure. Most of the 6.4 per cent gain comes from primary schools.

If the adult literacy programme continues as at present, and proposed primary education targets are achieved, 50 per cent of the above-10 population should be literate by 1975 and 80 per cent by 2000 A.D. If one-half of the age group 15-29 could be made literate in the Third Plan, this 50 per cent figure could be achieved by 1966.

1. Ahmed, Mushtaq : An Evaluation of Reading Materials for New Literates and a Study of Their Reading Needs and Interests., Research-Production-Training Centre; Jamia Millia, New Delhi. 1958.

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Education for Adults: Luxury or Necessity

A. A. Liveright.

Adult education in the international scene. What it is. What it might be.

The place of Liberal Education.

ADULT education—as well as the entire world—is beset by the misleading dilemma of an “either-or” philosophy. Adult educators argue, should we emphasize fundamental or general education, vocational or liberal education, group or individual education, community or personal education. Other educators, statesmen and educational budget-makers debate whether education for youth or for adults should have top priority.

These arguments are about as sensible as asking what is more important, an arm or a leg, a nose or an ear, well-developed muscles or a well-trained brain.

All aspects of education for youth and for adults are important. Education cannot and should not stop when a person arrives at some prescribed age. Today, when the world is characterized more by rapid change than by any other single characteristic, education must be lifelong and continuing. But this fact certainly does not lessen the need for a sound education for youth.

It is fortunate that UNESCO, realising that the future of today's youth depends to a great extent on the decisions of today's adults, is deeply concerned with adult education. Hopefully, the 1960 World Conference on Adult Education will set objectives and develop a plan of action which will make it possible for all countries to agree on what a sound adult education programme should accomplish and how it is possible to create such a programme.

Blueprint for a Rounded Programme of Adult Education

To stimulate further discussion of what an ideal programme of adult education might look like, it seems appropriate to enlarge on the ideas suggested at the meetings of the World Conference of Organisations of the Teaching Profession held in 1959 at Washington.

First, a few important, basic principles must be set forth to form the foundation for such a programme. These are :

1. Education is not completed when a man or woman leaves regular school and goes to work. It is a continuing process which goes on throughout life.

2. This continuing educational process is concerned with all aspects of life, including the growth of the individual as an individual—with his aesthetic and intellectual development—as well as with his physical and vocational development.

3. Adults want to and can learn, but their capacity to study and learn is weakened by disuse. It is important, therefore, to provide opportunities for the educational process to continue so that these learning skills are not lost.

4. Most of our present methods and techniques for educating youth and undergraduates must be changed in accordance with these first three principles. The education of young people must cause them to realise that they are being prepared for further study and learning and that they have not secured their complete education before going to work. Therefore, emphasis in this primary (before work) period should be placed on developing skills of study and interest in further education, as well as on teaching the technical skills required for employment.

5. Also, in accordance with these principles, governments must assume the same financial responsibility for the continuing education of adults that they now assume for the primary or preparatory education of youth.

6. In addition, present educational institutions, especially colleges and universities,

must look upon continuing and adult education as one of their basic patterns and their regular budgets.

To meet the needs, to realise the objectives, and to live with the principles outlined above, this ideal adult education enterprise should consist of four distinct but related general programmes.

Programme One—will be concerned with the preparation of adults to meet their responsibilities as citizens and workers in whatever society in which they live. This programme will be primarily a remedial one and will provide training not secured during youth. In some countries this will include the night-school and evening college programmes which permit men and women who must leave college for work, to continue their education and to secure their degrees after they start to work. In other countries it will provide literacy and vocational training for adults who never had an opportunity for such training during their youth. This programme will also, where required, include basic education for adults in areas such as health and citizenship. In every instance, the programme will be carried on by the public educational system and will be entirely under-written by the government.

Programme Two—will be concerned with a *continuing technical and vocational education* which will provide adults, throughout their work and professional life, with the new skills and ideas necessary for effective operation as workers or as members of a profession.

It will permit adults to keep up with the essential technological and scientific developments which occur during their lifespan and and which they must know about to be effective workers or professionals. This programme will, on a fairly specialised basis, provide for continuing education in particular fields such as medicine, law, engineering and other professions, as well as for continuing vocational education for technicians and production workers.

Programme Three—will be concerned with providing adults with a continuing knowledge of new research developments, discoveries and ideas in the physical and social sciences and with crucial issues and problems in the field of civic, national and world affairs, which are important to them in arriving at sound

decisions about their personal, community and national life.

Major emphasis in this programme will be on the provision of sufficient information to citizens about vital issues confronting them so that they will be in a position to make informed and wise decisions, rather than uninformed and prejudiced judgments. Based on the research findings of universities, colleges and the government agencies, each year this programme will bring to adults some knowledge and understanding of these developments. The programme might, for example, include discussions of the new fields of space exploration, of developments in automation and calculating machines, of new systems of social organization and of new theories in the various physical and natural sciences.

Programme Three might be developed along the lines of the Agricultural (or Co-operative) Extension programme now being carried on by State universities in every state in the U.S. This programme, more than any of the others, can utilize modern techniques of communication, such as television, to achieve its objectives.

Programme Four—will be concerned with the development of individual intellectual and aesthetic interests and pursuits and the full intellectual and emotional capacities of each individual. It will concern itself with opportunities for study and activity in the areas of the humanities and the social sciences. It will permit individuals to study history, to appreciate art, music, the dance, and literature, to investigate philosophy and, in other ways, to understand and fulfil themselves. It will have no direct relationship to a person's job nor to his responsibilities as a citizen, but it will help him to appreciate and make use of his own opportunities for leisure and individual development.

This programme, which can probably best be developed and planned by the universities and colleges, will vary widely and will permit opportunities for individual study, reading, and even performance in the arts. It will lean heavily on wise and extensive counselling to find the programme best fitted to the needs, interests and capabilities of each individual.

The Programme might be financed in part by some sort of individual savings or social

security programme whereby each individual is helped to build up an educational reserve which he can call upon as he moves into this part of his adult education activity. It could also be financed by contribution from the government and, in many countries, by special contributions from foundations and industry.

The Liberal Education Component in a Programme for Adults

In almost every country considerable attention is being paid to the first two programmes of adult education. For some years UNESCO has provided facilities for fundamental education and is doing a magnificent job in this area.

On the other hand, few countries are performing effectively in the areas of Programmes Three and Four. These are the areas in which colleges and universities have a special contribution to make. With respect to Programme Three, the continuing education of adults in current scientific and social developments,

almost no country has yet developed an effective and imaginative programme which is really geared to keeping adults up to date on current scientific and political research.

Liberal education programmes for adults must be concerned with broadening and deepening understanding, rather than with narrow specialization. Programme Four is concerned with developing a greater understanding of the major problems of the individual and of the world, rather than with providing simple answers to complicated problems. It must aim at the continual stretching of the mind so that intellectual growth may go on through one's entire life. It must also be concerned with the development of the individual's capacities for aesthetic judgment so that adults can enjoy and be stimulated by the aesthetic experiences available to them. Liberal education is primarily concerned, then, with making human beings more human.

(UNESCO)

Teaching Aids You Can Make Yourself

(Continued from page 7)

a subscription rate of Rs. 2/00 per year. NIAVE has some fine equipment, which can be loaned to nearby areas; and films in their large Central Film Library are mailed all over India. Write them about any special problems you have or information you need.

A pamphlet "Teaching Without Money" is free on request from the Audio-Visual Section, U.S. Technical Co-operation Mission to India, 11 Pandara Flats, New Delhi. The pamphlet overlaps this article only slightly.

The various ministries have developed some very fine aids, such as the flash card series "Simple Improvements for the Home" published by the Directorate of Extension and Training, Ministry of Food and Agriculture, and "Child Growth and Development" put out by the Ministry of Health, New Delhi.

Audio-Visual News, published quarterly by the Christian Association for Radio and Audio-Visual Service, 15 New Civil Lines, Jabalpur, M.P., carries practical ideas on aids you can make yourself. It includes addresses for ordering materials you may not be able to get locally.

A DAY IN IJAIYE

(Continued from page 8)

The villagers of Ijaiye, like all Yoruba tribesmen, are known for their hospitality and courtesy. Their language is full of proverbs and quaint sayings, but the visitor may find the politeness a little overpowering: there are 500 different forms of greetings for various occasions!

The fast-moving 20th century has brought many changes to Ijaiye. Life runs too fast on wheels, and today everything goes on wheels! Automobiles, wagons, motor cycles and bicycles—even intruding helicopters which use the compounds of sacred shrines as parking places—these, create problems.

More serious is the rift between generations: in fact, it is our one great problem. Western education has caused many of the younger people to drift away from conservative ideas. They no longer see eye to eye with their parents on many matters. But blood is thicker than water and, despite differences of outlook, the older people are gradually coming round to some of the new ideas. Parents still pray for material blessings on their children—and thanks to them, at the close of their lives, they may have the experience of riding in a car, or the joy of having an inexhaustible supply of pipe-borne water in their back-yards.

(UNESCO)

Book Review

Strategies of Leadership in Conducting Adult Education Programmes. By A.A. Liveright; Harper and Brothers, Publishers, New York, 1959.

STRATEGIES of Leadership in Conducting Adult Education Programmes is the result of a great amount of study and research and records the personal experience of the author in the field of Adult Education. He has studied some fourteen different types of adult education programmes which represent a fair sample of all informal adult education programmes in the U.S.A. using voluntary leaders. In India also we lay considerable emphasis on voluntary leadership in our adult education programmes and it is for this reason that this book may prove to be valuable to all workers in the field of adult education.

If Adult Education is meant for "increasing understanding," "improving skills," and "changing attitudes" of adults, it clearly implies basic ego involvement of all the participants. It is for this reason, Mr. Liveright insists, that adult education programmes demand a different type of leadership from that found in formal education. Mr. Liveright has drawn a clear picture of the two leadership styles which he calls :

- (1) Content-Oriented Leaders and
- (2) Group-Oriented Leaders.

For teaching skills and for giving information the first type of leader is needed. But for change of attitudes and for change of behaviour, the second type of leaders, who are interested in the members of the group, are desirable. It is the second type of leaders who are warm, informal, flexible and permissive who can make social education programmes meaningful to the adults. Opposed to the situation in formal schooling, adults ordinarily come to adult education programmes because of some internal needs, desires and aspirations. It is the second type of group-oriented leaders who can understand these needs and provide opportunities for some satisfaction. The only reason for the adults to continue in the adult education programme is the satisfac-

tion of their needs and desires and therefore the problems of diminishing interest and drop-outs are enormous if their needs are not understood and given due recognition.

Mr. Liveright insists that in each adult education programme we must clarify our goals whether it is (i) change of attitudes and behaviour, (ii) learning of skills, or (iii) increasing knowledge. Classify programmes according to these goals and select "leadership styles" accordingly. If change of attitudes and behaviour is wanted, group-oriented leaders and informal methods providing group participation are useful. The techniques of finding group-oriented leaders are elaborately worked out. These leaders must also be trained to understand the changing and developing group dynamics and group cohesion and to avoid fixed presentations such as lectures and films and instead use more group discussion, more informal methods and direct use of group experience and problems faced by each member.

In a developing democracy like ours the need for voluntary leaders at every level and particularly at grass root levels is enormous. There are many persons with genuine potential for leadership even in our village society. Mr. Liveright insists that social education programmes should provide opportunities for exercising this skill of effective leadership for every non-professional member. Informal adult education programmes should become "a growing and continuous method" for attracting and training increasing numbers of persons in our society to the experience of leadership.

Mr. Liveright has clear ideas about leadership styles required in different types of adult education programmes. They should be interesting and useful to the social education workers in this country as we also face the same problems of finding right types of leaders at local levels and we also face enormous problems of lack of participation and drop-outs in adult education programmes.

—Sushila Mehta,
*Sociologist, National Fundamental
Education Centre,*

WHY TERMINAL POINTS?

EDUCATION often suffers from the notion that it should end at some point in childhood or youth.

Fifty years ago in the U.S.A. the end of education for most young people was the eighth standard. Now it is high school graduation. Soon it will be 14 years of schooling and eventually may become 16 years.

But no matter how many years of schooling may be provided, the terminal concept is now obsolete. The rapid flow of events makes learning throughout life a necessity. No longer can one learn in youth all that he needs to know throughout his years. As science, technology, and industrialization bring constant changes, people must continue to learn throughout their lives. Education in the modern world must be a never-ending process.

Actually, isn't the terminal concept of education at the root of some of our troubles? We enroll illiterates for two-, four-, or six-month terms. Those who finish successfully are given certificates. We let them think that their education is finished—that this is all that is required of them or all that we have to offer.

When we add them to our statistics and forget them, is it any wonder that the relapse rate is high—60 per cent in the Jamia Millia study and 26 to 70 per cent in Rajkot Division, Gujarat State.

Even of adults can read, who would say that their education is complete?

Would it not be better to look upon successive achievement points as milestones and not as the end of the road? Once adults have been in our classes for a few months, why do we think—and why do we let *them* think—that their education is finished? While still under our tutelage, can't we instill in adults a strong desire for further learning? As adult educators, should we not purposely design programmes—with appropriate methods and content—which will keep adults learning as long as they live?

We often deplore high dropout rates. Of all people, let us adult educators not be guilty of terminating the learning of any man or woman because we have nothing more to offer, or because we have failed to inspire them to further learning. Instead, let us help them broaden their horizons as long as they live.

Departments of Adult Education for Universities

(Continued from page 3)

Gangajala Vidyapeeth, Aliabada was appointed Secretary-General of the Seminar.

The Executive Committee also decided that every endeavour should be made to organise wherever necessary State Adult Education Associations and District Adult Education Associations. A Committee, consisting of Shri A.R. Deshpande, Shri Sohan Singh and Shri S.C. Dutta was formed to prepare necessary rules for the same.

The meeting also decided to undertake a training course for workers' education in collaboration with Unesco and International Federation of Workers' Education Associations. The course is likely to receive assistance

from the ICFTU Asian Trade Union College, Calcutta.

Earlier, the meeting adopted the audited statement of accounts for 1959-60 and approved the budget estimates for 1960-61 amounting to Rs. 93,640/-.

A seminar on "The Museum as a Cultural Centre in the Development of the Community" will be held in Tokyo from September 4 to October 1 this year, sponsored jointly by the Japanese Government and Unesco. The object of the meeting is to study problems connected with the broadening of museum activities in South Asia and the Pacific regions, with a view to revising and bringing up to date exhibition techniques, the development of educational museum programmes to supplement school programmes, and the organization of courses for adults.

Bookmobile Brings New Life

EIGHTEEN months ago, a mobile library provided by the United Nations Educational, Scientific and Cultural Organization arrived at the Municipal Library in Callao, a port not far from Lima in Peru. Twelve months later, loans registered by the bookmobile totalled 25,388 volumes, whereas over the same period only 11,729 books had been borrowed from the Municipal Library itself.

The arrival of the vehicle was heralded by a lively publicity campaign organized by Callao's Chief Librarian, Maria Antonieta Ballon. Together with her assistants she made a survey of the town, visiting schools, shops, restaurants and cafes to find out the reading tastes of the inhabitants. Lists were made and books ordered.

The first rounds of the bookmobile were greeted with enthusiasm by the people of Callao. Crowds of borrowers, old and young, collected at the appointed hour of the van's arrival in each district of the town. Minor problems such as the delay in returning books and careful handling of the volumes were overcome through the cooperation of the library authorities and the readers, and in many districts of the town the visit of the bookmobile has become the event of the week.

Reading tastes have sometimes provided surprises: in one rather poor district of small bleak houses perched on a rocky promontory above the River Rimac, the author most often in demand are Gandhi, Goethe, Lin Yutang, Cervantes, Shakespeare and the Abbe Perre. Technical books are also popular: manuals on electricity, mechanics, dressmaking, cooking, baby-care and so on. There is a demand too for textbooks on Spanish grammar and geography, for dictionaries and encyclopaedias, and for handbooks on trade unions and co-operatives.

In some cases, the services of the bookmobile have had a direct effect on the lives of individuals. One woman reader who had constantly renewed her loan of a cookery book eventually opened her own sweetshop, while a potter who borrowed a technical manual to perfect his craft offered some of his most treasured objects to adorn the library.

The bookmobile in Callao has proved its value in bringing works which open new

Italy's 'Telescuola'

An interesting experiment in educational television is being carried out in Italy, where a three-year course in vocational training known as 'Telescuola' is being broadcast six days a week for boys and girls who have completed their primary education.

The course, started in November 1958, combines general secondary studies with technical subjects and follows the same syllabus as that used in State vocational schools. Subject include Italian, French history, geography, science, civic education, religious instruction, practical trades and crafts, and for girls domestic science. An inspector from the Ministry of Education supervises the selection of material for the programmes, assisted on the technical side by an adviser who is a qualified secondary school teacher loaned to the Television network by the government.

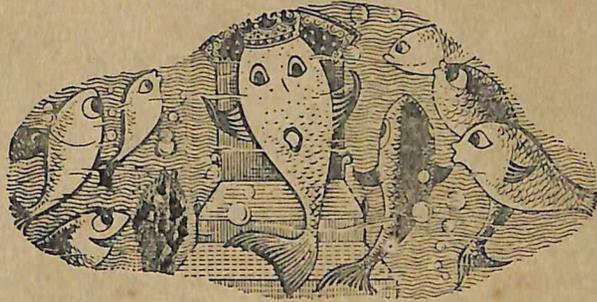
Two thirty-minute lessons are broadcast every afternoon from Monday through to Saturday. The lessons are given before a small group of children by teachers trained in "active" methods, who make ample use of material from laboratories and museums, as well as educational film from Italy and other countries, and various kinds of equipment and tools brought to the studio for practical demonstrations in technical subjects such as carpentry, domestic science, etc.

Each year, students of the "Teleschool" sit for an examination, similar to that set in State vocational schools, which gives them the right to enrol for the following year. At the end of the three-years' course, successful candidates obtain a State diploma.

Collective viewing centres are being established in urban and rural districts all over Italy (over 1600 of them had been set up before the end of the first year's course). Participants come from widely different backgrounds and include groups in institutes for handicapped children and in prisons. Each centre is headed by a "coordinator" who is responsible for organizing the classes and giving explanations, helping with homework, and reporting monthly progress of his class. (UNESCO)

horizons of knowledge and afford a broader view of the world around them to people who might otherwise never have visited a library.

(UNESCO)



The Fish that made a Royal Dish

I have good news and bad news for you,' said the King Fish. He was addressing an urgent meeting of the fish in his pond.

'A fisherman and his wife,' he continued, 'have just passed by and I heard the fisherman say: "Early tomorrow morning, my dear, we'll come and catch the fish in this pond. And you'll make a wonderful dish for our distinguished visitors."

"That I will," promised his wife. "The King and his Minister will eat fish the like of which they have never tasted before."

'So you see,' the King Fish went on, 'tomorrow we'll all be caught. That's sad really. But there's a brighter side. We'll make a dish for the King and his Minister. What's more, the fisherman's wife has promised to do full justice to us in her cooking. That's something to be grateful for.'

Next day, the fish in the pond were caught, and the fisherman's wife cooked a dish really fit for a king.

His Majesty exclaimed: 'I have never tasted fish so truly fish.'

And His Majesty's Minister said: 'My dear woman, where did you learn to cook so well?'

'From my mother,' replied the fisherwoman. 'She always used to say:

*Fish that tastes like nothing but fish
Is food that's fit for a royal dish!*

'The art of cooking, my mother used to say, lies in revealing the natural flavours of the food—not in hiding them!'

'And how did she do it?' asked the King with great interest.

'For one thing, by using a good cooking fat,' replied the woman, 'a fat that cooks good food well and adds no flavours of its own.'

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DALDA Vanaspati is tasteless and odourless; it makes fish taste like nothing but fish, vegetables taste as vegetables should.

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WHY VOLUNTARY ORGANIZATIONS?

A response from the people, responding to the people—this is the voluntary organization. Voluntary organizations perform several services essential to a democratic society.

They are seedbeds of new ideas. They provide an atmosphere in which social inventions can germinate most freely. In voluntary organizations new social inventions can prove their worth without cost to government and without risking disruption of the whole fabric of society. Good ideas can be tested in the crucible of public opinion and the best can win popular support.

Voluntary organizations are instillers of public spirit and nurseries of leadership among the people. They help people develop and practice the leadership skills so necessary to growth and success of democratic decentralization. Any one can rise as high in a voluntary organization as his abilities and energies take him.

They are forums of thought and public opinion. They are the voice of the people. They provide a flexible and independent mechanism through which opinions of citizens can be expressed.

They are builders of personal and civic character. Initiative, cooperation, self-reliance, and devotion to the common good can develop only from voluntary inner motivation—not from external force. Voluntary organizations provide both a stimulus and an outlet for our altruistic urges.

They are the mobilizers of volunteer effort. The energies of free men freely given to causes in which they believe have always accomplished more than the commandeered or paid services of reluctant workers. That is why volunteer organizations can often do a job at a fraction of the cost of a government agency.

They are the wellsprings of morale. Only through a self-

initiated plan for carrying out a task and freedom to implement it, can man reach his highest development.

Government employees generally must conform to a uniform body of policy and practice. As a part of a large organization which moves slowly, they find it easier not to be imaginative, not to be flexible, not to be creators of the new. Responsible and stable government cannot incorporate every new and untried idea that comes along.

Voluntary organizations form a healthy complement and counterbalance to government. Crisscrossing the fabric of society, they form a social cement that holds together people of diverse origins and beliefs. At the same time they provide an outlet for social action that makes them a safety valve in the body politic. Indeed, it is doubtful that a strong democracy can exist unless voluntary organizations are both numerous and diverse. Certainly the rich flow of social invention will be only a trickle without the energizing imagination of people in voluntary organizations.

It is the responsibility of social educators to promote voluntary groups. It is a work worthy of our best efforts.

International Summer Camps

Agni Orjansgarden, International Centre for Educational, Cultural and Relief Activities, Ronninge, Sweden, has announced the following International Summer Programme 1960 :

- (1) 19th International Summer School (Work Camp) 9/7—10/8.
- (2) and (3) International Working Communities : 15/5—6/7 and 20/8—13/9.
- (4) and (5) International Seminar for leadership in Agni's educational and relief activities : 5/7—10/8 and 20/8—13/9.

Responsible, mature, active and intelligent people, representing many countries in all parts of the world, are invited to participate in the Summer programme. Participants must possess good health and promise to take part during the entire period or at least two weeks. Application forms can be obtained from Agni Orjansgarden, Ronninge and should be submitted as soon as possible.

INSTITUTE FOR WORKERS' EDUCATION

THE first evening institute for workers' education was inaugurated in Indore on the 16th of May, by the Union Education Minister, Dr. K. L. Shrimali. It aims at arousing a sense of social and civic responsibility and stimulating a desire for knowledge in the working classes. The institute, which is a pilot project in social education, provides general education and recreation facilities to industrial workers.

Dr. Shrimali explained that the curriculum of the institute envisaged group discussion in special subjects and lectures. Youth clubs would be formed to arrange various social activities such as dramas, radio listening and study groups. Creches would be set up to look after the workers' children. If the scheme was a success it would be extended to other places in the country.

Dr. Shrimali said the structure of the society needed a radical change to give equal opportunities to all classes of people. Among the working classes, there were people who, if provided with training facilities, would be able to offer better service to industry and the community.

It may be recalled that the Indian Adult Education Association had suggested the setting up of Workers' Institute during the Second Plan period. A detailed plan submitted by it was approved by the Standing Committee on Social Education and accepted by the C.A.B.E in 1957. The Planning Commission had also endorsed the proposal. The Ministry of Education deserves our thanks for being able to set up a pilot institute before the Second Plan period ends. It is hoped the other scheme for the setting up of Coordinating Councils in industrial cities will also be implemented soon.

Seminar on Community Organisation in Social Education

The Eleventh National Seminar of Social Education Workers will be held in Gangajala Vidyapeeth, Aliabada in Gujerat, from October 26. It will discuss "Community Organisation in Social Education". Dr. T.A. Koshy will be the Director of the Seminar and Shri D.R. Mankad will be the Secretary-General.

The Poor Relation

Pierre Arents

THE decision has now been made—a World Conference on Adult Education is to be organized by Unesco in 1960.

It is important that this Conference should give a determining impetus to adult education in all countries of the world throughout the coming ten years. If it fails to do so the admirably idealistic conviction proclaimed by the Consultative Committee that “adult education is one of the keys to world order and progress” will remain as just another lost Utopian hope.

Of all the activities connected with education, in the largest sense of the word, adult education at the present time is relegated to the position of least importance, even in those countries which pride themselves on their achievements in this field.

There is no comparison between the impressive numbers of school and university teachers regularly engaged in instruction and general education, vocational training, university teaching and scientific research, and even the most optimistic estimates of the numbers of adult education leaders, instructors, teachers or research workers. Furthermore, many adult education workers can give only part of their time—their free time—to this type of educational work, usually at the cost of personal sacrifice; and those who do are often men and women who are already regularly engaged in the education of children, young people or students. The number of people engaged in full-time adult education work is extremely small.

Similarly, only a very small proportion of the material resources available for adult education are available for that purpose alone. The premises are usually borrowed, either from schools or universities or from business firms, political, trade union or religious organizations.

At present, it takes only what is left over in the way of the staff, premises, teaching aids, and—still more serious—the only time at its

disposal is what is left over outside working hours; hence the evening courses, night schools, evening groups, week-end lectures, holiday training courses, and University summer or winter schools. The very words used to refer to adult education reveal its dependence on the traditional school and university system—“supplementary education”, “post-school education”, “extension courses”, etc.

In the days when a son was likely to take up the same trade as his father, and under the same conditions, and when the society he lived in was such that the customs and the way of life which prevailed in his old age differed little from those of his childhood, the education of the new generation was a matter of handing on established rules, knowledge and principles.

If, in 1960, the organization of education and the allocation of its resources are still based on this sort of attitude, the effect will inevitably be to aggravate the already deplorable disequilibrium of society in almost every country of the world. For man accustoms himself more readily to technical development than to changes in the ways of living and thinking that have come out of his education and upbringing. All educational systems must therefore be reformed—if not revolutionised. I have attempted, in various publications, to express the need for a complete change by using the term “life-long education”—a term which has often been repeated since.

Most educational systems—and, to an even greater extent, most mental habits—are still based on the traditional idea that instruction and education are confined to a particular period of life—either childhood alone, or childhood and adolescence. After that, the young man is regarded as an adult, and enters the world of production; he becomes a member of the so-called “active” population. And that is the end of his education, at least as far as the law is concerned, and very often, unfortunately, in actual fact as well. The very time

which even the conscientious or the most ambitious adults spend on education comes out of their leisure hours rather than out of their working hours, any encroachment upon which is still virtually unthinkable.

Modern civilization is developing at such a rate that within the span of his own life-time any adult—and an adult these days is likely to live a good deal longer than his forbears—will find his education, professional qualifications, position, culture, and even his conception of life and of the world more than once called in question.

Is it not time to claim the right to life-long education for adults? Is it not time for society today to proclaim this as a continuing right, and to set up facilities to enable all members of the community, without distinction, to exercise this right in actual fact at various stages in their lives?

Would it not be possible to establish some system of priority, even for the next ten years? There may indeed be reason to fear a serious shortage of both senior and junior technicians in the most highly industrialized countries, and even more so in countries which are in the process of industrialization. Yet there is a danger that the world of tomorrow, even if it were flooded with manufactured goods, might have to face the prospect of starvation for the world's population is increasing at an alarming rate and half of it is already under-nourished. At a time when every effort should be concentrated upon the food-producing industries, we find that it is precisely the farmers of the world and their social systems which are left most deeply bogged in the outworn customs of a gone age.

In future it is brains and not brawn that will count. What is the use of imparting a few rudiments, if you go no further? There is a great deal of ground to be covered, it is true, but still fundamental education should be planned only as a stage to be speedily and thoroughly superseded. Any dishonesty, whether conscious or unconscious, as to the complete development of a human being would be not only despicable but extremely dangerous, if it led to the production of a human robot—a technician, instead of a man.

It will be argued that the task is an immense one which, especially in such a short

period, would demand new resources, adding still more to the crippling burden already imposed by the traditional educational institutions. It may, however, be permissible to point out that the efficiency of the methods in use at present within the traditional structures is perhaps not all that might be desired.

Adult education may have to call elementary education, general secondary education and vocational training to account, when it finds itself presented with the task of filling in gaps, correcting errors and doing too late work that could have been done at the proper time. Complaints, however, are useless. Would it not be more in keeping with its concern for life and justice for it to ask all who are in positions of responsibility in the various spheres of education to give it a better and a larger place? Even though there are not enough teachers, schools or money to meet the present educational requirements of all children and of a large number of young people, it is surely neither just nor reasonable that these resources of learning and of money should not be available to all sections of a community, wherever and whenever an acute need arises to use them for the common good.

If the World Conference on Adult Education, to be held in 1960, could obtain wider recognition of the need for allocating substantial resources to this increasingly important facet of educational work, it would make a definite contribution to the relaxation of the social, racial and international tensions, which cause such distress today to anyone who cares for humanity.

*(From material supplied by UNESCO
Education Clearing House, Paris.)*

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Role of University in Social Education

This month I would like to invite your special attention to a subject of considerable importance for the development of Social Education in a community. It relates to the role of the University in the field of Social Education. Apart from the organisation of Extension lectures, the functions of the institutions of higher learning in our country have hitherto excluded this particular activity. Not only is this position accepted as correct but any suggestion that our Universities should cover this field of study produces surprise, and opposition. This is extremely unfortunate.

2. We have before us the excellent examples of the Universities of the United Kingdom and the United States, which have approached this question in a far more liberal and comprehensive spirit. It is well known how the British Universities richly contributed in building up the W.E.A. (Workers' Educational Association) in England and Wales.

The establishment and the growth of the Ruskin College at Oxford also illustrates and emphasises my point. This institution aimed at bringing the benefit of that renowned University to the door of the Working Class. It has been an event of great significance. To take another instance of a slightly different type, I would refer you friends, to the institution of "Settlements" established in the congested and depressed parts of many industrial areas. In this matter also the lead was given by University men in England. Some selfless and far sighted intellectuals of the socially privileged class took the initiative in founding the Toynbee Hall. And later on, we know that more University Settlements were established in the country, of which Oxford House in the East End of London and Cambridge House in Camberwell District of London are well-known examples. The graduates of these two leading Universities served these Settlements with pride and devotion. With this lead given by the British Universities, the Settlement Movement spread rapidly in Europe and in the United

States. In due course the term "educational settlement" came to be used by social workers to denote the centres of which Adult Education was the main activity and purpose.

3. There are many books which deal specially with the contribution of the Universities in shaping policies and programmes in the field of Adult Education. This literature is a record and evidence of the part played by the Universities and their alumni in developing the Adult Education Movement in those countries.

4. In the United States some Universities have established separate Departments of Adult Education which, apart from organising their Extension Service, direct their energies in devising schemes and course of education for various sections of society. In some cases the Universities have, what is called the "external" side, mainly for the purpose of providing opportunities for working people to receive the benefit of higher education.

For us, it is somewhat astonishing and something extra-ordinary. Young clerks, technicians, office boys, even factory workers are found working in the evening for University Degrees in purely

cultural subjects, such as, History, Fine Arts, Modern languages etc. Should we not emulate their example? We must feel impatient for seeing such conditions in our own society.

5. Chairs have been established in some Universities for study and research in order that facilities of higher education reach the least privileged members of the community, that is those people who are, otherwise, unable to avail themselves of the advantage of University training as regular students. The cumulative effect of these schemes initiated and sponsored by the Universities has been profound in the general, social and cultural progress of those countries. In fact, it has been one very powerful single factor in supporting democratic life and institutions in those parts of the world.

6. I have no doubt in my mind that it

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A LETTER FROM THE PRESIDENT

Organising Exhibitions in Rural Areas

A. Krishnamoorthy, District Social Education Organiser, Chittaldurga (Mysore State)

IN recent times the Exhibition has become quite a popular medium of spreading new ideas to the masses. It brings research results from ivory towers to the common man for acceptance. It lets people see and know the ways and means of making life more pleasant and worthwhile. It forms a convenient and dramatic focus for the day to day work of Extension workers. Exhibitions serve as one of the effective mass media of adult education. Through exhibitions in rural areas the social educator can help the local people understand the nature and content of the new and better ways of production and living.

Urban Vs. Rural Exhibitions

In some cities exhibitions are almost an annual affair. Quite recently we had the World Agriculture Fair in New Delhi. But from the point of view of the ordinary village farmer these city exhibitions may not be very useful. They attract lakhs of visitors, including villagers. But visitors are carried away by the colourful decorations and the ocean of lights. They cannot go through the stalls carefully, seeing necessary details. Moreover, these exhibitions do not cater to any local or special conditions.

Exhibitions in rural areas, with sufficient reference to local needs, and emphasis on certain aspects of development, can be highly educative and useful. The villagers can go through the exhibition leisurely, know first hand the ideas presented and return richer in fields that relate to his life.

We have been organising Rural Exhibitions in my district for sometime now. At first we tried to be very ambitious. We exhibited too many things. In several exhibitions that we organised there were a number of visitors to the stall. They saw the big pictures hung on the walls, appreciated a doll that was fine to look at, expressed admiration at a huge cabbage that had been presented, and then quietly

walked out. They saw no need to make any enquiry, nothing to learn. But that was not what was intended. We have learned a lot about making our exhibits effective, and will try to cover some of these things in this article.

When to Organise ?

In India one need not think of creating opportunities to organise Exhibitions in rural areas. Every village has its traditional Mela, a 'Jatra' once a year, generally when harvest is over and the villagers are free. The mela is a village community gathering. All the houses are white-washed, the village is cleaned up and the roads are mended by the community. The image of God is taken through the main streets on a decorated chariot. Good cultural entertainments are arranged. There is joy everywhere. People are in a holiday mood.

The village grove becomes a shopping centre and merchants from nearby cities open their stalls and push on their goods. Villagers welcome them as this is an opportunity to buy their requirements at their very doors. Naturally during this period people from round about villages are also attracted. In many of these Melas buying and selling of farm animals is also a very important activity. Therefore such occasions should be welcomed as excellent opportunities for extension officers to reach the people. The Social Education Organizer, particularly, not only can help the organisers of the Mela in arranging it on desirable lines, but can also have a small exhibition to convey new ideas to the people.

Plan the Exhibition, Plan the Stall

One early problem we had was trying to present too much. In a few exhibitions that we arranged the entire wall was covered with different pictures and posters which had no direct relation to the information presented. People looked at the pictures. But very few grasped the information. The stall appeared to be a riddle to the visitors. We found that we had to think at the

outset how much was to be exhibited and how it was to be presented. The most important consideration of course should be the needs of the villagers. Information that relates to their everyday life, and ideas that interest them are given priority. That is one way to secure the attention of visitors, we found.

Let us suppose that people in a village are constantly suffering from diseases like typhoid, dysentery and diarrhoea. It is easy to conclude that people of that village need to know the cause of this. We will have to touch on the use of safe drinking water, evils of bad sanitation, and the ways by which those diseases may be eliminated. The construction of soak pits and drainage, and ways and means of getting a supply of safe drinking water need to be highlighted. Other problems can be linked with them : the use of waste-water, the kitchen and flower garden and the idea of balanced diet.

It is in this context that we may try to explain some of the Block activities in these respects. An exhibition of good seeds, good plants, the advantage in manuring may also be effective.

Use Practical Demonstrations

If we have an exhibition about seeds, the stall must be able to sell such good seeds. If this seed is used by any farmer in the locality with good results, that may also be shown or explained. Prizes may be offered to the best vegetables grown in the village, and due publicity, well in time, gives an incentive to the villagers. In Coorg, such an offer used to attract very good exhibits. People who came to the exhibitions would invariably ask for the person who grew the prize-winning vegetables, and what special farming methods he adopted to grow them. Subsequent exhibitions attracted a greater number of exhibits.

The stall must be so arranged that visitors are led to move only in one direction and every object presented in the stall can be observed. Clear cut boundaries may be marked and lanes may be laid out so that people cannot but move in the desired way.

Use Audio Visual Aids

It is good to use charts, posters, and models with interesting captions. But the temptation to overcrowd the stalls with too much

information should be avoided. Pictures must speak. Too many pictures create confusion and loss of the main idea. Minimise wordy descriptions. Crisp clear captions, familiar local proverbs, and slogans presented in the correct context have a wonderful effect. Good models will add to the effect.

Another useful aid is the Film Show. Film shows related to the theme of the stall may be arranged. Films should be selected carefully. It is best if commentary is in the local language. If that is not available a commentary in the local language should be given. This necessitates seeing the film and preparing the commentary before presenting it to an audience.

Decoration and lighting are necessary. They must enhance the main points and not divert attention.

Adequate Guidance

The stall attendant can do much in creating lasting interest. He must be trained. His explanation must be given in the local language. Technical information should be dealt with in a simple way. Talks must be short. The person must be cordial, pleasant and inviting.

Permanent Equipment

As organisation of Exhibitions becomes a regular feature of the Block programme, it is good to have some permanent equipment. This saves time, money and effort. One needs picture frames, plywood boards, cloth for background, screens and also partitions. Other items may be constructed locally out of local materials like bamboos, and charpais. Household articles gathered in villages can be used for decoration and increasing interest in improved equipment. In this regard the booklet published by the Ministry of Community Development on Organisation of Rural Exhibitions gives useful hints.

We have seen village Exhibitions stir people to action. This is the time for the Village Level Workers and Extension workers to follow up. The field workers must contact them, talk to them about what they saw in the exhibition and induce them to adopt some of the improvements in their own houses or farms. If a few people catch hold of the new methods, that is the beginning of a change.

THE PRESIDENT'S LETTER

(Continued from page 5)

ought to be the endeavour of our Universities also to imitate their sister institutions in the West in taking an active share in the development of Adult Education in its various phases and branches for the service of the community. We shall, of course, build them up according to our own requirements.

7. We should not accept the present orthodox attitude in this matter. There is too strong a sense of conventionalism in determining the scope and functions of our Universities. One need not be too slavish in these concepts. The result is that we are allowing a wide gulf to exist between the University and the Community. One notes with pleasure and satisfaction that the icy surface of this hardened tradition is being gently broken in one or two Universities. The Delhi University has recently shown a pioneering spirit in turning its attention to this subject. May we hope that more Universities in our country will follow this example, in fact go further and establish a properly staffed Department of Adult Education. This Department could, in the first place, devote its attention in the organisation of

Extension Lectures at different levels and in different subjects, of course, according to the needs of the local community. These needs themselves will have to be stimulated and developed. Another very useful contribution which such a Department could make is to survey the facilities of Social Education available in the different parts of that region so that schemes for their co-ordination, expansion and development could be drawn up. Such University Department would play the important role of becoming a liaison agency between the Universities and the community. The University Department of Adult Education could also prepare schemes for the organisation and extension of library service in different parts of an area.

8. I have ventured to deal with this subject in this letter, mainly because the Executive Committee of the Indian Adult Education Association adopted a resolution on this subject at its last meeting held at Delhi on the 1st of May. I would earnestly request you to give your whole-hearted support to this resolution and take an active part in popularising it, so that the Universities in your State would feel obliged to give to this matter serious thought.

Mohan Sinha Mehta

Praudh Shiksha

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The Village Panchayats and Primary Education

By J. P. Naik, Adviser on Primary Education, Ministry of Education, Government of India

THE modern trend of primary education all over the world is to make the primary school a centre for the local community. To do so, a close association between the primary school and the local community is necessary. Such association may come about through voluntary organizations such as Parent Teacher Associations and/or through elected bodies in the local community such as Village Panchayats.

The Philippines and China have made great progress in such integration. In India the principle is an essential aspect of basic education.

An association of the village school with the village community has several advantages. It becomes an important project in the social education of the adults; it is of great advantage to the school itself in improving its working; it secures additional financial resources to the support of the local school; and finally it provides several opportunities for training the students of the local school—who are the adult community members of tomorrow—in activities of social service.

Compulsory education can never become effective in rural areas until the local community is made to take interest in the local school and is made statutorily responsible for the enforcement of compulsory attendance.

In several parts of India, and particularly in Madras, attempts are being made to take the school closer to the people. The general experience is that, in all areas where such experiments are being tried, the local communities come forward to accommodate and equip the local schools and even to provide free mid-day meals to poor children.

Proposed Functions of Village Panchayat

Assuming that Village Panchayats are to be associated with the administration of local primary schools, the following is a tentative

With the trend unmistakably towards democratic decentralisation the Panchayats at long last are coming to their own in India. This welcome trend, however, has to prove its success; it can do so only if experience shows that the Panchayats can wield authority intelligently and exercise control with an awareness of the needs of the service it can provide to the people.

A great challenge and responsibility that rests on the Social Education worker is to create this awareness.

In the accompanying article, an eminent educationist indicates the role which the Panchayats can play in the field of primary education. He also indicates how the school, hitherto cut off from the community, can become a part of it. The article has an obvious significance to the social education programme.—Ed.

list of the functions which may be assigned to the Village Panchayats in this behalf:

- (a) to assist the Panchayat Samitis in the preparation and implementation of plans for the development of the primary education in their areas;
- (b) to provide adequate accommodation and equipment for local primary schools;
- (c) to carry out the current repairs of the school building and if directed by the Panchayat Samiti, to carry out special repairs and to construct new buildings;
- (d) to provide for the welfare of the children attending local primary schools;
- (e) to exercise such supervision over the local primary school as may be prescribed or may be directed by the Panchayat Samiti by a general or special order;

- (f) to be responsible for the enforcement of compulsory attendance in the village in accordance with the Rules and Regulations prescribed for the purpose and general or special directives of the State Government and the Panchayat Samitis ;
- (g) subject to the funds at its disposal, to provide poor children with slates, books clothes and other educational equipment;
- (h) to be responsible for the proper management of the School Fund ;
- (i) to provide play-grounds and school gardens and to maintain them with the assistance of the pupils and the staff of the schools ;
- (j) to make provision for drinking water and other necessary amenities required by school children ;
- (k) to make provision, wherever possible, for midday meals to poor and under-nourished children ;
- (l) to make provision for school uniforms ;
- (m) to celebrate school functions and to organize excursions or other social and cultural programmes in accordance with the instructions that may be issued by Government or the Panchayat Samiti from time to time ; and
- (n) generally to exercise such powers and perform such duties as the Panchayat Samiti may delegate from time to time.

Welfare of children is generally accepted as a responsibility of the Local Panchayat. This includes providing poor children with free supplies of books, slates, and other educational equipment ; and giving free mid-day meals if possible.

Cooperation of the Village Panchayats is necessary in locating and securing buildings for the local schools. Repairs can be carried out by Village Panchayats. Where the Village Panchayat is especially efficient the Panchayat Samiti might entrust them with special repairs or even the construction of new buildings.

Purchase of equipment by the Village Panchayat would encourage more careful handling than where such equipment is supplied from the outside, either by the Depart-

ment or the Panchayat Samiti. It would encourage local initiative and competition in having better-equipped schools. Purchase at the local level would reduce the great delays in getting equipment inherent in central ordering. It would assure that the school received items of highest priority if the budget could not cover all items. Sometimes essential items are dropped in favour of less-needed items, when the decision must be made by the District Inspector.

Schools in poor or backward areas might suffer if supplying equipment is made the sole responsibility of the Village Panchayat. Also, bulk purchasing often results in considerable economy. Accordingly, some cooperative arrangement between the Village Panchayat and the Panchayat Samiti could be worked out, with the Village Panchayat arranging priorities and preparing the budget, and the Panchayat Samiti giving approval and indicating which items will be purchased in bulk.

Village Panchayats should assume almost exclusive responsibility for enforcing compulsory education. This includes preparing a census of school age children; passing attendance orders; publishing lists of non-attending children and issuing notices to their parents; summoning defaulting parents before them; launching prosecution against defaulting parents where necessary; and granting exemptions in accordance with the Provisions of the Act and the regulations and general directives issued in this behalf.

Village School Committee

In practice the Panchayats may set up a Village School Committee to handle functions related to the school. This Committee might best consist of 4 to 8 village residents over 21 years of age, elected by the Village Panchayat, with at least half the members from itself. All members should be people interested in education, and there should be at least one woman and/or member from the backward classes. Committee members elected from outside the Panchayat should have passed primary standard V at least. Jurisdiction of the Committee should include all schools within the area of the Panchayat.

Under the Bombay Primary Education Rules, 1949, the powers of supervision to be given to the Village School Committee have

been specifically enumerated. A Village Committee is expected to :

- (1) visit all schools placed under its supervision at least once a month;
- (2) note whether the number of pupils in the school at the time of the visit corresponds with the number marked as present in the register and report any irregularity to the Administrative Officer;
- (3) report to the appropriate authorities any irregularity or unpunctuality in the matter of the opening and closing of the school and the teachers' attendance;
- (4) see that the school premises are in good repair and kept in a sanitary condition;
- (5) supervise the expenditure of grants placed at the disposal of the Head-teacher;
- (6) permit the Head-teacher of the local school to leave his charge in case of emergency and to grant him casual leave of absence;
- (7) report the absence from school, without leave, of the Head-teacher and the assistant masters;
- (8) hold charge of the single-teacher schools in the event of the absence of the teacher on leave or in such other emergencies;
- (9) be present at the school at the time of the visit of any officer of the Education or other Departments;
- (10) be present at the time when the charge of the school is being handed over to another Head-teacher.

It would be wrong to draw up a standard list of powers of supervision to be delegated to all Village Panchayats. Conditions vary greatly from village to village. In some villages, there are even High Schools at present and it is possible to have some trained graduates as members of Village Panchayats. It is suggested that two lists of powers of supervision be drawn up. Some of these powers, very simple in character, would be delegated necessarily to all Village Panchayats. Delegation of other powers would be left to the discretion of the Panchayat Samitis who by resolution would authorise individual

Village Panchayats. Larger powers of supervision should be given to more efficient Village Panchayats and a power delegated should also be withdrawn in cases of misuse. This would create a healthy atmosphere of competition between the Village Panchayats. The aim would be to transfer powers to the local level as quickly as Village Panchayats could responsibly handle them.

School Fund

In order to carry out its responsibilities, the Village School Committee should have a School Fund placed at its disposal. This fund can include a contribution from the Village Panchayat ; voluntary contributions from the local community ; all income from the school farm or crafts ; fines realised in the locality under the Compulsory Education Act ; such other miscellaneous items as may be prescribed from time to time ; and a grant-in-aid from the Panchayat Samiti. Ordinarily the Panchayat Samiti grant-in-aid would be proportional to local contributions, with higher percentages given to poor or backward villages.

Contribution from the Village Panchayat

At present Village Panchayats are not required to make any contribution for the local schools. This is wrong in principle. Villages may need a higher proportion of grants-in-aid than municipalities, but both are local governments and both should be intimately associated with their local schools and made to pay for them. A minimum statutory contribution should be required. It could be smaller than for municipalities and could vary depending on the income of the Village Panchayat. It might be two percent for Panchayats whose total annual income (exclusive of Government Grant) is less than Rs. 5,000/- three percent for those whose annual income is more than Rs. 5,000 but less than Rs. 10,000 and four percent in all other cases.

Voluntary Contributions

It is also suggested that every Village School Committee be authorised and encouraged to collect voluntary contributions and donations from the local public. A system of this type has existed in France since 1849 and it is now a national programme of great importance. Every school maintains a "School Chest" or Fund to which the local public

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Evaluating Social Education

By Homer Kempfer, Adult Education Advisor, (USA TCM), Ministry of Education,
Government of India

“IS Social Education worthwhile?” “Is Social Education accomplishing its objectives?” “Is it worth the energy spent on it?”

These and similar questions continue to be asked—by BDOs, development commissioners, MLAs, MPs, other public officials, and the general public. Often there is considerable doubt and skepticism in their voices. These questions deserve an answer—not an emotional, or impressionistic, or argumentative answer but a factual one. A factual answer calls for evaluation.

Defense of the Social Education programme, however, is only one reason for evaluation. A more important reason is that thoroughgoing and continuous evaluation provides the best possible way for programme improvement. Careful evaluation becomes the major strategy for developing more effective Social Education activities. Through evaluation we find out which methods, techniques, approaches, and activities are most helpful in accomplishing the purposes desired. Good evaluation will tell us what improvements we have made and wherein we can make more.

But what is this evaluation? It is an integral part of the total Educative Process (thought-and-action process, scientific method, or method of rational thinking). *Evaluation is the process of assessing the degree to which activities are achieving the desired results.*

Structure of Evaluation

In theory, evaluation is a simple process. You need only three elements:

1. A clearly stated objective, goal, purpose, or target.
2. Knowledge of conditions at one time—Assessment I.
3. Knowledge of conditions at a later time—Assessment II.

While only one assessment will show status, two are needed to show improvement.

The things learned through evaluation can improve the programme and process only if there is *feedback*. This feedback is an important feature of action research. With the things learned through constant evaluation fed back into it, the programme can be improved as it moves ahead. For example, through constantly assessing results, we can modify and improve a health-and-sanitation campaign as it moves along. Also, we can learn wherein the campaign might have been planned better from the start. We can feed the findings into future campaigns and make them better.

The Evaluative Process

Objectives. Evaluation must always be in terms of objectives, goals, or targets. These objectives, goals, and targets are more or less synonyms and indicate the outcome desired. In Social Education the outcome sought usually is a change in individual or group behaviour. Unless goals, objectives, or desired behaviour changes are known, evaluation is impossible.

The first task in evaluation, then, is to find out exactly what the objectives are. Objectives are most useful in evaluation if they are clear, specific, and measurable. “Developing better citizens” is almost impossible of evaluation until it is translated into behaviour changes which people understand. The evaluator must always ask such questions as: “What knowledge, skills, habits, interests, attitudes and ideals are to result?” “What are we trying to accomplish?” “What behaviour changes are we trying to bring about?”

A breakdown of the “good citizenship” objective might yield such immediate and specific objectives as these:

- To increase the percentage of adults who vote,

- To increase the participation in community organizations,
- To increase the number of contributors to the new community centre building,
- To increase the number of parents who send their girls to school, and any of 100 other objectives.

Assessment. Do not confuse activity with accomplishment. You may want to assess both but you should understand clearly the value of what you are measuring.

Effort, activity, and energy spent are relatively easy to assess : numbers enrolled, size of budget, number of active women's clubs, books in the libraries, number of night halts made, miles travelled, meetings attended, films shown, attendance, and so on. But how important are they ? Do they induce people to behave differently ?

The difference between assessing effort and results is illustrated by the story of two men engaged to tear down two similar stone walls. One worked all day with great energy but awkwardly and with poor tools. By nightfall he had dislodged only a few stones. The other, with less energy but greater skill and useful tools, easily tore down his wall. Assessing effort may place a premium on poor work.

Intangibles

In the assessment of worthwhile results, the SEO is often at a disadvantage compared with other Block extension officers. An animal husbandry officer can point out the number of cattle vaccinated and anyone can see them. Agricultural officers can show increased yields. The irrigation officer can count the increase of irrigated acres and production. In and of themselves, these are recognized as worthwhile accomplishments.

The SEO can report visible items too : Literacy classes opened, community centres established, libraries opened, training camps held. The worth of these tangibles, however, is often open to question. The physical facts themselves may not mean much. Back of these physical facts are the intangibles which sometimes are difficult to demonstrate. Insofar as Social Education objectives are to bring about changes in attitudes, social outlooks,

internal competence and other intangibles, the SEO often finds it difficult to prove his worth. Yet he must.

Instruments and Procedures

The assessment of intangibles is the difficult part of evaluation in Social Education. Yet in certain areas we know very well how to convert evidence about intangibles into accepted data.

We know how to make, administer, and score tests of ability to read and write, and thereby can report how many persons were made literate.

We can show the increase in circulation of library books as evidence of success of our methods of inducing people to read more.

We know how to make and administer tests of achievement, knowledge and skill in many subjects and performance areas.

Instruments : Fortunately most changes in behaviour can be observed through the senses. If we cannot observe accurately with our unaided senses, we can use tools or instruments. Physicians, engineers, and mechanics often use various mechanical instruments to aid in systematic observation—thermometers for exact temperature, scales for exact weight, rulers for length, etc. The Social Educator likewise, needs instruments to aid in his observations. Most of the educator's instruments are of the pencil-and-paper variety although others are also used. They help him obtain, record, and analyze information about behaviour.

Since in Social Education few ready-made instruments are available, the Social Educator will often have to design his own and also develop his own procedures. This is not as difficult as it sounds provided the objectives have been clearly and specifically stated. Here are two examples :

A. *Educational Objective :* To improve environmental sanitation in a village. Among the component specific objectives might be reduction in 1) flies, 2) exposed garbage, 3) uncovered food in shops, 4) unsanitary latrines, 5) trash in lanes, and 6) open drains.

Possible instrument : A rating scale somewhat like the following could be made for assessing each specific objective :

Exposed Garbage

1	2	3	4	5
Much garbage found all over the village	Considerable exposed garbage found in several places	Exposed garbage found in several places	Exposed garbage found in 1 or 2 places	No exposed garbage seen anywhere

One observer could make a spot check or small sample inspection of the village periodically and check each scale according to the conditions as he found them.

The reliability of the procedure could be improved if a committee or several inspectors made independent ratings. Results could be combined in a Summary Rating for each item. Volunteers could do this rating. In fact, it would be good citizenship training if various citizen groups took turns in rating their village.

Ratings for periodic inspections could be plotted on a village blackboard or wall newspaper where everyone could see. If adequate sanitation campaign methods were used, presumably conditions could improve. The village could take pride in its self-improvement and be on the way to the formation of better public health habits.

B. Educational Objective : To help people acquire more desirable social attitudes and outlooks. Behaviour rather than verbalized opinions and beliefs are important here. Among the attitudes-in-practice objectives might be these :

1. To increase the practice of sending girls to school.
2. To limit the size of families.
3. To eliminate purdah.
4. To eliminate untouchability.
5. To reduce caste restrictions.

Assessment :

1. Year-by-year enrollment data of girls in school, if compared with the total number

of girls of school age, would show any percentage of increase. This increase would be a direct reflection of parental attitudes expressed in behaviour terms.

2. The year-by-year birth rate per 1,000 married females below age 50 should be a relatively accurate behavioural reflection of the success of education designed to limit the size of families.

3. To assess changes in purdah, one might have to take yearly observations of the percent of women who appear in public with uncovered faces, the percent of women who attend public meetings, etc.

4. Caste and untouchability behaviour would require observation at spaced intervals of practices connected with eating and drinking habits, visiting, intermarriage, worship, and other caste connected behaviour. Careful sampling surveys or records may be necessary.

Develop Your Own

Each Social Educator should design his own instruments and procedures for evaluation. They are likely to be better than those copied from some other programme. The reason is simple : If you adopt others, you automatically are adopting the objectives and criteria set up by another—an outsider. If you make your own, you will tailor-make it to fit the exact objectives which your block or your village has accepted. Misfits will be avoided.

The more common instruments are : Tally sheets, checklists, rating scales, questionnaires, interview schedules, records of behaviour during specified periods of time, cumulative records (of work experience, education, health, biographical data, cultural experience), case histories, and tests (particularly sociometric tests and tests of intelligence, performance, achievement, personality, interest, and attitude.)

Instruments should be as reliable as possible. By *reliability* we mean the instrument's ability to yield the same result when used repeatedly or by different observers. A woolen string, because of its stretch, is less reliable for measuring length than is a wooden ruler. Research has shown that both essay and oral examinations are highly unreliable because different evaluators assign widely different

values to the responses. Different readers can agree much more closely in grading an objective test. Objective data are much more reliable than subjective and impressionistic observations.

Even more important is that instruments be valid. *Validity* is the degree to which the instrument actually measures what it is meant measure. Steel yardsticks are almost perfectly valid as measures of length but are totally invalid in measuring germination of seed.

No perfectly valid instrument has been devised to measure intelligence. Tests of puzzle solving, vocabulary, and spatial relations can measure intelligence only indirectly and imperfectly, but they are more valid measures of intelligence than they are of loyalty or ability to cook.

Procedures : Among the more common procedures for assessment are :

- Examine data : census, surveys, diaries, reports, accounts, files, books, libraries.
- Make surveys : spot checks, sample surveys, complete census.
- Observe behaviour in its natural setting with films, sound-tapes, stenographic records, checklists, etc.
- Administer tests and examinations.
- Collect informed opinions and judgments.
- Make case studies.

Principles of Programme Evaluation

1. *Evaluation is of most benefit to those who participate in the process.* Those who go through an experience are likely to benefit most. For this reason self-evaluation is a useful strategy in effecting change. In self-evaluation and self-surveys, the participants have the opportunity to develop a clear understanding of the facts, analyze them, and see the implications. In the process of gathering data and arriving at recommendations, those involved will develop an emotional commitment to them. Having arrived at the findings themselves, it is only natural that they will do all they can to put any suggested improvements into effect.

Evaluations are often made by outsiders. If the objectives are clearly understood and the

evaluation technically well done, such evaluations can yield valid and useful results. Difficulties may arise when too few people concerned with the activity are involved in the process. If policy-makers have not been involved, they may lack the understanding and acceptance necessary for favourable action. For them, the evaluation was not self-evaluation but an external judgement which can be easily doubted.

Outsiders asked to evaluate should be aware of this principle. They can serve best as consultants and technical advisors on the evaluation process. Ordinarily they will help bring about maximum benefits if they deeply involve a sufficient number of programme people in the evaluation. Outsiders should seldom take complete responsibility for an evaluative survey. A self-evaluation guided by outside experts is a combination which often yields the best results.

Applied to the village, this means that the panchayat or a village committee should be deeply involved in the evaluation. The SEO or VLW is missing a golden opportunity if he alone makes the assessment. No matter how good the checklists or rating scales are, their value lies in how they are used—in the number of people who understand and apply them in the village.

At the block level the panchayat samiti or block development council should have a major hand in evaluating the block programme. The SEO and other staff members may have to do some of the work but the sarpanches and block organization should be deeply involved in the self-survey.

2. *Everyone concerned with the Social Education should be involved in its evaluation.* Whether we plan it or not, every one evaluates, i.e. makes judgments about the effectiveness of the programme. Since this is so, it is only good sense to bring all interested people into the evaluative process. Participation in making valid and reliable assessments is good public relations. Participants believe in what they share.

In application this means that the block samitis, sarpanches, panchayats, BDO, other members of the block staff, the VLWs, and responsible local leaders and groups should be involved in the evaluation of Social Education.

3. *Evaluation offers greatest benefits if it is a long-term, continuous, and built-in part of the total educational process.* An artilleryman cannot afford to observe his first shot, reset his sights once, and keep firing away without further checking. He can develop accuracy best if he knows the result of each shot and redirects fire as necessary.

While certain types of assessments may need to be taken at specific times, evaluation should be continuous. At best it is integrated into all other phases of the educative process. If results of evaluation are fed back to help in the redefinition of goals and improvement of methods and techniques, the whole process can benefit.

4. *Comparison of achievement with objectives within a programme leads to more improvement than comparison of one programme with another.* By definition evaluation is intended to tell us how well we are achieving our objectives. This evaluation must be within the same programme. Measurement of growth cannot be made against objectives in some other programme. Inter-village and inter-programme comparisons are usually unfair and a waste of energy.

Comparison of one programme with a group likewise is not good evaluation even though the original situations may have been similar. Such comparisons are often made with the average or midpoint as an objective. If one village or block finds itself above average, everyone is tempted to feel happy. If below, they may strive to reach the average. Averages are unworthy goals. In times of rapid change, present averages soon slip into the past and become still less desirable as objectives.

5. *As much as possible, evaluation should always be directed toward the measurement of results.* Effort and energy spent are not nearly as worthwhile as are achievements. The number of people attending a meeting is not nearly as important as what happens inside them while there. The Social Educator should always seek to assess the *significant* behaviour changes. Attendance and participation are important but *change* in behavior—not routine behaviour—is the educator's primary concern.

On the next four pages is one simple tool for evaluation—a *Social Education Checklist* for use in villages.

Filmstrips : Use, Evaluation and Production.

Unesco Publication No. 453, Unesco. Place de Fontenoy, Paris 7-e. Price : \$0.65 ; 3/6 (stg.) ; 2,25 NF.

"An essentially practical reference book" is the first of a new Unesco series entitled *Manuals on Adult and Youth Education*.

Mainly intended for teachers, the 54-page manual, *Filmstrips : Use, Evaluation and Production*, is illustrated with photos and diagrams. Use is discussed by Robert Lefranc, French authority on audio-visual aids, and evaluation by Helen Coppen, of the University of London.

While the role of filmstrips in schools is described, the book emphasizes that the use of the strips of still pictures on 35 mm. film is particularly economical for adult education, and of proved effectiveness in that field. Some experiences of experts with filmstrips in adult education, in India, North Africa and the South Pacific, are related in the text.

(Unesco)

THE VILLAGE PANCHAYATS

(*Continued from page 11*)

makes voluntary contributions in cash or kind. In order to encourage such contributions, Government makes a definite grant-in-aid to every School Chest at a fixed proportion of the total amount collected locally. The whole amount, including the Government grant-in-aid, is placed at the disposal of the local School Committee for expenditure in connection with the school. It is usually utilised for such items as providing the school with equipment, managing the school gardens, taking the children out for excursion, providing extra-curricular activities, providing free meals or clothes to poor children, etc. Such an institution deserves to be encouraged in our rural areas also.

It is felt that if the steps outlined above are taken, it would be possible to stimulate adequate local interest in the primary school as well as to evoke the largest possible local support for advancing primary education.

SOCIAL EDUCATION CHECKLIST

This was developed by the Staff and Students of the National Fundamental Education Centre with the cooperation of the SEOTC and OSC at Nilokheri.

HOW well are we doing? Are we achieving our objectives? Are the villages making progress year by year?

These are the kinds of evaluative questions we ought to ask from time to time. We can answer them better if we have a checklist of specific items to guide us. A sample *Checklist* for use in a village is on the next two pages.

How it was made. We started with a much longer list of items—suggestions of several people interested in various parts of Social Education. We reduced the number by having staff and students rate the items: 2 if of considerable importance; 1 if of some importance; and 0 if of little or no importance in Social Education. Most of the 50 items in this *Checklist* represent the combined judgment of over 80 staff and field workers—DSEOs, SEOs, BDOs, and Panchayat officers from nine states.

Tested. Seventy-two field workers each selected the village they knew best and applied an earlier edition of the *Checklist* to it. The villages were probably not a representative sample; most of them were in Punjab. In addition, the field workers were asked to write in the actual (or closely estimated) figures for the village on all items based on quantitative data. They did this from their knowledge of the village and did not verify the information.

These data gave us a better idea of actual conditions and practice. We adjusted many of the definitions in light of the reported situations. We wanted the average village not to rank too high on the *Checklist* without effort. *Checklist* items often become objectives or targets. We wanted most of the items to be ahead of the average village so that they could provide proper stimulation and aspiration. Yet they should not be so out of reach that they would discourage most villages.

How to use it. A village can be checked by the VLW, SEO, Sarpanch or anyone. However, *Checklist* is much better used if the whole Panchayat, or a Social Service or Education

Committee uses it. Several responsible persons—not just one—should make the assessment.

The committee should make an honest judgment, based on facts and figures, on each item. Does the village honestly say YES to each item as defined? Put a check in Column 1 for each question answered YES. If the answer is not clearly YES in every respect, *leave it blank.*

Add up the checks to see the village score.

Then help the village establish its targets for next year. Keep the people reminded of their targets so they will keep working on them. Post them on a wall of the Panchayat Ghar or in some other public place. Refer to them frequently.

Use the *Checklist* again next year and each year thereafter to see how much the village grows in Social Education.

Make your own Checklist. It is impossible to make a *Checklist* equally good for all over India. Villages differ too much. Therefore every village committee which uses the *Checklist* should first examine it carefully. They should cross off any items which they think are unimportant or not applicable to their village. For example, if the village has no Harijans, item 36 may be discarded. But do not cross off an item just because the village does not meet it. If it is a desirable and worthy goal, keep it and work toward it.

Each item discarded should be replaced by a better item—some desirable goal which is important to the village. All items retained should be targets accepted by the village. Some may be distant targets, of course, and not reached next year. The new items should not be things the village is already doing. They should be challenges—goals the village could reach with effort.

Below are examples of additional items

(Continued on page 20)

Social Education Checklist

(Short Form—June 1960)

Village..... Block.....

How does your village stand? Is it making progress? Put a check mark (✓) in Column 1 after every question which can be honestly answered YES. Be sure every requirement in the question is met. Leave the others blank. Then help the village pick out targets it would like to achieve. Next year use the Checklist again and put your check marks in Column 2. See how many more checks you have next year.

Column 1	Column 2
196...	196...

Education

1. Are at least $\frac{3}{4}$ of all males above age 11 literate?
2. Are at least $\frac{1}{4}$ of all females above age 11 literate?
3. During the past year did a Social Education or literacy class for men provide at least 150 hours of instruction?
4. Did a Social Education or literacy class for women provide at least 150 hours of instruction?
5. Did one other class or discussion group for men meet at least 30 hours?
6. Did one other class or discussion group for women meet at least 30 hours?
7. Did a follow-up literacy group meet weekly or oftener for at least 15 weeks?
8. Did a radio listening group meet at least three times weekly for 30 weeks?
9. Did a radio discussion group meet 20 minutes or more at least weekly for 30 weeks?
10. Do at least $\frac{3}{4}$ of all boys age 6-11 attend school regularly?
11. Do at least $\frac{3}{4}$ of all girls age 6-11 attend school regularly?
12. Do you have a library (with at least 1 book for every 5 people) open at least 10 hours weekly throughout the year?
13. Did at least 1% of the villagers attend a village leaders' camp?
14. Did at least $\frac{1}{4}$ of the day-school teachers lead Social Education activities?
15. Do at least 4% of the village population attend middle school?
16. Do at least 2% of the village population attend secondary school?

Organization

17. Is there a men's club which meets at least weekly?
18. Is there a youth club or young farmers' club which meets at least weekly?
19. Is there a women's club which meets at least weekly?
20. Is there a bal mandal dal which meets daily?
21. Is there a music or dramatics group which meets at least weekly?
22. Is there a sports or physical welfare group which meets at least weekly?
23. Is there a community centre with at least three activities going on daily?

Social Education Checklist

(Continued from page 17)

which have been suggested by field workers. They may be more important to your village than certain ones already on the *Checklist*. However, it is better to think up, discuss, and adopt your own than to copy others blindly.

Suggested spare items.

Is the drinking of alcoholic beverages prohibited in the village ?

Do more than 1/4 of the families use sanitary latrines ?

Does the village maintain a wall chart with up-to-date information on it ?

Did the shramdan this year average 10 hours for every man, woman, and child in the village ?

Do at least 1/4 of the families supplement their income with cottage industries ?

Do the several parts of the village work together well without factions ?

Do at least one-half of the women do their own sewing ?

Are livestock and people kept separate at night in at least 1/2 of the households ?

Are at least half the weddings arranged without dowry ?

Are at least one-half the new babies born delivered by a trained dai or midwife ?

Best Use. The chief value of the *Checklist* lies in how it is used. It should be a useful device to stimulate village discussion and thinking. It can be the starting point for village planning. When it has been thought through carefully, the list of items should be the targets toward which the village is willing to work. Every new target reached is worthy of village pride—public recognition—maybe a celebration.

Once accepted, the *Checklist* becomes a yardstick by which a village can measure its progress in Social Education year by year. However, if the *Checklist* is used only as a measuring stick without the discussion and educational techniques, it will lose much of its potential value.

Shortcomings. Many of the targets were set reasonably low. They can be reached by

many villages with moderate effort. As India makes progress, these suggested targets will become out-of-date and will need to be raised.

Most of the questions assess only *effort*: physical facilities, activities, or possessions. While libraries, schools, organizations, committees, and compost pits are desirable, it is *results* that count most. What is the benefit ?

Bare literacy, for example, is not enough. Do the people read ? What do they read ?

What use do the people actually make of the library ?

What benefits come from taking part in a woman's club ?

What good work is the Health and Sanitation Committee doing ?

Is membership in the cooperative of a benefit ? How much ?

Is the Panchayat truly representative of the village interests ? Does it work sincerely and effectively for all the people ?

These are the kinds of questions which should be answered before you know whether you have a truly good programme of Social Education. How is the behaviour of people changing ?

Some questions such as Numbers 26, 36, 37, 38, 40, 42, and 49 and a few others try to assess results. Item 48 does not ask what effort the village is putting forth to limit the population. Instead, it attempts to assess the *effects* of family planning efforts. This target might take years before any big cut is noticed in average size of family.

Use it. Reading about this *Checklist* will not help much. Its benefits come with use. If you work with a Panchayat or a village committee, you will need several copies.

Reprints of this *Checklist* are available in quantity in English from the Indian Journal of Adult Education, 17-B Indraprastha Marg, New Delhi, India. Send money order, postal order, or cheque. We can bill official agencies. Postpaid prices are:

10 copies, Rs. 0.75 (for tryout in two villages)

30 copies, Rs. 2.00

100 copies, Rs. 6.50

500 copies, Rs. 32.00 (enough for a block)

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July 1960

No.

RAJASTHAN SOCIAL EDUCATION BOARD BILL

THE Rajasthan State is very fortunate in having an eminent political scientist as its Governor, a progressive Chief Minister and an outstanding educationist as the Vice-Chancellor of its University. In addition, it has a tradition of valour, determination and courage. All these have combined to make it one of the most forward-looking states in our country. In keeping with this tradition, to march forward to progress, the Rajasthan Legislature is considering a Bill to set up a Social Education Board for the State. This Bill is an important step forward and if put on the Statute Book, will mark a change in the entire approach towards social education in the country.

The Bill as presented, needs drastic changes in order that it could serve the best interests of social education. Social Education, in order to develop on right lines, should be elastic and liberal with plenty of scope for adjustments to sectional needs and regional requirements. It should be varied and flexible. It should encourage and stimulate rather than define and limit. It would be wrong to attempt to fit Social Education within a tight jacket. In the very nature of things, Social Education should provide for hundreds of different courses for different interests. Therefore, if the provision of the Bill, which seeks to produce a standardised pattern, restricting Social Education both in quality and in scope, is removed, it would go a long way in making the Bill serve the purpose for which the mover had presented it to the Legislature.

Secondly, the composition of the Board is too unwieldy. A body of this size is not likely to serve the purpose of the Bill. It would be much better if the number of persons is reduced to 15 or fewer—at the most 20. A large majority of the members of the Board should be non-officials and should consist of people who have aptitude, experience and the

necessary intellectual capacity to stimulate progress and render help to the institutions engaged in Social Education.

Another unhappy feature of the Bill is the power to be vested in the proposed Board. As stated earlier, it would be wrong to have a standardized pattern in social education. Therefore, the Board should not be limited in its scope by having only the power to prescribe the courses of studies and curricula. It should have power to frame policies, prepare plans, and finance activities undertaken in the field of social education by official as well as non-official agencies. It should coordinate their activities and foster, promote and develop peoples' institutions for their own education. Power to give grants to all types of social education agencies and to prepare a budget for social education for the state should be one of its main functions.

Social Education should provide the adults of the state with both institutional and non-institutional opportunities for learning through their lives. Much of it should be problem-centred rather than institution-centred. It should include formal instruction in literacy, health and hygiene, citizenship, occupational training, home-making, child care and a wide range of other subjects, like music, fine arts etc. Social Education should also include a wide variety of activities outside the pattern of formal education. For example, exhibitions, demonstrations and competitions at melas and festivals reach people who cannot be reached by formal methods. Participation in village organisations provides the most functional kind of leadership training for future village leaders. Community projects can promote improved habits and attitudes that are hard to influence by traditional education.

Social Education in India, in order to grow, needs a lot of freedom—freedom from institutions, prescribed courses and rigid controls. The Board proposed to be set-up in Rajasthan must be given ample freedom and should be free from state administrative interference. Unless this is done, no useful purpose will be served by putting this Bill on the Statute Book of the State. It is our hope that the Bill will undergo necessary changes in the Select Committee stage and will become an Act which could be a model for all other states in the country.

New Drive to Collect Rs. 60,000 Needed for Building Fund

THE Government of India has decided to give a further grant of Rs. 1,50,000 to the Indian Adult Education Association toward the completion of the headquarters building. This means that we must raise Rs. 60,000 on our own to complete the building for use. It is expected that the Social Education Workers and Organisers throughout the country will help in raising this amount.

It may be recalled that the basement and ground floor of the building have already been completed. The first floor and second floor have been partially completed but are without the necessary flooring and plastering. Completion of the auditorium is being postponed.

It has been suggested that field workers should contribute one day's salary for the Building Fund and also organize flag days to raise funds from the public. If each institutional member could raise Rs. 1,000 it would be possible to reach the target.

During the last month the following members have pledged one day's salary :

N.A. Ansari, NFEC

B. Bhatnagar, NFEC

A.R. Deshpande, NFEC

S.C. Dutta, IAEA

Homer Kempfer, USA-TCM, NFEC

S.V. Mehta, NFEC

J.S. Pardeshi, NFEC

A.K. Sen, NFEC.

Shri N. Badriah, President, Mysore State Adult Education Council, has made a personal contribution of Rs. 100 for the Building Fund.

Three lakhs of rupees have been raised by the Association in an earlier drive. The half-million rupee building will have three stories plus a basement and auditorium. It will provide 26,000 square feet of usable floor space.

MEMBERSHIP NEWS

DSEO Enrolls 131 Members

ONE hundred thirty-one new memberships were sent in recently by Shri Dileep Singh, Deputy Inspector, I/c Social Education, Districts Ujjain-Shajapur-Raigarh-Guna, in Madhya Pradesh.



Dileep Singh

Shri Singh started as an SEO in Madhya Pradesh on October 1, 1954. In September, 1956, he became an instructor in Social Education at the ETC, Antri, and was promoted to Deputy Inspector I/c Social Education in October, 1956, under the M.P. Education Department. He served at Dhar before his recent transfer to Ujjain and has worked in tribal areas. He has an M.A. degree in Sociology from Christian College at Indore. He was a trainee at the National Fundamental Education Centre in Batch III.

Shri Singh is responsible for teacher training camps, inspection and supervision of both male and female Social Education Centres, programme planning in Social Education in his districts, training of workers, and meetings with Social Education workers to discuss targets and achievements. He helps with Bharat Sevak Samaj.

This is the biggest block of enrollments ever received by the Indian Adult Education Association. Shri Singh writes that through shared use, he anticipates that the *Journal* may be read by five hundred Social Education workers.

The *Indian Adult Education Journal* is the only all-India periodical serving the adult education field. As an inexpensive in-service training aid, it supports Social Education supervisors in their training function. In January it

became a monthly in order better to serve the field. Greater emphasis is being placed on exchange of ideas among workers and on practical techniques workers need.

New Life Members

Life memberships have recently been received from Shri S. Raghavan, District Social Education Officer, Trivandrum; Shri B. M. Pande, Principal, Orientation and Study Centre, Nilokheri; and Shri M. S. Mehta, Vice Chancellor, Rajasthan University and President of the Indian Adult Education Association. Life membership is Rs. 100.

In a letter to the General Secretary of the Association, Shri Raghavan writes: "I am conscious that I owe so much to the Association which provides opportunities for meeting co-workers from all over India and improves my knowledge and experience in the field of Social Education."

I.A.E.A. CONFERENCE AT ALIABADA

Gujarat Governor to Inaugurate Seminar

The Seventeenth All India Adult Education Conference will be held on November 1 and 2, this year in Aliabada near Jamnagar in Gujarat State. The Chief Minister of Gujarat, Dr. Jivraj Mehta has kindly agreed to preside.

The Governor of Gujarat, Nawab Mehdi Nawaz Jung, has kindly agreed to inaugurate the National Seminar on October 26. The subject of the Seminar is "Community Organisation in Social Education." The Seminar will last up to October 30.

On the 2nd November, a Symposium on "The Role of Social Education in the Development of Panchayats" will be held. Delegates intending to take part in the symposium may kindly send advance copies of their papers to the General Secretary by the 15th October, 1960.

The Railways have granted a fare concession—single fare for double journey—to all those attending the Conference and the Seminar at private expense.

Village Inaugurates New Marriage Customs

DEOLI village in Mehrauli Block near New Delhi has just celebrated its first marriage under new customs agreed upon by the Youth Club (Yuvak Mandal).

Surjo and Fulbiti, daughters of Mir Singh, a farmer of Deoli, were married to Kirta Singh and Silawara Singh, sons of Kuremal of Halalpur, Rohatak District. The ceremony took place Sunday afternoon, July 3. Welcoming ceremonies for the bridegrooms were held in the Deoli Social Education Centre at 4:30 p.m. The party proceeded to the brides' home where the marriage took place. The formal ceremonies were completed by 6:15.

New marriage customs were adopted by the Youth Club of Deoli on February 25, 1960. Under the new customs, the marriage party is not to exceed 15, with a limit of 25 people (including servants) in the marriage party. The marriage party now stays one day, and is given two meals instead of four as previously. The bridegroom no longer takes pots to carry food back with him. All foods are to use village ghee and are to be kept simple and healthful. The cost of hospitality for the groom's party becomes much less of a burden on the bride's family.

Previously, sugar used to be given by the bride's party to all villagers. This custom cost Rs. 200 to Rs. 300. The bride's family will now distribute five seers of batasa (a sweetmeat) instead of the sugar. The traditional village marriage feast has been discontinued.

Another important change has eliminated exhibition of the dowry. Formerly gifts to the bride were exhibited publicly and created competition among families to give large gifts. By no longer showing gifts, families are free to give what they wish without pressure of competition. The cash dowry is not to exceed Rs. 51.

In the marriage ceremony itself all customs are to be observed with Re. 1. The traditional songs will no longer be sung, but are to be replaced by songs composed in the village commemorating current interests and activities of the people. At Sunday's ceremony the village maidens sang a song about not wanting

ornaments for their marriages, because they did not want their parents to go into debt to pay for ornaments.

Villagers will continue to give one to five Rupees each to the bride's parents to help with the cost of the marriage.

Ram Kishan, a farmer, is President of Deoli's Youth Club and Man Singh is Secretary. Amar Singh, President of the Gram Panchayat, is Adult Advisor for Youth Club, and has donated land to be used by the Youth Club for demonstration projects. Rambir Singh, a member of the Circle Panchyat, is also an Adult Advisor of the Youth Club.

Ved Prakash Gupta is Social Education Worker at Deoli. Mrs. Gupta is Lady Social Education Worker. Deoli has provided a pucca building which serves as a home for the Guptas and a community centre for the village.

The Deoli Youth Club has fifty members. Club projects include Village Sanitation Drives and Village Clean-up Drives. The Youth Club is currently planning to landscape the grounds around the community centre, which serve as village meeting grounds.

Guests at the marriage included Dr. A.K. Sen of the National Fundamental Education Centre, New Delhi.

Association's New Publications

- GROUP DISCUSSION—M. C. Nanavatty
- REPORT OF GARGOTI SEMINAR
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NEW DELHI.

Social Education Is Base of Development, Says Saiyidain

SHRI K.G. Saiyidain, Secretary and Educational Adviser (on leave) to the Union Ministry of Education, delivered the valedictory address to the Fourth Batch of trainees at the National Fundamental Education Centre, New Delhi, June 16.

The NFEC conducts five-months' training courses for District Social Education Officers. The Centre's Director is Shri A.R. Deshpande, a Vice-President of the Indian Adult Education Association.

In his talk Shri Saiyidain pointed out that problems of life are becoming more complicated and the importance of training is therefore on the increase in every field. This is recognized in the technical fields generally where men deal with materials and tools, but curiously not in the social and human fields where we deal with men and ideas, individuals and groups.

The human organism is the most delicate and complicated of all organisms. But while we recognize the need for training for doctors, engineers, cycle repairers, and electricians, anyone can pretend to be a teacher, psychologist, social worker or public leader—without any special equipment or training. In a highly complex social world this is a dangerous portent. For the educator has a more difficult task than the engineer or scientist, who deals with dead objects whose reactions follow ordinarily predictable patterns.

Adult Education was some years ago concerned with the rather simple problem of literacy. Now it is concerned with a much wider and more comprehensive field of social and community education, training the heart and mind, imparting the social attitudes, civil efficiency, practical aptitudes, creative and recreational capacities needed for a better life. This is not training in a routine way—imparting knowledge to a ready-made class. The adult educator must win active cooperation and goodwill—make the people partners in the education venture. It requires a knowledge of psychology as well as sociology amongst other things if social education is to be effectively organized.

Adult education calls for capable people. The teacher of children may be good or poor or he may violate all the principles of psychology, and the children must still sit under his tutelage. But adults are under no compulsion to accept new ideas or habits or to attend classes or group meetings. Working with adults the teachers must have something to offer which people want and are anxious to receive—they must be conscious of the felt needs and urges of the people.

It is therefore a matter for surprise, Shri Saiyidain commented, that many state governments and other authorities have not yet recognized that the appointment of duly-trained SEO's and DSEO's to supervise their work is essential.

At the Srinagar conference it was reported that Community Development Projects were not continued when workers leave because people were not trained to carry on by themselves. Shri Saiyidain stated that this criticism reveals the need for strengthening the social education base of development work. Without it the public cooperation will not be fully available, nor will the public be prepared with the skills and abilities to be independent and self-reliant in carrying out the activities which would assure their improved living standards.

Training Course for Workers' Leaders

The Indian Adult Education Association is organising a pilot training course for training local leaders in workers' education. The course will begin in the second week of November this year and is expected to last three months. The training will be through seminars, discussions and practical demonstrations.

The course is being organised in cooperation with the International Federation of Workers' Educational Associations and UNESCO.

In May the USA-TCM received requests from six Asian countries to give grants for 21 community development workers to visit development and social education activities in India.

(NEWS Continued on page 16)

Adult Literacy in the USSR: Primer Construction*

Condensed from an article by Dr. K. Neijs

In our September, 1959, issue we included articles on how illiteracy was wiped out in the Soviet Union. The following article is part of that series.

In 1919 a decree was signed in the Soviet Union making literacy obligatory for everyone from 8 to 50. Illiterates and low literates were allowed two hours off from work each day with pay to attend class. "Each literate must teach an illiterate," became a watchword.

Newspapers and homemade teaching aids served until better teaching materials could be prepared.

A bi-weekly magazine "Away with Illiteracy" was started in 1920. It included follow-up teaching material for new literates, and ideas exchanged among teachers.

One farm leader reported "We saw that the more literate our farmers were, the greater were their achievements in production."

Much publicity was needed. New literates addressed meetings of illiterates to overcome the belief that older people could not learn. Classes for various age groups overcame embarrassment of older people in competing with faster-learning youth.

Class times were adjusted to schedules of workers. Home instruction was given where people could not attend class. Nomads were taught by teachers who moved with them.

While essentially concerned with primer construction, the following article has general principles which we think will be of interest to all our readers.

Literacy, of course, is basic to further education and development. Without literacy, we lack the precision, permanency, and breadth of communication necessary to sustain a highly complex civilization.

Ed.

The aim of literacy teaching is independent reading. This takes much longer than neo-literacy, but neo-literacy is the first step and often all that can be achieved. For this the primer is an essential tool. It gives initial mastery of the alphabet and mechanics of reading.

No primer can be conceived as the only weapon in the struggle for literacy. But means are usually limited and one is never sure whether transitional materials will follow. Therefore the primer series itself should conclude with a primer-reader. The primer-reader has primer elements, such as drill of minimal sym-

bol units and sentence frames. But it also has lessons and stories with normal reading stretches.

The right order of contents in the primer is perhaps half the work and truly a point of educational planning. Progression and sequence are crucial. A universal pitfall is the desire to put "as much as one can" into one booklet, showing both a false economy and an unpedagogical impatience to achieve quick "results". Unhappy consequences soon become apparent as discouraged learners drop out and only those with superior intelligence and motivation stay on. Slow progression, units of manageable size, and adequate repetition are necessary. The rate of introducing new items should be firmly controlled according to rules which have already been established in several handbooks.

Adult pupils have a "capacity of intake"

* For a fuller treatment of this subject, see "Some Elements in the Construction of Adult Literacy Primers" by Dr. K. Neijs, *Fundamental and Adult Education* Vol. XII (1960) No. 1.

which grows rapidly while the course proceeds. Half an hour might exhaust them in the first session, but one and one-half hours could be normal after six weeks. To foresee the rate of this growth and plan the primer accordingly require a real "feeling" for people's minds and an imaginative knowledge of possibilities for creating the necessary "sense of achievement".

In an initial course in literacy, timing is crucial. "So many lessons, increasing in duration from so long to so long" may sound unrealistic in the context of fluctuating local conditions, but norms should be firmly set, if only to create order for inexperienced lay-teachers. Confused teaching is one of the greatest dangers of adult literacy work, even greater than its opposite, lack of flexibility. A well-planned primer is one of the best guarantees of well-planned teaching.

Naturally, the approach used determines the steps in teaching to a great extent. An analytic method requires a very different activity in front of the class from a synthetic one. No primer should, therefore, be issued for mass-distribution without an accompanying small manual including a few detailed model lessons, carefully divided into timed actions.

Alphabet drill is rightly considered antiquated; yet an alphabet list for limited drill could profitably be introduced towards the middle of the book. This appears to be a point where adult learners often seem more than willing to do some separate "letter learning", and where this could be done without unduly interfering with the general approach of the primer.

Review is an essential element, often neglected by lay teachers. Suitable review lessons should be given at set intervals, making it inevitable for teachers to do at least a minimum amount of it. Adequate classroom review might take 40-50% of the total teaching effort; but review in the book—if meant mainly for classroom use and only secondarily for self-teaching—could take 20-30% of the total space.

A primer is also an essential instrument for *self-teaching*. Much self-teaching has of necessity to be done if teachers are inadequate or where the whole course is covered in a few spasmodic lessons. Blackboard, flashcards, charts, and flannelgraphs are lacking in self-teaching. Booklets to be explained by the

teacher in class need not have so much drill and review, as he will supply these, while some lessons could be made of more than average difficulty in the hope that the teacher will provide the incentive and the guidance to take the obstacles. A self-teaching primer obviously cannot afford these "luxuries".

All primers should at least try to have the "safety-valve" of built-in elements to facilitate self-study. This means that lessons should be kept short, increasing only slowly, and should have a strictly uniform pattern of introducing and arranging items so that "once understood it remains the same". Ease of self-evidence is basic to self-teaching. For instance, in a syllabic approach, the same type of charts can be used in every lesson, introducing new words and syllables in the same way. A global approach can use the device of "boxed" words to be matched with those in the text, to be found in the same place on every page.

In constructing primers, the first step is selecting linguistic items for the specific teaching purposes. The existing script system determines method and approach to a great extent.

With Roman script, syllables are convenient units. Letter shapes do not change and the syllable most often forms a clear-cut division of the word.

In a script where the letter changes its shape according to its position in the word, no syllable can be pulled out arbitrarily. Apart from this, however, the same universal and time-consuming but indispensable devices are necessary. Selection of words, phrases, and sentences must be based on frequency counts and on current habits of actual speech; they must have a high degree of meaning and contain frequently occurring phonemes.

Rigorous preliminary linguistic selection is the basis for all further work. Selection of items, however, should never hamper teaching. On the contrary, the method of their introduction and distribution should be flexible and adaptable to the specific teaching purposes.

The structure of a primer is of crucial importance to the whole course. Experimentation under actual teaching conditions and at least two revisions should therefore precede the standardization of a primer. A sound

balance has to be struck between the requirements of teaching and the requirements of the dominating teaching aid. While the teacher and the book are two separate factors, practice shows that the book often prevails, shaping by its structure the course of teaching. This renders all the more important the quality of the book.

There are four main elements to be considered in primer construction :

- linguistic ;
- pedagogical ;
- sociological-cultural :
- and visual, i.e., attractive presentation.

The linguistic element has the greatest technical importance ; the pedagogical element predominates ; the use of the social and cultural background is indispensable because of its psychological effect ; and the attractive appearance of the primer itself has great incentive value.

These four elements are interdependent, the linguistic and pedagogical being particularly closely related. Each aspect poses its own problems by offering a range of possibilities from which a right or wrong choice can be made. Selection is ultimately an art based upon profound knowledge, and sanction is given through practical results : whether the primer makes a quick appeal, "working" at once, or whether inherent flaws in its construction retard learning. Only an awareness of the character of a language and of a culture can bring "life" into the pages of a booklet.

Tensions crop up almost at once if the primer is meant for wider areas consisting of differing cultural regions. Group life differs regionally, often so widely that inclusion of certain elements which are specific to one region is bound to evoke derision and astonishment in other regions. The primer constructor may have to limit social and cultural background to elements familiar to the greatest number.

Linguistic and pedagogical elements are of fundamental importance, and applied linguistics precede everything else. The aim is to reach, at the end of the initial course, a level of reading knowledge which, if not resulting in immediate recognition, should at least result

in pronunciation of the written symbols. In order to achieve this the elements of the primer should have :

- the stimulating force of meaning ;
- the facilitating force of easy recognition ;
- the "inviting" force of being to a great extent self-explanatory.

Meaning produces a quick response of interest ; ease of recognition implies common occurrence in actual speech together with some criteria of selection for a facile visual grasp of printed symbols ; ease of learning is a matter of clear order and attractive physical presentation.

Sequence and volume of introduction and review of letters, syllables, words, phrases, sentences and stories—different starting points and emphases in handling these elements determine the different "methods" in teaching reading.

In introducing *letters*, a balance should be struck between :

- productivity as regards meaningful larger elements ;
- alphabet drill ;
- frequency of occurrence ;
- visually facilitating elements of shape.

Productivity should have precedence and be stressed throughout the primer, while drill and repetition of letters can be limited to selected pages.

Syllables are tempting "building blocks". Yet probably only the Roman script lends itself to isolating and regrouping syllables. Reading knowledge obtained in the syllabic way is often curiously broken up into syllabic haltings and frequently proves as transient as it was easy to acquire. It would be profitable to select from words of introduction the stressed syllables only and regroup these into new words. The fact of resulting aural (stress) changes while visual patterns remain identical could be used to underline the visual nature of reading.

The *word* is a pivotal element in any primer. Key-words deserve special attention. They are more than starting points and some-

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Puppetry an Effective Social Education Tool

*By Helene Moos P.H.N., M.A. (Health Education) Senior Instructor, S.E.O.T.C. :
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PUPPETRY is an exciting art form that dates back to ancient Egypt and is credited in the early variable forms to China, India, Burma and Java. Countries of Western Europe popularized puppetry in the early 17th century and it is still delighting audiences all over the world. Though the original usage was undoubtedly of religious import, the subtle and uninhibited qualities of puppetry have gradually led to its use as a practical and educative medium today.

Quite a few cynical critics have termed puppet shows as useless, silly, childish entertainment. Certainly they are amusing and silly in their specially contrived exaggeration of the human features and action. But they also portray a variety of emotions and problems to which man is heir. Identification is made but not resented because of the manner of presentation.

Certainly puppet shows do amuse children—but in a sense, all of us are children. From six to sixty, we wish entertainment and receive education. Critics need not scoff for puppetry serves a real purpose in many ways.

In rural India, the mobile and vocal doll characters play a very important role in Adult, Social and Health Education. They can portray with great facility all the facets of rural life—its light humor, its heavy drama and pathos, and its typical processes of problem solving.

An Important Audio-Visual Aid

Recognizing the value of this medium, we here at Shri Mouni Vidyapeeth developed puppetry as a dominant integral part of our Audio-Visual Aid programme. Staff members and every trainee in our S.E.O.T.C., our Mukhye Sevika Unit, and our Graduate Teachers Basic Training Course receive instruction in preparing Puppet Shows.

Trainees are made responsible for every phase from the inception of the script idea to the final production, in which they may participate.

Most of our Puppet Shows have been prepared and produced as course projects by students. A variety of topics have been effectively and successfully presented in the villages such as "Importance of Hygiene and Cleanliness," "Importance of Proper Maternal Care and Use of Trained Dai," "Health and Sanitation," "Value of Literacy," "Proper and Timely Use of Available Medical Care," and "Family Planning." To make the presentation effective, characters coming on to the stage are kept few in number, usually limited to a total of six, and the voices representing them are quite varied in quality and tone.

From the standpoint of educational instruction, this medium has proved most attractive to the villagers. It is not, however, used solely for its entertainment factor. Villagers show themselves quite receptive to ideas presented through the medium. They identify with the people, places, incidents and situations expressed. Using the puppet show to introduce ideas, we find that progressive individual and group teaching becomes feasible and practical.

Immediately after the show and in a subsequent follow up we discuss the ideas with the audience. We have observed unprecedented action and improvement of existing conditions, and at the very least, an awareness of the needs has been stimulated which serves the purpose of activating latent influence and eventual improvements.

Puppet Show on "Family Planning"

Our puppet show on "Family Planning" deserves special attention. It should be noted that all our trainees receive intensive instruction in Family Planning and therefore have

the necessary basic concepts. The original script was written and the entire production was prepared and produced by a group of seven Mukhye Sevikas in training, under the guidance of a senior instructor. The show was performed experimentally before staff members and a small group of villagers to obtain their reactions and to make any necessary changes as indicated by the audience response. Since their training period was nearing its completion, the Mukhye Sevikas were unable to produce it in its improved form in the villages. Our Family Planning team, made up of staff instructors from the various institutes on campus, took up the task where the Mukhye Sevikas left off.

This team has been well oriented in the subject of Family Planning and they became very enthusiastic puppeteers. They have been able to improve upon the script with well placed extempore comments particularly suited to the place and occasion.

We have given the show many times and have found the audiences interested and receptive. The advantage of the Puppet Show is that it always draws a crowd. Many more men and women are thus exposed to the information and facts than normally gather for a special meeting called for this purpose, where usually the men's and women's groups are separated and smaller in number.

Follow-up Is Important

As mentioned before, these shows are not presented in an entertainment or educational vacuum. When the show is over, the team members discard their puppet roles and gather men and women together in groups on the spot. They give further explanations and answers to questions from the villagers. A return demonstration meeting is then arranged, when we can discuss family planning from the aspects of family health, child welfare, national income and food production, etc. We then meet with men's and women's groups separately to discuss and demonstrate contraceptive techniques and to arrange for private examination, distribution of contraceptives, and operations.

From our experience the Puppet Show has made a considerable impression upon the people, in fact far more so than the Flannelgraph, developed by the team, though the

Flannelgraph is certainly more effective than the lecture method or even films.

We purposely keep the actions, props and embellishments limited. Because of this simplicity of devices, the audience can more easily identify the puppet show with the local scene. The puppet show therefore can be even more realistic and understandable than the more rapid moving and refined portrayals and language of the films. Furthermore, the theme and any required variation of dialect, locale, names of characters and specific basic individual or village problems can be quickly and easily adapted by the puppeteers as needed. This is not the case with films, where no changes can be made in dialect, dress, or situation to fit the audience.

After films are over, we have found that people rapidly drift away, despite a microphone appeal to them to stay. After a puppet show finishes, people usually linger awhile, curious and interested to see the puppets off stage and to meet the puppeteers, who explain the simple working of the puppets. Simultaneously, groups are formed and the shift to discussion groups about the related topic is subtle and swift.

The whole presentation of the show must be direct, simple and easily understandable within the 'frame of reference' of the average villager. In this lies the efficacy of puppet shows. The effectiveness of puppet shows for stimulating social change has been amply demonstrated by the response called forth by our "Family Planning Show" where men come forward for vasectomies (male sterilization) and even women ask questions regarding contraceptives. Since the introduction of the puppet show as an extension method, the response to family planning in our area has decidedly increased.

The show has often acted as a stimulus for a spontaneous, voluntary talk by a villager who has had a vasectomy. His personal experience becomes a welcome addition to the Family Planning propaganda program.

Villagers Use Puppetry

Though we have not assigned this topical show for presentation by villagers, we have successfully produced a puppet show on "Health and Cleanliness" with village women members

of a Mahila Mandal acting as puppeteers. Where they would not ordinarily appear in public, front stage, they very capably handled the puppets and lines and had great fun in the whole venture. This, too, served a dual purpose. While they learned the script through hearing it, these village puppeteers were also learning new ideas. They became the vanguard of the campaign which followed to promote health and cleanliness in their village.

Our puppets have been designed, to some extent, according to the description and specifications presented by Mrs. Eleanor Brooks in her well known booklet, "Puppets" published in English and Hindi by Literacy House, Lucknow. Mrs. Brooks' booklet contains detailed drawings and instructions for making puppets and puppet stages.

Our main innovation was in the construction of the puppet heads. We prepared the heads out of cloth stuffed with waste cotton, rather than of paper or papier mache. We have found that these cloth hand puppets are far more durable and equally inexpensive.

To aid the erstwhile neophyte puppeteer in preparing the puppets and in script writing, we

suggest that a copy of "Puppets" be obtained. It is only one rupee. We have added our few suggestions from our experience.

The Family Planning Puppet Show script will be printed and available shortly at reasonable rates. Inquiries should be addressed to Family Planning Centre, Shri Mouni Vidyapeeth, Gargoti, Kohlapur District, Maharashtra.

We trust that you will have the same fun, excitement and interesting results that we enjoy.

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* Available from large booksellers in major cities.

** Available at USA-TCM Library, New Delhi and at the Ford Foundation Library, New Delhi, as well as from large booksellers.

LITERACY IN THE U.S.S.R.

(Continued from page 8)

times form the integrating elements of whole lessons. Key-words show the word-selection principles most clearly: they must be picturable, common, interest-evoking and visually easily perceptible. Structural and function words should be introduced right from the start. They link the steps towards reading of sentences and considerably facilitate fluency. Repetition is important but should not be emphasized to the extent of endangering interest. The number of different words probably ought not to exceed 30% of the total.

The *phrase* is the smallest group unit. It does not possess the meaning-value of a sentence but is a useful frame for continuity of thought and expression.

The *sentence* is the basic element in continuity of thought and text. In any approach, a rapid build-up toward sentence-reading is therefore a primary aim. Sentences have to be short, preferably of one line only in the first six or seven lessons. They should be taken from actual popular speech. In initial

lessons sentences should lend themselves to use as frames. That is, they should provide opportunities for interesting replaceable items, for instance a transitive verb and a changing object.

The *story* is actually a post-primer element. But a coherent sequence of short sentences can be introduced early. For only (easy) continuous text helps to arouse interest in reading for its own sake while stimulating fluency and comprehension at the same time.

Pedagogical values are, of course, decisive in primer construction. Comprehension is a first and constant aim. Attractive presentation and a manageable teaching load are important but are not the only factors in this respect. Presentation should also be logical, should be felt to be so by the learners, and divided into parts of growing—not merely small—size.

Comprehension is most facilitated by confidence. Any approach which creates quick confidence, based on a small but real achievement, has already scored an important point.

(From material supplied by
UNESCO Educational Clearing House)

WHO SHOULD PAY FOR ADULT EDUCATION?

ADULT education ordinarily requires money. Should the public pay for it through taxes or contributions or should the participant-beneficiaries pay directly?

Before settling this question of social policy, let's look at some of the effects of different practices.

Where adult education is free to the participants, average daily attendance is often 40 to 60 percent of those enrolled. If people have nothing invested, they tend to treat their opportunities lightly. Many enroll and attend out of curiosity. They lack a driving motive. They may have no focused purpose. When their curiosity is satisfied or no longer sustained, they drop out. Declining attendance creates the atmosphere of failure. Both the teacher and other students become discouraged.

If attendance is free, more people, of course, can be induced to enroll—to take that first step toward further education. Many of them might never have started if fees had been charged. With good leadership, those of low motivation may develop greater interest. This is all a gain.

When fees are charged, many in the lower economic groups and those of lowest motivation are excluded. The amount of exclusion is rather directly in proportion to the size of the fees. When fees are charged, average daily attendance runs materially higher—often 75 to 90 percent. Dropouts are fewer. People value what they pay for. They want to get their money's worth.

The question soon arises: Who is the primary beneficiary of adult education—the individual or the total community? It often depends upon the type of education given. Much education yields broad social benefits although some is used for quite personal advantage. A clear distinction can seldom be made, but where it can, the question of who should pay may be settled easily.

Sometimes, in an effort to combine the merits of free and fee education:

(a) fees are charged from all who can pay and those unable to pay are admitted free. This plan creates the delicate problem of deciding upon ability to pay and may lead to feelings of unfairness.

(b) small fees are charged—enough to cover 5 to 25 percent of the expenses—or enough to pay for the light, books, or consumable supplies. This plan gives a sense of investment without excluding great numbers.

(c) reimburseable fees are charged. A deposit is required upon enrollment which is returned in whole or in part at the end of the course if the individual maintains an attendance record of 75, 80, or 90 percent. This plan provides a "reward" to work for or a "penalty" to suffer based on attendance. In practice relatively few are absent enough to forfeit their deposit; those who do, contribute to the extra expenses incurred for their short-lived attendance. This plan multiplies the financial accounting work and requires correct attendance registers.

(d) larger fees are charged as the group advances. While starting free or with small fees, participants may later be asked to buy additional necessary instructional materials, supplies, and even pay tuition. As their interest grows, they are asked to pay more.

Studies in certain other countries have supplied data on the effects of these various practices. Social policy in India regarding the support of adult education can be better decided if it is based on results of experimentation and observation of the ways in which different plans work out. What works in one place may not work in another place, even in the same country.

This means that local communities need enough freedom to experiment and to change policies according to their experience.

Tools for Evaluation

By Homer Kempfer, Adult Education Advisor, (USA-TCM) Ministry of Education, Government of India

The articles on evaluation and the "Checklist" in the June "Journal" stimulated considerable interest in tools of evaluation. We know several DSEOs and SEOs who are planning to use the "Checklist" either as it stands or with changes. We would very much encourage SEOs to adapt it better to fit villages and targets in their blocks. The "Checklist" is available from the Indian Adult Education Association (10 copies, Rs. 0.75 ; 100 copies, Rs. 6.50 ; 500 copies, Rs. 32.00, postpaid). If orders for 500 or more are received for a Hindi edition, we will fill the orders at the same price.

We have been asked about rating scales and other tools also. SEOs want to know when and how to use each tool and how to make the instruments. The following article was prepared in response to these requests.

THE first step in making tools for assessment is to decide what you want to measure. From the Social Education objectives you are working toward, pick out the most important targets and subtargets—10, 20, or 30 of them, or as many as you want.

Think about each item until you decide what dimension you want to assess: quality, quantity, or whether the characteristic is present or absent. Then you are ready to decide which kind of instrument to use.

Rating Scales

Rating scales are most useful in assessing quality. They are particularly useful where quality is difficult to measure objectively, e.g. : How well organized was the training camp? How clean is the building? How good was the performance?

Rating scales record judgments or opinions; they indicate degree or amount. Descriptions of different degrees of quality are arranged along a line from high to low. This line is the scale. Here are four ways of arranging rating scales :

1. The scale may be on a straight line :

How well was the literacy lesson taught ?

X				
very poorly	poorly	in an average manner	in a superior manner	very excellently

The rater records his judgment along the top of the line by marking an X at the appropriate place. In the example, the rater thought that the lesson was poorly taught.

2. Ratings can be marked in a column at the right. This arrangement is specially useful where all items can be judged on the same scale.

How valuable were the ideas contributed by these speakers?

Ideas were of

	no value	some value	average value	superior value	highest value
Kishan		X			
Mukerji	X				
Ram			X		
Rao					X
Sharma		X			
Singh				X	

3. The ratings may be arranged one after the other on a line so that all are visible at a glance.

Express your opinion by encircling the proper letters : VC—very clean. C—clean. D—dirty. VD—very dirty.

The village lanes were	VC	C	D	VD
The insides of most homes were	VC	C	D	VD
Most of the food stalls were	VC	C	D	VD
The village well was	VC	C	D	VD
Most small children looked	VC	C	D	VD

4. The scale can run down the page and look much like a checklist :

For me, the idea content of the lecture

- was entirely over my head
- was difficult to understand
- was reasonably understandable
- was clearly understandable
- contained nothing new

5. The scale may call for *ranking* :

a. Which instructors in this training camp helped you most? Rank them by number from *most* (1), *next most* (2), on to *least* (5).

5	Kishan	(One student's rating of the instructors might look like this.)
2	Mukerji	
4	Rao	
1	Ramlal	
3	Singh	

b. Rank these solutions of the problem in order of merit, starting with 1 for the best :

_____ W. _____ X. _____ Y. _____ Z.

Hints on Making Rating Scales. The different degrees of quality are usually adjectives or descriptions. Their meanings should be clearly different from each other. No one should confuse them or think any of them means the same. In going "up" the scale, everyone should feel that the next description represents better quality than the last. In writing and arranging these descriptions, it is good to have the judgment and agreement of several people.

Items may be arranged in either ascending or descending order from left to right. To avoid confusion and mistaken responses, the same order should be used throughout. That is, the "high" end of all items should be either at the left or right, at the top or bottom, but not mixed. When an odd number of steps is used, the average or usual quality should be in the middle with an equal number of steps on either side.

A rating scale must have at least three divisions of quality. A two-division scale—Yes/No, Good/Bad—forms a checklist. A scale can have as many divisions as can be readily distinguished. Where arithmetical data can be obtained, there may be 100 or more divisions—like degrees on a thermometer, which is a temperature scale. Where objective judgment must be depended upon, usually no

more than a dozen degrees of difference can be distinguished. Practically, most scales have no more than seven divisions. Usually they contain an odd number of divisions although four or six are possible. Five is a favourite number. Here is a scale of seven divisions :

The consultant gave						
1	2	3	4	5	6	7
no help what- ever	very little help	some help	reason- ably good help (average)	consi- derable help	very much help	a very great deal of help

By numbering each division in sequence, the descriptions can be converted into arithmetic values for averaging.

Using Rating Scales : Where non-technical opinions, likes and dislikes, and matters of easy observation are to be rated, nearly anyone can serve as a rater. Anyone can see whether or not a street is clean. Where technical competence is required, it is desirable to have informed and experienced people do the rating.

Inasmuch as many assessments in Social Education depend upon judgment, it is necessary to have three or more independent ratings to obtain the desired reliability. Three heads are better than one. Moreover, if several judgments are combined and individual ratings are kept secret, individual judges cannot be successfully attacked. This is especially important in rating products for awarding prizes in a competition.

Each rater should use a separate copy of the scale and mark his own independent judgment. This avoids contamination of judgment. (If several raters put their marks on the same copy, all except the first are likely to be influenced by the earlier marks.) After separate ratings, the marks can be tallied on a single copy :

	XXX	XX	X	
1	2	3	4	5
failure	inferior	average	superior	excellent

One can see that the combined rating is close to Superior. By adding the numbers (3, 3, 3, 4, 4, 5) and dividing by the number of ratings (6), one gets a single *index*. In this case, the average rating comes out 3.7, which is slightly under Superior. Such numbers can be compared with results of other ratings using the same scale. If all items have the same number of divisions, such numbers can be

added and averaged provided there is any logical purpose to be served.

Checklists

Checklists are used to record the presence of a practice or condition. Responses to checklist items are not a matter of judgment but of fact. The practice or condition *is* or *is not*.

Checklist items may be arranged in several different ways. Here are four styles of arrangement.

1. The checklist may ask that all items found in a situation be checked.

Make a check mark (✓) in the blank beside each organization or institution found in the village :

_____ Gram panchayat	Schools	
_____ Cooperative	_____ primary school for boys	
_____ Mahila mandal	_____ primary school for girls	
_____ Youth club	_____ middle school for boys	
_____ Young farmers' club	_____ middle school for girls	
	_____ secondary school	

2. The items can be questions with a *Yes* or *No* to be encircled, underlined, or checked :

Does the village have a panchayat ? Yes No
Is the library open daily ? Yes No
Do $\frac{1}{2}$ the homes use smokeless chullahs ? Yes No

3. The items can be positive statements with checks to be placed in a column on the right :

One-half of the girls age 6-11 are in school. (✓)
A radio listening-discussion group meets weekly. ()
The village has an active community centre. (✓)

4. Some items can best be embedded in sentences and the appropriate word checked, underlined, or encircled :

The panchayat meets *weekly-twice monthly-monthly-irregularly*.

The literacy class is scheduled to meet for 60-90-120 minutes on *1-2-3-4-5-6-7 evenings-days* per week.

In long checklists related items are usually grouped together. If the items differ widely in nature and importance, there may be little value in adding the checks. Each item serves best as a desirable objective to be achieved. However, in a detailed checklist, checks can sometimes be added to give a total score. The total score becomes useful if it represents a target to be exceeded next time.

Checklist items can best discriminate in quality if they have definitions carefully written

in. Note that the first item below would allow almost any pile of books to be called a library. The second sets minimum standards in order to qualify :

Does the village have a library ?

Does the village have a library open at least 10 hours weekly with at least one book for every five people in the village ?

Questionnaires

Quantitative and descriptive information can be obtained by questionnaires, which are the most flexible of all tools. Note the wide variation in response expected of these questions :

How many are enrolled in the class ?

What is the best month in which to start a class ?

What are your procedures in starting a new class ?

The questionnaire should contain all questions needed to obtain the necessary information—and no more. It is easy for beginners to ask too many questions and build a questionnaire which is too long. All questions not needed should be rigorously weeded out.

While numerical answers to the same question on different questionnaires can be added and averaged, they seldom can be combined with answers to any other questions. Frequency tabulations can be made of short answers—like months, age-sex groups, and even practices. Narrative data on questionnaires are often hard to analyze. Much information embedded in descriptions has to be dug out and recorded as brief notes. Responses found in descriptive and narrative accounts can be categorized and tabulations made but the process calls for considerable judgment and is tedious.

Tally Sheets

Counting, tallying, or tabulation is the simplest way to objectify data.

How many books are issued daily ?

Make a tally each time a book is issued :

Monday	III III III
Tuesday	III III
Wednesday	III II
Thursday	III III
Friday	III III
Saturday	III III III II

Sixty-six books, an average of 11 per day, is a more useful answer than adjectives such as "lots" or "several."

The tally sheet can be used in the field to gather original raw data. It provides a cumulative visual record. In the office, a fresh copy of the checklist, questionnaire, or rating scale can often serve as the tally sheet onto which the field data are combined. Or a new form can be designed especially for tallying.

Figure 1 is a tally chart of participation in a discussion which one member of the group made. Each capital letter represents a group member as they sat in a circle. A mark was made each time a member spoke. The result is a visual and arithmetical record of participation in the discussion. Length of time spoken and worth of ideas, of course, do not show here.

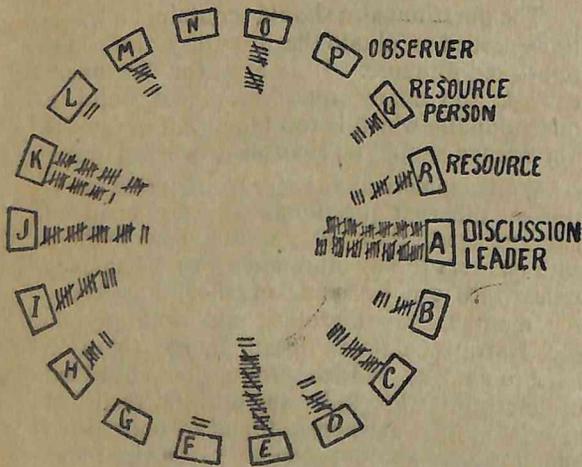


Figure 1. Distribution of Participation in 100 Minutes of Group Discussion

Shortcomings and Precautions

While they obtain objective data, checklists, rating scales, and tally sheets often lose important and useful information. Brief notes can often be written on the sheet. Thus, whether the following items are checked or not, information about the actual situations is not revealed until the data for *this* village are noted :

- One-half of the girls age 6-11 are in school. () 30 %
 The village has a youth club. (X) 24 members; moderately active.

Simple notes on size, activity, and quality help a great deal especially when an evaluative survey is being made of several villages.

All of these instruments become better if

several people put their best thoughts together. Each item can benefit from the constructive ideas of several people. Both instructions and items must be clearly understood by the people using them in the field. The tools become even better if they are tried out in the field and revisions are made on the basis thereof.

As discussed here the tools are meant for programme use—for evaluation and improvement, for obtaining evidence of growth and success; for morale building, for stimulating change, and for answering criticism.

NEWS (Continued from page 5)

The Education Directorate of Delhi State is in the midst of a Social Education Drive which utilizes the volunteer energies of 130 secondary-school youth during the six-week vacation period in their own villages. The youth were given three days of training and a number of books on community development, religion, and useful subjects. Every morning they "make the rounds" of their villages, conduct sanitation drives, read to small groups, and stimulate discussion on what has been read. In the evenings they organise games, sports, and radio listening programmes, read and lead discussion in larger groups. The purpose is to arouse greater interest in further education and literacy although the drive is not intended to be literacy campaign. The drive at present is limited to Alipur and Shahadra Blocks.

The Janta College at Alipur, Delhi State, in June graduated 21 young men from a five-month course in Social Education work. They were trained in principles of community development, literacy, social education, health, and community organization. They were awarded certificates by Shri B.D. Bhatt, Director of Education. The trainees will be working in their home villages or nearby ones.

Forty women graduated on June 18 from the Social Education Workers course organised by the Janta College for Women. They were trained in arts and crafts, literacy instruction, family planning, child care, home nursing and principles of community organization. These trainees will work in the villages with women and children. The certificates were awarded by Smt. Dayawati Bhagwan Sahai, wife of the Chief Commissioner of Delhi.

New batches of men and women began training on July 1.

Civics and Social Education

By Sohan Singh, Deputy Education Advisor, Ministry of Education

MAN is a 'Social animal'.

This cliché hardly indicates the degree of involvement of an individual with his fellow individuals.

Some animals go about in herds. But man is social in a much more radical sense. His personality is woven out of his relation with others. An isolated individual is like an iceberg—one sees only a small part of his whole being. Nine-tenths of him is hidden if we cannot see his role *vis-a-vis* others.

Of the groups man forms the most important types are :

A peace group

A functional or give-and-take group

A we-group.

An individual is almost invariably a member of one or more of these types of groups. One single man can also be a member of several groups of one or two or all of the three types. In addition, the groups of which he is a member may themselves enter into relation with other groups and the relation may be any of the three types.

This introduces a complexity. Naturally, man not only tries to understand the complexity, but he wants to control and reduce to order the complex inter-relations among individuals in a group and among the groups.

The body of knowledge which helps us to understand how the various groups harmonise with one another in bigger groups or communities—this we call civics.

The totality of relationships of men and groups is what we call social organisation. Civics tell us about the element of coordination or harmony which men have introduced in their social organisations. In short, it tells how we manage our common affairs.

Groups According to Degree of Member-Involvement

When we view the panorama of human groups we find they can be arranged in two ways. They can be arranged according to the

nature of involvement of men in their groups or groups with one another; or they can be classified in a hierarchy.

In the first arrangement, specifically, we can distinguish five types of groups from the point of view of degree of involvement :

1. The crowd—where men come together by chance, as at a railway station, before a bus stand or in a crowded street.
2. A congregation. Here there is hardly any relationship between individuals as such, but they are bound together by their common receptivity towards one individual or entity. Pupils in a new class, men gathered together at a lecture, spectators at a hockey game are examples.
3. Functional (or give-and-take) associations. These bring together men bound by a common purpose as in committees, assemblies, discussion groups, work teams, workers in factories and offices, service groups and bartering groups.
4. Professional associations. Just as a congregation is a thinned out functional group, so a professional association is a more involving functional group, since it develops some resemblance to a we-group. Trade unions and guilds are examples.
5. Lastly, there are the we-groups in which men are, so to say, committed for the whole of their lives. These are the groups in which men sink their individuality or self to find a greater self. Families, nations and sometimes intimate friends, form such we-groups.

Hierarchical Arrangement of Groups

Hierarchically, groups may be divided according to the degree of authority or extent of responsibility. In this way some groups assume a dominating position. The most dominant of these dominating groups are the organs of government, arranged in a hierarchy. These dominant groups are themselves differentiated into sub-groups—chief of which are

(a) the group responsible for deciding on policy matters. These are necessarily small groups.

(b) groups which bring together various points of view on which a policy is based. These are larger groups and are considered as chiefly representative of the people.

In our country we can distinguish the following seven rungs :

1. Lowest rung is the rural village or city mohalla, represented by a village council or mohalla committee.
2. Higher up, formerly we had the zail, a group of 20 or 30 villages. Now we have panchayats representing about 5 villages, and in urban areas, the ward or small town.
3. At the third level for rural areas we had, formerly, a tehsil, but now have a block with a population of 70,000 to a lakh. The corresponding urban unit is a city. The Panchayat Samiti or the city municipality speak for this rung.
4. Next higher is the district with its Zilla Parishad.
5. The State as it exists in India today is a linguistic unit with its own State Assembly.
6. The country with its Parliament (Lok Sabha and Rajya Sabha) is the most important group so far as India is concerned.
7. Finally, we have the world community whose ideals and aspirations are voiced and represented by the U N. and the specialised agencies.

Conditions for Working Together

These groups already exist. The question for civics is, what are the conditions of harmonious, constructive and coordinated working of these groups? For only in a harmonious working of the groups is a man's life expanded and elevated.

For a *peace-group*, which consists of individuals just come together, the condition of harmony is *laissez faire* within a general order. The key note is thus liberty or freedom of the individual or group, subject to similar freedom of other individuals or groups. The condition of peace or order in the totality of individuals or groups may in certain circumstances stand

out more prominently than the aspect of liberty—as e.g., in the queue system or the regulation of a large crowd.

In a give-and-take or *functional group*, the key note is equality of opportunity of members subject to the facility of function for which individuals or groups come together. Justice, fair play, tolerance of viewpoints of others and the maximum opportunity for individuals to contribute their best, express the various aspects of equality. But just as liberty was circumscribed by general order in the peace-group, so is equality circumscribed by the primacy of the function in the functional group. Thus, as far as possible, in a committee the opinion of all members have to be respected equally, but the various opinions get automatically graded by their relevance to the function. Again, in a work-team members have to be remunerated for their work equally, as far as possible; but the "as far as possible" is limited by the greater or lesser contribution of a member to the making of the product.

In a *we-group*, the key-note is fraternity. Loyalty, patriotism, large-heartedness, sharing of the goods of life, foregoing one's advantage for one's "brothers", or for the good of the whole, are the various expressions of fraternity. But just as liberty and equality had their limitations, so has fraternity. No fraternity is legitimate against the ultimate values of life, however we may symbolize the latter—as e.g. God, the spirit of humanity, the divine call, one's own conscience, etc.

Thus any social organisation must embody these values in itself, that is to say, facilitate their realisation through individuals or groups :

- liberty within the general order;
- equality within the primacy of function; and
- fraternity in harmony with ultimate values.

It may also be mentioned that the trend of social progress is to knit men and groups or communities of men more and more into we-groups in preference to functional groups and in functional groups in preference to mere peace groups. The we-group combines within itself the values of liberty and equality.

The conditions of harmony and constructive working in the *dominating hierarchical group* pertains mostly to questions of

1. composition and the manner of composition of the groups of representing the various rungs ;

2. The inter-relationship between these groups ;
3. The functions assigned to the groups ;
4. The effectiveness of the groups ; and
5. The safeguards against their mal-functioning.

It will be clear that the groups at various rungs are functional groups ; that is, they are charged with a function, which in the case of political groups means the good management of the country. As such, equality of opportunity within the primacy of the function should be the governing principle in the composition and working of these groups.

The Indian Constitution has various checks and counter-checks to prevent any one body monopolising all the power. Thus the centre of power is with the Government, but at the all-India level and the State level these governments are controlled by the legislatures and checked by the judiciary. Similarly, the powers given to the President and the Prime Minister are such as check the inordinate concentration of power in one hand. The Union Public Service Commission, the Accountant General and the Attorney General are further checks on the Government, and the Parliament itself has its power limited by the Constitution.

The two types of groupings dealt with in the above define our social organisation. That is to say, they define how we the people of India manage our common affairs. Their merit or demerit depends on how well, how efficiently, they manage our affairs.

Civics does not merely describe, it also evaluates the worthiness or otherwise of a social organisation. Thus in accordance with modern civic values the caste system stands condemned as one that denies equality of opportunity to various sections of our population.

We must, therefore, try to evaluate the good and bad points in our or any other people's social organisation, if we are sure of our principles of civics.

Criteria of a Good Social Organisation

Human life is fulfilled in the polarity of the individual and society. A good social organisation is one that will keep a proper balance between undue emphasis on either. Thus social stability and the binding and ele-

vating function of tradition are good. But if social institutions, traditions and customs, tend to suppress individual initiative, fulfilment and creativeness, the social organisation is bad. Similarly, a good social organisation does not permit individualism to the extent of anarchy, or too much power in one or a few hands, or social disruption.

Again, a good social organisation will permit the largest number of individuals to live worthwhile lives.

The criterion of a good social organisation is the good management of our common affairs—the things which make individuals' lives rich and worthwhile and the best management of which go to make a society great.

These common affairs include :

1. The health of the people.
2. Education of the people, including communication between individuals and groups, vocational training and vocational guidance, press, radio, book publishing, libraries, museums, etc.
3. Economic activity, comprising material production and construction, machinery-making, marketing, retailing, service to consumers, currency and credit, transport, insurance and conservation.
4. Arts, comprising theatre, cinema, drama, music, great literature, graphic arts, landscaping and beautification of towns.
5. Sports, athletics, entertainment.
6. Social organisation itself.
7. The propagation of Dharma.

The dominant group in India is the Indian Government. It is the inherent responsibility of such a supreme group to safeguard, develop and heighten the collective personality of the people of India. Spelt out, this means the fulfilment of the following seven functions :

- (i) Maintenance of basic law and order, i.e. protection of individual life and property and national wealth ; due observation by citizens of the laws and customs of society ; keeping of contracts ; uniform weights, measures and money value ; non-domination of any one class over another ; settling of disputes between individuals.

- (ii) Defence of the country.
- (iii) Opportunities for individuals or groups for their greatest fulfilment in society. This is defined by the rights of the individuals, which comprise freedom, equality and participation in social, economic, political and cultural life of the community. The best list of these rights is given in the UN Declaration of Human Rights.
- (iv) Things for the well-being and progress of individuals which no one group would undertake. Examples are :
 - Conservation of natural resources ;
 - Maximum development of human resources ;
 - Development of science and technology: public utilities ;
 - Beautification of towns ;
 - Preservation of cultural heritage of the people ;
 - Statistics of national life in its various aspects ;
 - Study of social problems with a view to improve social policy.
 - Security of individuals.
- (v) Promotion of leadership among the various groups.
- (vi) Promotion of national spirit and morals
- (vii) Provide modes of orderly change.

Good Social Order Requires Enlightened Citizens

Even the best Constitution will not work if the citizens of a country are ill-educated and ill-trained in the way of life sanctified by the Constitution. This is a large subject. But an indication must be given here of the obligations which must be shouldered by our citizens and how far the Social Education set-up can educate the people in discharging these obligations.

*Education for cooperation
Calls for learning by emulation.*

*If you will practice
What you preach,
You'll have success
In what you teach.*

The individual Indian has the following responsibilities :

1. He must know his country and the people and their problems. He must understand our way of life and the Constitution and respect both.
2. He should respect the rights of others and show particular deference to the needs of the weak, the handicapped and the backward, including women and children.
3. He should learn and observe methods of non-violent and constructive modes of redressing grievances. In other words, he should learn and follow techniques of orderly change.
4. He should prefer group action to individual action.
5. He must try to develop himself for leadership in a particular field and learn to discipline himself under leaders in other fields.

Social Education Should Develop Civic Sense

A large part of Social Education work pertains to and leads to the development of a good civic sense and sense of citizenship responsibilities. However, the following three aspects of a Social Education workers' duties need to be high-lighted in this connection.

1. He should promote knowledge of India and her people through social education classes and discussion groups.
2. He should make the people sensitive to the outstanding social, economic and other problems.
3. He should help the people to appreciate their political institutions and the right to vote.
4. He should teach the people the methods of group study and group action.
5. He should try to raise a corps of local leaders in various aspects of life.

*In Social Ed.,
Folks take their cue,
Not from what you say,
But from what you do.*

*Be the man you'd have folks be
Before in them a change you'll see.*

One Day in Literacy Village

By Welthy H. Fisher

NIGHT has fallen on Literacy Village. Only the valiant supervisors and teachers of the village and city adult night schools are still out and will return at some undefined hour.

The day began with a glowing sunrise. It called the varied peoples and worshippers to turn their faces to the East and pray their separate prayers.

Morning. Tea or coffee is served according to preference. Then the dwellers of Literacy Village trek towards the House of Prayer. Some one of the staff wanders in to turn on the precious water in the tiny central fountain. One by one they wander up the ramp, quietly remove their shoes, enter and sit on the floor. Soon the thirty some Sarpanches come drifting in one by one and sit. These are the headmen of their villages voted to the place of Chairmen of the Village council called the Panchayat. Farmers and keen listeners, they are here for training.

Next, softly, come the 35 blue-sareed women trainees. They are the Gram Sevikas—servers of the village. Last of all come the Tibetan Refugees who are here for training. It is the wish of the Dalai Lama that 300 Tibetans should be taught English, to be able to go out into the world. His Holiness wishes that many of them should learn Hindi, and that all refugees should be able to read and write their own Tibetan language. Finally come the learned Lama who is with them and last of all, the writer.

Mr. Shaw had asked the Lama to give the message for our meditations. He gave it in Tibetan, but Mr. Shaw read the Hindi translation.

The Lama's first prayer was for humanity. "I pray and worship all the saints: Those who have fully followed the command of our Lord Buddha who abstained from harming all creatures and who gave us Religion. I also pray for every creature on earth that he may gain

happiness and overcome all his distresses and suffering.

"I also pray to use my best effort to obey the Lord's command trying never to be against His command, and observing the results of my deeds which will help me become like the Master Himself—this, by seeking ways and means of helping others in the quickest ways."

The chanting by the Lama was quietly impressive. Some of the women chanted a Hindu ascription to God, and one of the Sarpanches read from the Gita.

The prayer over, I got into our little Austin and raced to the airport to meet Dr. Ensminger, the representative of the Ford Foundation in India. He went off immediately by appointment to a conference in the city.

On my return to Literacy Village, I found eight eager American farmers and their wives busily talking to the Sarpanches—their Indian fellow farmers. The Sarpanches asked amazing questions of these prosperous farmers: "Do you have cooperative farms or collective farms in your country?" "Why is it you can grow so much more on an acre than we can?" These Indian farmers want to know and they want to know FAST.

(Something wrong with the tube well machinery! no water for 2 hours.)

Today I had another rare experience. Mrs. T—, a Tibetan noble-woman who speaks English extremely well, came to spend the tea hour with me. I showed her the book I had written 34 years ago called 'Top of the WORLD'. I told her about the Prime Minister from Tibet who had lunched with us in Calcutta 34 years ago. I showed her his signature, and the signature of Princess M—who was with him that day.

Mrs. T— looked at the page and said quietly, "That is my signature, and he was my elder brother-in-law. I was called Princess

M— then and had studied in Bishop Fisher's school in Darjeeling. My brother-in-law died," she added sadly, "during the trouble. All our household goods were confiscated and after many difficulties we escaped. I did not know for two months that my husband too had escaped, but by a different pass."

After thirty-five years our two paths cross. This time she is a Tibetan refugee close to His Holiness the Dalai Lama. She is also a grandmother. She and her husband were chosen by the Chinese Government to accompany the Dalai Lama when he went to many cities of present day China. In those days a few years back the officials of Red China were trying to woo the Head of Tibet's religion and State. Now we are helping Mrs. T— prepare a Tibetan primer for illiterate Tibetans and helping her also with the teaching of English—a language she knows full well.

A precious hour with Mrs. T— ("Please do not call me Princess M— here; only Mrs. T—") After that I was to listen to Dr. Ensminger's panel with the 35 or more heads of village councils. "Why do American farmers get so much produce from their land and we Indian farmers so little?" was the first question fired at him. They had had the eye opening reports from the American farmers direct in the morning, and now the American expert in India must answer as well.

A high tea at my table with Dr. Ensminger, Dr. Radhakamal Mukerjee, Chairman of the India Literacy Board, and Dr. and Mrs. Koshy. Then a five minute drive to the airport and our friend Dr. Ensminger must leave us to return to New Delhi.

One exciting day was ended in Literacy Village.

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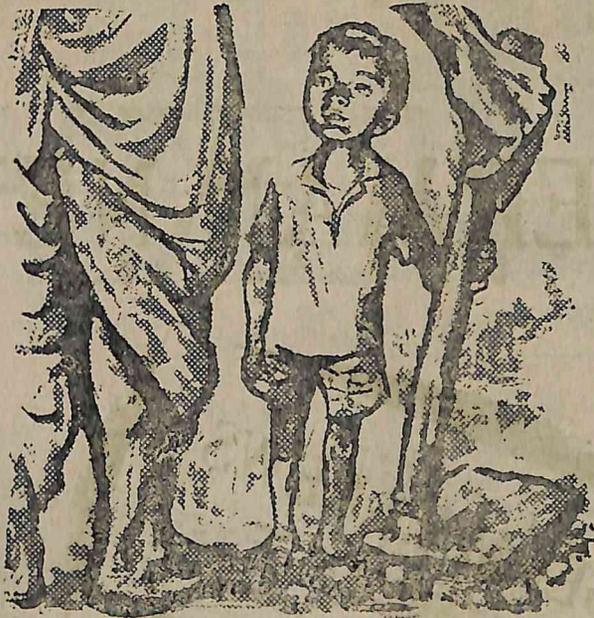
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when tomorrow comes...

For him a spade is not yet a spade.

The telegraph wires hum a strange tune, the
distant drone of a plane means faraway places, mystery.
And imitating father is a new kind of play.

When tomorrow comes, play will turn to work.

Life will take on a different purpose. A spade
will be a spade, and care will be part of living.

Today's striving and effort is for the world
he will grow into, a world that offers a little more—
a little less of the care, a little more of the joy.

Today, as in the past, our products help to make homes cleaner, healthier, happier. But today we are also **working for...**
Tomorrow, when the evergrowing urge for better living will demand still greater efforts. And we shall be ready with wider service, new ideas, new products...

Today and Tomorrow...Hindustan Lever Serves the Home.

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WHAT OUR BUILDING REPRESENTS

THIS month we want to pay a tribute to farsightedness and leadership. One of our national goals today is decentralization—putting the reins and responsibility into the hands of the people.

In accepting this goal, the Government and the people who make up Government have taken on themselves a task which is the very opposite of self-interest and personal empire building.

The Indian Adult Education Association is one of the organizations through which people take responsibility for their own lives and work. In this case the people involved are we—adult educators or social educators, however we choose to call ourselves, and friends of adult and social education.

Our membership covers the whole of India. Volunteer workers contribute their enthusiasm and energy. Officials of the Central and State Governments cast aside their official status and join the Association in their private role as members of a profession.

In line with the policy of building people's organizations, we have had help and encouragement from the Government of India as well as from the various State Governments.

Our Association is 21 years old. It has proved its stability and viability as an organization. Now we are embarked on a building programme. Our half-million rupee headquarters building is half completed.

“Why should we have a building?” is a question which cannot help entering our minds as we push forward with our Building Fund Campaign.

State and National leaders as well as our Association leaders recognize the value of a building in symbolizing the solidity and permanence of an organization. It becomes a nucleus for further growth and service.

Our Search for Professional Identity

On page 13 Dr. Roby Kidd points out some of the problems of a new profession. We yearn for the dignity and status of an established profession, even as we thrill at pioneering in uncharted territory. We long for understanding and security even as we recognize that inevitably we will be judged by standards tailored for other professions—because our own profession is as yet too new to have firmly established and universally recognized standards upon which our work may be judged.

Our Building An Expression of Faith

Coming now, our building is an expression of our faith in ourselves and our future. More than this, it is an expression of faith of other people in us, for our contributors have been legion. In particular, it symbolizes the abiding belief of the Indian people in people's voluntary organizations.

Not any building would do. It had to be a building that looks to the future, as our profession looks to the future—a building that allows us room to grow, the concrete expression of the inevitability of our own growth in a growing India.

It must crystallize in its lines the beauty and substance which must characterize our own efforts.

It must stand before the world an architectural image of what we stand for.

It has taken courage, faith, sacrifice, and dedication to bring our building to the point where it now is. In its thought we can renew these qualities so important to our profession.

A Symbol of the Meaning of Our Work

The task has been hard, and it is not yet finished. But the faith would have been less, the courage less, the leadership and foresight less, if the task were easier. If the building were given to us without effort, its essential meaning would be lost.

Not to be given, but to give—to work together, with faith in ourselves and each other, to accomplish what we want—this is the meaning of our building, as it is the heart of our profession.

Our Debt to Repay

We owe a special debt of gratitude to the far-sighted leadership which has made our building possible. We can repay our debt in

part through shouldering a share of the task still remaining.

If each of us would organize in his own locality a Building Fund Drive, we could soon have the funds for completing the building. At the same time, we would be helping to make the public conscious of our new and developing profession—and showing by our own example what we mean by community organization and social education for a better future.

Donations to Building Fund

Donations toward the Building fund have been received from :

Bata Shoe Company, Private, Ltd., Calcutta	Rs. 1,500/-
Shrimati B. Bhatnagar, New Delhi	Rs. 12/67
Shri Arjun Das, Delhi	Rs. 25/-
Dr. Homer Kempfer, New Delhi	Rs. 235/-
Professor D.L. Kothia, Meerut	Rs. 25/-
Shri M.H. Hasham Premji, Bombay	Rs. 150/-
Social Education Workers, Department of Social Education, Delhi Direc- torate	Rs. 75/-

Professor Kothia's contribution is part of a larger pledge. He writes that he regularly contributes a fixed part of his income to worthy causes. Professor Kothia is Lecturer in Sanskrit, D.J. College, Baraut District Meerut.

Selecting the Indian Adult Education Association for one's regular contributions to worthy causes is a commendable idea.

Voluntary, private organization traditionally are able to stretch their money a long way, and accomplish a lot of good for the money spent. This is partly because so much voluntary energy goes into such organizations. People don't work for them just to have a job—people contribute their time to voluntary organizations because they want to work for a cause.

Why not put yourself down for a regular contribution to the Indian Adult Education Association? While your religion may not require you to give a fixed portion of your salary regularly to worthy causes, you will surely gain merit by so doing.

Free Kits for Adult Literacy Workers

Do you have an Adult Literacy Centre in your village or town ?

If so, do you need books and teaching aids for your adult class, free of cost ?

CARE organization and Literacy House jointly distribute Rural and Urban Literacy Kits. Each kit is for a class of 25 adults. The kits are distributed free to most needy and deserving non-official and Governmental agencies.

For particulars, write to :

The In Charge, CARE/Kits
Literacy House
P.O. Singarnagar, Lucknow
Uttar Pradesh

Workshop on Writing

The next three-month Workshop on the Teaching of Readable Writing at Literacy House, is scheduled to begin on August 11 at Lucknow.

Mr. Mushtaq Ahmed, formerly Director of the Research-Production-Training Centre, Jamia Millia, New Delhi, has joined Literacy House at Lucknow as Head of the School of Writing and Mass Communication.

Adult Education Advisor Visits Kerala

Dr. Homer Kempfer, Adult Education Advisor, Union Ministry of Education (USA-TCM) spent from June 26 through July 8 studying Social Education in Kerala. He visited village activities and held meetings with nearly 100 SEOs, 32 BDOs, and other officials in the Kozhikode, Trichur, Kottayam, and Trivandrum Districts. On July 7 he conferred with the Chief Minister and made recommendations to officials in the Department of Education and the Planning and Development Department.

Social Education & Panchayats

Indian Adult Education Association Conference Discussion

The Indian Adult Education Association will hold a symposium on "the Role of Social Education in the Development of Panchayats" on the 2nd November at Aliabada in Gujerat State. The symposium will be held as part of the seventeenth All India Adult Education Conference, which begins on the 1st November, under the presidentship of Dr. Jivraj Mehta.

The discussion on the subject of the symposium will be initiated by Shri S.M.L. Shrivastava, Deputy Director, Social Education, Rajasthan Government.

Before the Conference, the National Seminar of Social Education workers will begin on October 26. The Governor of Gujerat, Nawab Mehdi Nawaz Jung, will inaugurate the Seminar on "Community Organisation in Social Education". Dr. T.A. Koshy will be the Director of the Seminar.

Non-official delegates to the Conference and the Seminar are entitled to a rail-fare concession of single fare for double journey.

New Book on Workers' Education

Workers' Education in a Changing World—
Issued by the International Federation of Workers' Educational Association, Temple House, 27 Portman Square, London W.I.
Pages 138x15, Price 10s-6d.

This very well brought-out report gives a fairly full account of the work and development of the Federation and its member organisations over the past three years. It also includes an outline report of the proceedings of the Fifth General Conference of the Federation held in Stockholm on the 24th, 25th, 26th and 27th August, 1959. A report and recommendations of the seminar on vocational and non-vocational adult education arranged by the Federation in Geneva in 1958, is also included in the booklet.

WORLD CONFERENCE ON ADULT EDUCATION

AIR Director to Talk on Mass Media

R. M. Chetsingh, a Vice President of the Indian Adult Education Association, and R.P. Naik, Joint Secretary, Ministry of Education, will be India's official delegates at the World Conference on Adult Education, to be held on August 26-30 in Montreal, Canada. Shri Chetsingh left July 9 and Shri Naik plans to leave August 17.

J.C. Mathur, Director General of All-India Radio, a member of the IAEA Executive Committee and Editorial Board of the *Journal*, has been invited to address a plenary session of the Conference. His topic will be "Media of Mass Communication and the Audio-Visual Media for Adult Education in a Changing World."

While abroad, Shri Mathur plans to look about the 600 television sets which will be needed for educational services to schools in the Delhi area. Early next year the All-India Radio plans to introduce regular school broadcasts to all the 300 secondary schools in the Delhi area. Every school will have at least one television set. Regular lessons will be broadcast in subjects in which teaching facilities are inadequate in the average Delhi school—such subjects as science, certain aspects of social studies, and English.

Plans are being considered for kinescoping the programmes for re-broadcasting at other times. One good educational TV broadcast takes considerable time and expense for preparation. This may be one reason why studies of teaching by television consistently show that students taught by this method learn as well or better than students taught by conventional methods.

Along with this, AIR is planning adult education programmes. Plans are to have a number of centres, each to be organized with discussion groups along the lines of the Radio Rural Forums. There will be about 40 or 50 adult teleclubs, each with a TV set and 15 to 20 members. AIR will devise a special series of programmes. The teleclubs or forums will discuss after each programme and write to AIR afterwards. Programmes will take up

problems affecting their attitudes, something on current affairs, and something on cultural expression. Every programme will also have a stimulating discussion or presentation of a particular problem which can be starting point of discussion within the group.

All-India Radio now has radio sets operating in over 60,000 communities. About 1500 radio forums are active, and Shri Mathur feels that they provide the best way of judging whether the language and forms are suitable to the audience. The forums provide a two-way flow of communication. Mass media tend to make the people passive receivers. "By forming discussion groups," states Shri Mathur, "we put an active agency at the receiving end. They are quite lively. If a government officer is not present, then they are quite frank. If a government officer is present and starts to lecture, then the radio forum is not so effective. The same idea could be used also with films, I should think."

"Group discussion probably has a far greater validity in India now than it has in Canada, where Farm Radio Forums were popular during the 1930's." Mr. Mathur stated. "Now the need for group discussion has gone down in Canada. Everybody there has his own TV and his own car to go to town. But I foresee that in the next ten years in India group activities like forums and clubs will have a very beneficial role to play."

"A radio set without the forum has only one-third of the utility," Mr. Mathur said. "It only softens the soil—it doesn't do any more than that. Of course, TV can do more because it has the visual and the audio aspects combined."

Audio-visual media ought not pretend to be universal media, Mr. Mathur warns. A particular documentary film by merely dubbing in language will not have universal applicability. We have to particularize on the basis of local conditions. It is not merely the content but also the form of cultural expression that carry meaning for people. Participation by the adult will be greater if the form is familiar.

Self-Evaluation for Social Education Organizers

How to make your own tools. Suggestions for SEOs, DSEOs, BDOs, SEOTC instructors and others. Prepared by Staff of the National Fundamental Education Centre.

ALTHOUGH recommended in the *Manual on Social Education*, self-evaluation is a radically new concept to some people. In authoritarian societies evaluation is commonly a process of passing judgment on subordinates. It is something done by outsiders. A man's promotion depends largely upon favourable ratings and opinions held by those above him in the hierarchy. These may be earned strictly on merit or on varying degrees of friendship and favouritism. This system puts primary emphasis on pleasing those in positions of power.

Self-Evaluation is Self-Improvement

Democracy, however, with its emphasis on diffusion of power, equality, and individual responsibility, sets the stage for self-evaluation. Evaluation takes on new meaning. Instead of being an outsider's judgment of merit, it can become self-evaluation in which each person can analyze his own behaviour. The purpose of self-evaluation is not to assign marks and ratings. Its primary purpose is self-improvement.

When systematically and conscientiously done, it is one of the most effective means of professional and personal growth. When coupled with motivation, self-evaluation becomes more important than native intelligence in the formula for success. While we cannot do much to increase our Intelligence Quotients, we can train intelligence, utilize it wisely, and apply it in our work.

Compared with other ways of professional improvement—reading, refresher courses, study-tours, staff meetings, supervision, discussion with peers, and advanced study—self-evaluation is inexpensive of time and money. It

leads to no embarrassment or reprimand. It is done privately in our own minds and hearts. The process is completely under our control. Anyone can do it.

The Psychology of Self-Evaluation

Self-evaluation is a powerful method of self-improvement because it is rooted in sound psychological principles.

Self-evaluation begins with a self-determined objective—a purpose, task, or target which we either initially formulate or accept as our own. As it is *our* objective, we are likely to understand it better and be more committed to it than would be the case with assignments from outside.

Self-evaluation is based on the principle of learning from experience. We can learn from both our successes and our failures.

After the activity is over, we need to move beyond the generalized emotional glow of success or depression of failure. We need to analyze. We need to ask such questions as : "How well did it work out?" "Why did it succeed?" "Wherein did it fall short?"

In reviewing a successful experience, we need to identify the ingredients which made the activity successful. We preplanned with the leader ; a committee proposed an agenda in advance ; each person understood what he was expected to do ; we sincerely sought their ideas ; we were enthusiastic ; and so on. As we recount the elements which led to success and satisfaction, we are strengthening the good habits for future use. This is the principle of habit formation—of learning and repeating those things that give satisfaction.

If the activity failed or partly failed, we ask such questions as : Why did it fail ? Why didn't people respond ? Why did they reject the idea ?

If we can gain insight into the causes of failure, we are setting the stage for future success. Ideas will come on how we might have done things differently. Next time we will make another approach—change our behaviour in hopes of changing theirs.

Our Behaviour Influences Others

We know that at least some of the behaviour of others is in response to our own. For example, we know that a smiling, friendly approach brings forth a different response than a grouchy, threatening, or timid approach. Our voice, manner, attitude, and every other detail of thought and action have their effect on others.

One way of changing the behaviour of others, then, is to change ourselves. If the methods we used did not succeed, we can think out and try other methods which might work better. Next time in similar situations, we will recall the better ideas. Our intelligence can over-rule our earlier habits. We can thoughtfully direct our new behaviour. If it leads to better results, we can be on the road to better habit formation. With repetition, refinement and success, we can gradually root out failure-inducing behaviour and replace it with successful methods.

Tools, Techniques, and Procedures

Self-evaluation is largely a searching mental process requiring thoughtful analysis. Even so, it becomes easier if certain techniques and tools are used systematically.

Tools prepared by others, such as in this article, may be of some use. However, the people who use the tools should be in the best position to prepare them. An evaluative tool, like a coat, serves best if it is tailor-made to fit a particular person.

The best tools arise out of the professional and personal growth objectives which people want to achieve. A thoughtful person knows better than most others what his shortcomings and weaknesses are and wherein he ought to improve. He may want to improve his personality in specific respects, learn specific skills, improve his conversational ability, learn to lead discussion, and so on.

One primary value in building the self-evaluation tools lies in going through the process. Written objectives become the basis for a checklist or rating scale. Unwritten objectives are likely to remain vague and are easily forgotten. Writing down the objectives encourages precision in thinking and leaves a continuing record and reminder.

Building these tools makes a good professional growth exercise. An SEO can build his own rating scale or checklist. However, there is greater inter-stimulation if a committee or group works on the tools. SEOTC trainees can do it in groups under the supervision of an instructor. A committee or group of SEOs in a District can profitably build a checklist under the leadership of the District SEO. An entire block staff can do it under the leadership of the BDO. Each SEO can still add his own growth objectives.

The second value lies in conscientious and regular use of the tool. Routine checking alone is worthless. For each item the SEO should carefully think through the situation and ask himself "Why?" and "How could I have done it better?"

Self-evaluation is a personal matter. The results are not shown to the BDO, the DSEO, the instructor or to others. There is every incentive to be as honest and objective as possible. Nobody is going to be impressed by over-rating. He who over-rates will be cheating only himself.

He who evaluates his own professional behaviour continuously and thoroughly is surely on the road to significant self-improvement.

Daily Checklist

The best time to evaluate is while details are still fresh in memory. A good habit is to make the evaluative review of the day's events before retiring in the evening. Figure 1 is an example of a checklist intended to help improve human relationships. Every night one can review his day's work and put a tally mark in the appropriate rectangle. The same checklist kept between the pages of a diary, can be used for a week or a month. Comparisons between successive lists can show progress.

TODAY				MEETING EFFECTIVENESS		
	Yes	No	Does not apply		Yes	No
1. Did I treat everyone with equal courtesy regardless of status ?	////	///	/	In a meeting where I was the responsible leader :—		
2. Did I establish a permissive atmosphere so that everyone felt free to talk ?	//	////	//	1. Did I spend 20 minutes or more in planning the meeting ?		
3. Did I spend more time listening than talking ?	////	//	//	2. Did I plan in advance with guest leaders what part they were expected to play ?		
4. Did I praise villagers and village leaders for the good work they have been doing ?	////	///	/	3. Did we have at the meeting all the key people who should have been present ?		
5. Did I sympathetically listen to the problems of villagers ?	///	///	//	4. Did the members understand clearly why they were assembled ?		
6. Did I seek other people's ideas before giving my own ?	////	//	//	5. Did I arrange for everyone to state his problem or point of view ?		
7. Did I respect other people's time by keeping my appointments ?	//	////	//	6. Did the meeting use a variety of presentation and discussion methods ?		
8.				7. Did I encourage others to share the leadership responsibilities ?		
				8. Did I have with me all the materials I needed for the meeting ?		
				9. Did I start and end the meeting on time ?		
				10. Did the meeting reach a clear decision understood by everyone ?		
				11. Did the meeting leave everyone with something to do in follow-up ?		
				12. At the end, did the group (or leaders) evaluate the meeting ?		
				13.		
				Where someone else was the organizer and I participated—		
				1. Did I find out in advance what I was supposed to do ?		
				2. Did I help the leader plan the procedures and agenda ?		
				3. Were the thoughts I expressed clearly understood by the people ?		
				4. Did I listen carefully to all points of view ?		
				5.		

Figure 1. Daily Checklist on Human Relations—showing tallies for 8 days

Figure 1 is purely illustrative—not comprehensive. Only those items should be included which seem important to us and in which we really want to improve. Some of the items shown may be dropped or revised; others may be added. Other daily checklists may be made to help improve in such areas as personal work habits, staff relations, field touring, and public relations. Any specific objective can be expressed as a question or statement and put into a checklist. After the desired habits are formed, new items can replace the old.

Checklists for Special Purposes

Training camps, advisory committee meetings, panchayat meetings, staff meetings, committee meetings, exhibitions, melas, and competitions may not occur every day. Special purpose checklists or rating scales can be worked out for each type of activity. Figure 2 is intended to help any block staff member to evaluate his effectiveness in group meetings.

Periodic Assessment

Many things are not special events; neither do they happen every day. Some are continuing

MEETING EFFECTIVENESS		Yes	No
Where someone else was the organizer and I participated—			
1.	Did I find out in advance what I was supposed to do ?		
2.	Did I help the leader plan the procedures and agenda ?		
3.	Were the thoughts I expressed clearly understood by the people ?		
4.	Did I listen carefully to all points of view ?		
5.	.....	

Figure 2. Checklist to Assess Effectiveness in Meetings

activities or are made up of many small details. Rating scales which stimulate analytic thinking and review are useful devices to clarify thinking and revive good intentions. HOW-DO-I-RATE is a scale which will help SEOs focus on a number of objectives under four headings. Additional items and subdivisions can be added.

HOW DO I RATE

LEADERSHIP : How Often—	Never	Some times	Usu-ally	Al-ways	SUPERVISORY RELATIONSHIPS	Never	Some- times	Usu-ally	Al-ways
<ol style="list-style-type: none"> 1. Do I select for development into model villages those whose leaders are most ready and willing to go ahead ? 2. Do I work so that plans and projects arise out of the needs and interests of people (instead of targets from above)? 3. Do I succeed in persuading factions to work together on village improvement projects ? 4. Do organizations I help start develop a clear understanding of purpose and programme before adopting constitutions and by-laws ? 5. Do I succeed in getting local people to take full leadership responsibility? 6. Do I follow up on new organizations to make sure they remain active? 7. Do I induce panchayats to take responsibility for developing SE activities ? 8. Do I keep grants-in-aid hidden as inducements to start organizations and erect buildings ? 9. Do I keep teachers informed and enlist their cooperation ? 10. Do I save my time by meeting with leaders of several villages at the same time ? 					<p>In regard to SE workers and teachers, <i>How Often</i></p> <ol style="list-style-type: none"> 1. Do I systematically observe SE workers on the job ? 2. Do I make only announced visits? (and avoid surprise visits) 3. Do I seek to understand the problems of SE workers ? 4. Do I succeed in getting them to suggest ideas for the solution of their problems ? 5. Do I suggest helpful ideas I have picked up elsewhere ? 6. Do I hold in-service training camps, seminars, or periodic staff meetings ? 7. Do I help them develop better instructional materials ? 8. Do I plan for them to observe other successful workers ? 9. Do I carefully orient all new teachers and workers in their jobs ? 10. Do I spend more time helping able teachers and leaders than helping weak ones ? 11. Do I avoid all superiority behaviour and "inspection" attitudes ? 12. Do I feel that I have enough background and experience to help SE workers in the village ? 				
STAFF RELATIONSHIPS	No, Never	Some-times	Usu-ally	Al-ways	VILLAGE RELATIONSHIPS: <i>How Often</i>	Never	Some-times	Very often	
<ol style="list-style-type: none"> 1. Do I welcome work and suggestions referred by other extension officers ? 2. Do I refer problems to other officers when I find some falling within their specialty ? 3. Do I offer to help other extension officers ? 4. Do I keep fellow officers informed of my programme and activities ? 5. Do I keep the BDO informed of plans and procedures worked out with the DSEO or other officials ? 6. Do I tell the BDO of good work done by the VLWs and extension officers ? 7. Do VLWs seek my help with their problems ? 8. Do I give credit to SE workers in the presence of others ? 					<ol style="list-style-type: none"> 1. Do I make home visits to find out the needs and interests of villagers ? 2. Do I spend at least 20 days per month on tour ? 3. Do I succeed in getting villagers to suggest ideas for the solution of their own problems ? 4. Do I take part in village social, recreational and cultural activities ? 5. Do I show how SE could help when villagers raise problems ? 6. Do I visit and observe meetings of organizations ? 7. Do I attend panchayat meetings ? 8. Do I refer people to proper technical help when they ask about family planning ? 				

Adult Literacy in Puerto Rico

By *H. P. Saksena, Assistant Director, National Fundamental Education Centre*

DURING the last five decades many countries have achieved remarkable increases in the percentage of literates in their populations. Of these Puerto Rico has an admirable record. In 1898 after the Spanish-American war, when Puerto Rico was ceded to the U.S.A., only 21 per cent of its people were literate. Today 87.49 per cent of the people know how to read and write. The story of this phenomenal increase in literacy may be of some interest to those engaged in similar work.

Early Beginnings of Adult Schools

As early as 1901 night schools were started in Puerto Rico for children and young people who could not attend day schools. In 1903, adults desirous of becoming literate were admitted to these schools. The great strides made in the field of elementary education and the night schools for adults raised the percentage of literacy to 75.30 by 1950.

The decade beginning in 1950 witnessed an unprecedented industrial development and upward economic trend. In 1940 per capita income was only \$ 121 per annum. By 1960 it had shot up to \$ 511.

It was realised in the early years of the decade that industrialization and economic development required a literate population. An illiteracy percentage of 24.70 in 1950 was viewed as a hindrance to the programme of industrialization and economic prosperity.

1953 Adult Literacy Law

Accordingly in 1953 Puerto Rico passed a Public Law instructing the Education Department to accelerate the reduction of illiteracy. The target was to bring down illiteracy to 10 per cent by 1960. The target was given wide publicity.

Dr. Ismael Rodriguez Bou, an eminent adult educationist, was asked to take charge of this important work. Considerable thinking

and sound planning were involved in the literacy programme. In 1947 Dr. Bou had brought out a monograph on Illiteracy in Puerto Rico. This had served to focus attention on the problem. In 1952 a volume was published on the Principles and Methods of Adult Education. A survey of adult education and its agencies was also made. In 1953 a manual was published for the guidance of adult literacy teachers.

Although very remarkable progress has been made in the liquidation of illiteracy, the target of reducing it to 10 per cent in 1960 could not be achieved. The target is now proposed to be achieved by 1962. It is planned that by 1970 illiteracy will be further reduced to under 4 per cent. Thus by 1970 almost all the people who are capable of becoming literate would have been taught to read and write.

Organization of Programme

In Puerto Rico an illiterate goes through three levels of literacy training, each of five months' duration. Each level has 65 sessions, so that adults attend 13 sessions of two hours each per month. Of these one is devoted to recreation. There is an examination after every level. By the time a person has passed the examination at the end of the third level, he has achieved literacy. Altogether the three levels have 195 sessions with a total of 390 hours of work. It is widely felt that 300 hours are sufficient for learning to read and write Spanish.

Relationship to Other Educational Programmes

A noteworthy feature of literacy work in Puerto Rico is its relationship with regular formal education, i.e. junior and senior high schools. After passing the third level an adult can join the junior high, the senior high and then college. In fact, quite a few people have been able to achieve high academic qualifications through adult education. Some persons have acquired positions of great responsibility

and high government official rank. The possibility of going up all along the line to the university and then securing a position of responsibility or high status, acts as a natural motivation for literacy.

Teachers

Puerto Rico has a big staff to work out the ambitious plan of complete eradication of illiteracy. For 26 hours teaching per month teachers are paid about 1/6th the salary of full-time day school teachers. They are given appropriate training in seminars for 4 or 5 days, before they begin teaching illiterate adults. Each teacher is supplied with a kit consisting of detailed instructions on teaching, a guide book, and teaching material like flash-cards, charts, etc.

Since most of the teachers at the elementary level are married women, they find it difficult to conduct night classes in the rural areas. Part-time provisional teachers are then appointed to teach the literacy classes.

Itinerant Teachers

Itinerant full-time teachers have been appointed for teaching the adults who due to their sensitive nature or for any other reason find it hard to attend regular classes for illiterate adults. The itinerant teachers form small groups of students and teach two groups daily. Each group is taught for two hours. In addition to his four hours of teaching every day, the itinerant teacher spends two hours each day visiting people.

Experience has shown that comparatively older people take advantage of the services of itinerant teachers. While the median age of illiterates attending regular literacy classes has been 29 years, the median age of the students of itinerant teachers has been 35.

Supervision

Seven supervisors are in charge of the 77 school districts in Puerto Rico. They supervise the elementary schools, literacy classes and the classes for teaching English. The supervisors have their headquarters in Rio Piedras and not in their supervision area. Local supervisors are appointed to help them. Most of the local supervisors are the superintendents of schools. In case the superintendents are busy in other school activities, their nominees may be appointed.

The local supervisors are chiefly responsible for organizing literacy work. They help in the organization and supervision of literacy classes and in the training of teachers.

Factors Contributing to Motivation

Urbanization, industrialization and emigration to the U.S.A. are the three important factors which motivate adults toward literacy. In Puerto Rico there is a constant flow of people from the rural areas to the urban. The population of the cities has been rising. In the cities and towns people depend mostly on business, services or factory work. In any case they find it necessary to learn reading and writing.

Literacy workers contact the migrating illiterates in their new housing colonies and tell them of the opportunities they have of becoming literate.

The Council for Human Resources projects the future industrial development in Puerto Rico and assesses the need for man-power. It advises the people to become literate to be able to benefit from the opportunities following from industrialization.

Emigration to the mainland has been on the increase. During 1950-60 as many as 576,284 people emigrated to U.S.A. It may be noted that the total population of Puerto Rico in 1960 is only 2,340,632. Emigration in a decade therefore was as high as 20 per cent of the whole population of the island.

The emigrants find it necessary to become literate. Illiterates cannot take advantage of opportunities for employment and growth in the U.S.A.

People in Puerto Rico have a high motivation for literacy because they see it as a stepping stone to a better job and better living.

Cooperation from Every Quarter

Literacy work in Puerto Rico has been getting the best of cooperation from every quarter. The political, social and economic climate is extremely favourable for the growth of literacy. Particularly valuable was the support of the popular governor in the early years of the decade. It is said that he attended many graduation exercises. The new literates had the feeling of earning new high status.

(Continued on page 16)

Role of Social Education Organisers in Health Education in Community Development Projects

By Dr. A. K. Sen, *Doctor-cum-Health Instructor, National Fundamental Education Centre*

OUR aim in Public Health is to assist the people in becoming health conscious and to guide them in all measures necessary for the maintenance and promotion of their own health. For a vast majority of people living in the countryside, the importance of health education cannot be over-emphasised.

Since a Public Health Programme is primarily meant for the benefit of the entire community, it becomes a community responsibility and the participation of people becomes essential. Many of our programmes fail because people are not actively involved. This requires proper motivation of the community for which a programme is undertaken. Unless this is achieved, people won't accept a programme as their own. In the absence of proper and effective motivation, they are likely to think that something has been thrust upon them from outside. The result is that, although a programme apparently seems to be a success in the initial stages, it is susceptible to failure in the long run. This becomes evident when we see people resisting vaccination and inoculation even after several successive campaigns; in spite of repeated drives for the use of improved sanitary measures we see them relapsing very soon into their previous traditional habits as soon as the tempo is gone.

Workers in the Community Health Programme find two common shortcomings :

(a) Launching of a Health programme without creating a properly receptive field; and

(b) Lack of organised bodies or committees to implement and to perpetuate a programme.

The approach to any health problem should be preceded by creation of a properly receptive field. Though a difficult task, this is, however, an essential one. It requires study of local health problems and the measures suggested by the people themselves to combat the problems. The people are to be sensitized to their problems and motivated to solve them through

their own efforts, determining proper priority based on their felt needs. One should have adequate knowledge of the peoples' beliefs, customs and prejudices prevalent in the area so as to fit the scientific principles into the existing ideas. One should keep in mind the psychology of the rural people, the huge illiteracy prevalent among them, the inert and stagnant minds of villagers, and the social and cultural background of people before one can be of effective and right use in conveying the message to the villagers.

This is more a job for the educationist than for a technical man. The highly technical language requires to be translated into a very easy, simple and understandable language so that it can have a more direct impact on the minds of people. It must be educationally sound and effective. It would be supplemented with proper audio-visual media, like posters, charts, models, filmstrips, film shows, songs, puppet shows, etc.—common vehicles of mass education. Unless these are accomplished, however sound and ripe an idea may be, it will remain unconveyed to the masses.

The second shortcoming — viz., the dearth of organized bodies or committees to execute a programme and to do its follow-up—is found lacking in most places excepting for the sporadic existence of a few Health Clubs, Parent-Teacher Associations and the like. The implementation of a Public Health programme is not merely the job of the public health departments. Public health programmes are peoples' programmes. Consequently, the more people and agencies are involved, the better the chances of success. The organized bodies will execute, guide and supervise the activities and will carry out the necessary follow up work. This will prevent the dampening of enthusiasm of the people.

In Community Development Projects, assistance from Social Education organisers

and District Social Education Organizers can to a great extent solve the above difficulties.

Who is the Social Education Organizer ?

(Social Education Organizer as Health Educator).

A Social Education Organizer is a specialist carrying on educational activities necessary for the success of a programme. He is specially trained in different educational approaches, equipped with knowledge of how to organise groups or committees, and skilful in the use of various audio-visual methods necessary for mass education. He is a multipurpose worker receiving training in principles of Agriculture, Animal Husbandry, Public Health, Co-operation, etc. He does not possess a high degree of technical knowledge but receives sufficient information to make a programme educationally sound and effective.

Two Social Education Organisers (one male and one female) are placed in each National Extension service block or Community Development block (called during intensive phase) consisting about 100 vilages and having a population of about 66,000.

A Social Education Organiser is expected to play two types of roles, viz., a special role and an integrated role. In the former role, he is concerned with conducting Adult Literacy, organising youth clubs and women's clubs; establishing Community Centres; and conducting recreational and cultural programmes like sports and games, Ramayan and Bhajan Mandalis, etc. In the integrated role, he is expected to help different Extension Officers at the block level prepare the requisite psychological background for their programmes.

It is in the integrated role that the Social Education Organizers come in touch with the Health Workers. To exemplify the role, suppose smallpox breaks out in a village. A Social Education Organizer can hold group discussions regarding the importance of vaccination and other measures, and can find out causes of resistance. He can compose a dramatic skit, can give a film show, prepare simple literature, or organise a Youth Club to help the Sanitary Inspector in vaccination and other measures. The woman Social Edu-

cation Organiser can convince the women of the village, working through a Mahila Mandal.

Later on, the Social Education Organisers can also teach adults about smallpox in their literacy and craft classes. Thus a change in the peoples' attitude can be brought more successfully by the social education organizer than by an expert on Health, at the same time freeing him to spend his time on his specialty and saving him much useless frustration and wasted time. Thus the SEO can serve as a useful link between a Public Health Worker on the one hand and the villagers on the other.

Who is the District Social Education Organiser?

The creation of the position of District Social Education Organiser is the latest development in the field of social education. It has filled in a long felt gap. The District Social Education Organizer is to advise, guide, and supervise the work of the Social Education Organisers working in the whole district. They receive training of an advanced nature including new subjects like Home Science, Research techniques, etc., at the National Fundamental Education Centre.

Thus at the block level there is coordination between the Public Health Officer and the Social Education Organizer; at the district level between the District Health Officer and the District Social Education Organiser. Harmonious, cooperative, and effective relations between the Health Worker and the Social Education Organiser should be maintained—both are interested in the health of the community, and each has his role to play to help the other.

It is upon the mutual cooperation and coordination between the two agencies at both levels that the success of a community Health programme will depend. It is with the mutual assistance of each other that a Public Health Programme can be more successfully launched, which can have a deeper root in the minds of people and which can survive and promote the health of the people. The Social Education Organizer can rightly build up a structure in the minds of people for the function to be played by a Health Worker.

The Goals of Adult Education*

By J. Roby Kidd, Director, Canadian Association for Adult Education

WHAT I am supposed to talk about tonight are the goals of adult education.

Now there are various ways of selecting goals and one finds that some highly sophisticated procedures have been developed and are being touted. Alas, these you shall have to get elsewhere; I propose nothing quite so complicated. I suggest that we look at ourselves for a moment, the creatures who possess the goals. Next a glimpse at the job ahead, at least in its outline as we can begin to discern it, still largely obscured by the mists of the future. By this procedure the goal may turn out to be something quite understandable, namely the kind of *character* we shall need to have and display—our characteristics of will, and imagination, and affection.

What are we adult educators like? How do we view ourselves and how do others view us?

In a sense our roots dig deep into antiquity, and continuing education goes back as far as man was man and ceased to be brute. But curiously enough, the image of ourselves that comes first to mind is of the pioneer.

We should respond so. For continuing education, old as the race though it be, is as yet a pioneer activity. It has been said that the one idea of the nineteenth century which had the greatest impact on everything else was that of free schooling for every child. Yet this idea was known over a few western nations only and never perfectly realized. But in the twentieth century we have a notion of an entire lifetime for learning and this conception has no geographic limits, it is finding place in all of the countries in the United Nations and several more besides. Ours is pioneering on the grand scale.

Who shall we select to represent this conception of the pioneer? I have chosen a man about whom I am sure you have never heard.

*Extracts from a speech given in November, 1959 to the National Association of Public School Educators, Buffalo, U.S.A.

He was that early form of adult educationist, the newspaper editor, who used his pen to instruct and inform, to defend the innocent, to flay the wicked, and at all times to speak for freedom. On trial for libel and seemingly doomed to lose his press and his living, our man boldly shouted: "It is too late in the day to stop men thinking. If allowed to think they will speak. If they speak, they will write, and what they write will be printed and published. A newspaper is only a thought-throwing machine.... I am not disposed to send my proof-sheets to anyone to correct."

Who was this man? Bill Smith. That is, he was born Bill Smith. His was a common name, and an unheralded birth in Nova Scotia, Canada. His boyhood passed unnoticed and then he began to trek from settlement to settlement across the continent seeking his fortune, but above all, searching for ways to express the ideas and feelings that swarmed inside him. He chose to be a printer and editor; today he might have been an extension worker. It was while living in California that his name was legally changed—Bill Smith became Amor de Cosmos—*Lover of Mankind*. Next we find him in the bush town of Victoria, British Columbia, his press attacking the governor, striking boldly for free expression, demanding free elections and self-government. And after a time self-government was won and the printer became Premier Amor de Cosmos, the second premier of the province of British Columbia. 'It is too late to stop men thinking,' he said, but he did more than believe it, he devoted his entire life-time to ensure that men did not stop.

Of course not every man or woman who trekked westward was fearless, mighty-limbed or patient. Many halted, many died, many broke and ran from the struggle. Pioneers have no corner on all the virtues. Some are thick-headed as well as thick-thewed. Nor do all adult educationists wear well the garb of Bill Smith.

Moreover, as Burton Clark and others have reminded us, we often bear the stigmata

of a *marginal profession*. Our task is new and different but we continue to be judged by old standards based on other purposes. We feel misunderstood, we feel threatened, we yearn for status and legitimacy. We fear censure and ridicule and our energies are employed in part for escape or defense, not spent to the full in serving the new vision. We frequently glance back, we often take cover when we should speed the advance.

Think about our own situation for a moment. On the one hand we claim, and we *know* that the time when all men and women will continue to study and learn throughout life is coming, has come. This is the promised land, not only promised but certain. But we must possess it. Yet how timorous we are, how soon cast down. How quickly our moods change. When I was in the United States last August, just three months ago, the talk was all of a state or two and a university or two where appropriations for adult education had been cut down or cut back. And the gloom was very thick, it could be spooned up. But does such action represent a trend, or even a recession, let alone a depression, or a lost battle? (if I may mix my metaphors as wildly as our emotions seem to ebb and flow). For now, in November I see that Benjamin Fine in the *New York Times* has said 'Adult education has become the most vibrant and dynamic area of American education today,' and hearing this we are once more full of optimism.

Continuing education is no mirage in the desert, it is no dream of a religious prophet. Hard-headed, unsentimental engineers, doctors, lawyers, manufacturers, now understand that they must continue to study and learn, just to keep up with the demands of their calling, as well as accept the obligations of public responsibility.

The late President of the Canadian Association for Adult Education, Father M.M. Coady of Antigonish, used to say, 'The man who has ceased to learn ought not to be allowed to wander around loose in these dangerous days.' Make no mistake, the day for continuing education has come even if all of us who are presently working in adult education fail to make common cause with our new allies and colleagues, fail to claim the position that is ours. People want what we have; if we don't

supply it in ways that are satisfying to them, they will go elsewhere or produce for themselves.

While I am not clear about our posture toward most men, toward our brothers within the education family I know that we do behave in strange ways. And the reverse is also true. (I hope that I won't be misunderstood in what I am now going to say. I mean no criticism of anyone in this. I am trying to state clearly what is a fact.) At a time when unionists, engineers, doctors, housewives are ready to accept and work for the advancement of continuing education, those who are most critical, apathetic or openly resistant to continuing education are other educational workers. Teachers in the classroom and in the universities, inspectors, superintendents, trustees tend to understand less about us and to be more sceptical of what we might do than any other group. You will say that there are many distinguished exceptions to this charge. I know there are, and the number may be growing, but the simple fact is that our chief opposition is within the educational family.

Now why is this? I shall not dwell too long on the reasons. Part of it at least is of our own making, often we fail to live up to high standards that ought to mark an educational calling. But so have other men, even some of our critics.

The main explanation, in my opinion, is much simpler and much deeper than this. Most people in education have failed, as we sometimes have failed, to understand the full meaning of continuing education. They really perceive education as preparation for life. In the deep places of their consciousness and sub-consciousness, this is what they believe, no matter what words they may utter. Their innermost convictions, the springs from which their assurances and satisfactions gush, are all about *preparing* young people, of setting them off on the path of life, providing them a purse of truths and habits for the life's journey. These are noble sentiments as far as they go. But the more tenaciously they are held the more the notion of continuing education is seen as a threat. Somehow it is felt that if a man must go back to school, if he must continue to learn, then I, his teacher, have failed him. Continuing education, therefore, is perceived (not rationally, for this occurs

below the consciousness) both as a challenge and a rebuke.

I am making much of this not because we ought to become resentful, or hurt, or over-aggressive but that we begin to understand our colleagues and ourselves. All of the members of the educational family need to act upon the realization that we are all related in goal and spirit. There should, of course, be the fullest opportunity to differ, and argue over points of educational doctrine. We need not think or talk alike. But we cannot afford spite or rancour. The most disheartening, dismaying part of educational controversies in the past few years has been the spectacle of some educationists bellowing with glee at the discomfiture of their fellows. If errors have been committed, which of us are guiltless? If moral stones are to be cast, who is to be pitcher, and who catcher?

Of course adult educationists cannot heal all the schisms and conflicts within the entire educational family. But we might set an example. Within the company of adult education itself, we could close ranks. For our own hand is not exactly free of envy and antagonism.

Yet if I have been correct in what I have said so far, the most important goal of adult education is the character that will sustain us in the great days ahead. Not just better preparation which we need, and more competence which we need, and more resources which we need, but character. This is our goal.

I HAVE made much of will, of our choosing to possess what is ours. Chesterton, writing about George Bernard Shaw said, "The greatest thing in Shaw is a serious optimism...Nothing that he ever wrote is so noble as his single reference to the sturdy man who stepped up to the Keeper of the Book of Life and said, 'Put down my name, Sir'." The first simple, yet irrevocable step, is to put down our name.

Another concept, as old-fashioned as will, is that of *equanimity*. Perhaps the greatest Canadian-American, a man who served with distinction in both our countries, was Sir William Osler, of McGill and Johns Hopkins, a gifted physician and magnificent teacher. His best known essay was entitled *Aequanimitas*—equanimity. This means, he said, 'coolness

and presence of mind under all circumstances, calmness amid storm, clearness of judgment in moments of grave peril, immobility, impassiveness.' Such a quality, he said, 'will enable you to meet the exigencies of practice with firmness and courage, without at the same time hardening the human heart by which we live.'

Equanimity is a quality that may help us in judgments in which 'timing' is a factor. I have referred to our tendency to become apprehensive at a single reverse, to mistake a temporary downward curve for a trend. We also become quickly impatient. We need more of a time sense. Some things are happening faster than we realize, like the world-wide population explosion. Others are only achieved with endless patience.

But our time sense must be one that does more than make us reconciled, or philosophical, or adjusted. We need skill to deal with the facts, and the course, of change. We must not avoid facing what, in perhaps the most important essay of 1959 (reprinted in the *NEA Journal* for October) Margaret Mead described as the most vivid truth of the new age:

No one will live all this life in the world into which he was born, and no one will die in the world in which he worked in his maturity.

Next, courage. Courage, of course. There are battles to be fought. The soil may have to be wrested from those who profit from ignorance (and make no mistake there are many who profit from, or feel they profit from man's ignorance). Moreover, wherever there are attacks on man's freedom to think and communicate, we must be at bay. We should never be mistaken about our foes. Those who try to suppress speech or thought, whether in the interests of religion, or politics, or patriotism, or a higher standard of living, or glory—these are the enemy. Nor should we be surprised or bewildered when attacks are made on free thought and expression. These must be expected and we should always be in a state of readiness.

Next, a sense of beauty. I expect that we all noted what the *Harvard Report* stated: 'Precisely because they wear the warmth and colour of the senses, the arts are the strongest and deepest of all the educative influences.' Do

ADULT LITERACY IN PUERTO RICO

(Continued from page 10)

we believe this, down deep, or do we just parrot the words? Do we believe it for ourselves, or just for somebody else? Do we believe that we are un-human and inhumane, unless we can empty ourselves, can open ourselves up to beauty, or do we really think, and secretly act upon the thought, that anyone who does so is, by this act, less of a man?

My old boss and a pioneer educationist in Canada, Dr. E.A. Corbett, was complaining about us. 'The trouble with adult educators today' he said, 'is that they don't read any novels and poetry any more. They only read theses and doctoral dissertations. Pretty soon they begin to write and talk like one.' Is this true of us?

Linked to a sense of beauty, and nourished by it, is the quality of imagination. A Muslim poet, Iqbal said: 'Sell knowledge—buy curiosity.' Not a bad slogan even for a stock market, a university, or a school board. We sometimes hear attacks on school people—that they are dreamers, visionary, impractical men. Now you and I know that this is nonsense. Did you ever see school teachers run a conference, or a track meet, or anything else? They are masters of the practical details; most schools are marvellously ordered systems. But does imagination dwell there—or has it been swept out as too time-consuming, or too wasteful, or too inefficient? Or do we care?

And do we care about people as well as ideas? Do I have to state that I mean nothing sentimental when I ask this question? For despite those who claim that anger and hate are the mainsprings of action, affection is the quality in which constructive learning has its best opportunity. Love, not fear or envy, is the condition of learning. I may have seemed harshly critical myself tonight of other members of the educational family. I mean not to be, for to belittle them is only to belittle ourselves. And in continuing education, if the term has any meaning at all, the educational family includes all men.

An Italian, Rosmini, once put this much more lucidly, and all in one sentence. He said: 'The educational act is perfect when the truth apprehended by the intellect is felt in the heart and expressed in action.' Our goal is such perfection, and regardless of where, we ought not to aim at anything less.

(From material supplied by UNESCO Educational Clearing House.)

Research and Materials

An interesting feature of the programme is the service provided by Research and Publications. There was a complete survey of the problem before the scheme was taken up in 1953. Scientific word counts in Spanish furnished the basic material for writing graded primers and readers. A large number of charts and books have been published by the Education Department, for the use of the students and new literates.

The Superior Education Council has recently conducted a study of dropouts from the literacy classes. They found that most people who leave literacy classes do so because of illness or migration. Only 5% dropout because of lack of interest—a noteworthy commentary on the programme.

An ambitious comprehensive survey of the whole field of education including literacy and adult education is in progress. The Evaluation Division of the Department of Education has just completed an extensive evaluation of literacy work in Puerto Rico. The report is about to be published.

Favourable Context for Literacy

Indeed it may be noted that the achievement in Puerto Rico has been possible only under a peculiar context of favourable circumstances. Socio-economic forces contributed to an urge to become literate. Leaders had a clear vision of future developments. Careful planning, research and publications contributed to the success of the work. Spirited literacy workers worked as hard as they could. There was a universal recognition of the need for literacy and therefore all-round cooperation.

Above all, the Government spared the necessary funds. Puerto Rico spends 27 per cent of her entire budget on education. An idea of the expenditure involved in literacy may be had from the fact that the cost of enrolment of one adult, per level, is \$ 29. The cost per adult promoted to the next level is \$ 35. Thus the total cost of making an adult literate by letting him pass the three levels works out to \$ 105. Puerto Rico can afford to spend such a high amount because of its unique political, economic and fiscal relations with the U.S.A.

T A R G E T S

TARGETS are important !

Even more important is how they are established and how they are achieved. Targets seem to be set in two different ways—the administrative down-from-the-top way and the educative development-of-people way.

Here are some actual examples found of the down-from-the-top way :

1. Target : X number of village latrines in a block. Action : A BDO persuades villagers to provide enough cash and labor to match Rs. 500 from the block budget. People exhibit no felt need. Result : Two village latrines—never used—brush piled in the doorways. No habits changed. People still go to the fields.

2. Target : X community centres to be established. Action : An empty room found ; a sign painted : "Tandapur Community Centre." Result : A report sent in. Room remained empty, unused.

3. Target : Establish X number of libraries. Action : An empty room found in the village. A man located who agreed to give time to keep the library open two hours daily. One hundred books delivered ; no instructions given ; no follow-up visits made. Result : A new library reported opened. A dust-covered pile of books in the corner.

4. Target : Women's clubs. Action : Several women called together and offered Rs. 300 for a sewing machine and an instructor if they would organize a club. They did so ; instructions were given. Instructor left. Result : Sewing machine left behind, awaiting repairs. Budget exhausted. Women, untrained to carry the club forward with useful projects, are looking to block for further help.

All the targets were fulfilled. The reports said so.

IN contrast is the development way, the Social Education way. These examples also are taken from actual cases in India.

1. Target : A village group wants a meeting place. Action : The SEO advised on organization and procedures. The group organized, talked to other villagers, developed building plans, canvassed every family for cash contributions, and organized shramdan. Result : A pucca community centre built entirely by local effort : All groups in the village use it freely.

2. Target : Boys wanted something useful to do. Action : SEO talked with them, helped them define their purpose, called in Agriculture Officer and VLW. Result : A thriving Young Farmers Club with a community garden, individual projects, and sports and dramatics subgroups.

3. Target : Reduction of costs of weddings. Action : Discussion in Youth Club of marriage customs, dowry, costs ; formal code agreed upon. Parents of marriageable youth brought into the discussion. Results : Some weddings performed under the simplified, inexpensive system. Traditional and expensive social customs abandoned.

NOTE the differences.

The administrative way often misses the real needs of the people, is inflexible, miscarries, builds no local ability to carry on, changes no habits, wastes money and uses money as a lever to get temporary action.

The developmental approach lets the targets grow out of the needs of people, involves many people, builds new behavior, and uses the maximum of local resources.

How are you working ? How are your targets established ? And how are they achieved ?

Letter from Chicais, an Amazon Village

By Mario Vargas Llosa

THE village of Chicais rises out of a clearing in the Amazonian forest of north-eastern Peru. It is surrounded by prolific and riotous vegetation: giant trees with deep-green leaves forming a sombre background to the bright colours of the flowers and the birds. From the depths of the jungle surrounding the village, only a few hundred square yards in size, come strange, undefinable sounds which mix with the trilling of birds, the growling of animals, the buzzing of insects and the perpetual murmur of the trees.

The Aguaruna Indians who live in Chicais are brown-skinned with strong features: wide noses, thick lips, soft and timid eyes. They are a peaceful people, kind-hearted and courteous, who had abandoned violence long before they came into contact with civilization. Their generosity has always amazed visitors.

To travel to Chicais, you must first take a plane at Lima. After soaring over the majestic peaks of the Andes, you land at Pucallpa, one of the main cities of the Amazonian forest area. From here, there are two methods of transport: by boat (the trip lasts weeks) or by seaplane.

From Pucallpa, you travel to Yarinacocha, the Lake of the Palms, which is the headquarters of the Summer Institute of Linguistics. This school which is run by American linguists in co-operation with the Peruvian authorities, has a dual task: to collect information on and make studies of the many languages spoken by the tribes of the Amazon jungle in Peru, and secondly to integrate them into modern Peruvian life. Before plunging into the interior, it is always wise to attend a few meetings where linguists exchange their impressions or experiences. There, you learn, for example, that the Machiguengas have decided to call the seaplane's propeller "el ala" (the wing): after all, it's the propeller which pulls the plane into the air just as a wing raises a bird. Other tribes are terrified of the apparent-

ly harmless act of sneezing. In fact, the common cold is one of the cruelest illnesses the jungle people can suffer from and it is always regarded as a sign of great calamity. An attempt was once made to explain to the inhabitants of an Aguaruna village why they should get rid of their dangerous habit of spitting. But the people were simply bewildered. They believe that a man only tells the truth if he spits when he talks. Therefore, the person who wanted them to stop spitting was trying to liars out of them.

After three hours flight, you reach Chicais. A few dozen men, women and children run toward the plane as it taxis up. They wave their hands feverishly in front of their faces and over their shoulders. A greeting sign? No, they are simply chasing away the mosquitoes which, from then on, will buzz around you without allowing you a moment's respite.

Only a few years ago, the Aguarunas living in the Upper Marañon region of Peru were still scattered and they led a nomad life. Today, they have been grouped into ten villages. Bilingual government schools function in nearly all of them and there are many Aguaruna children who now know Spanish.

The people of Chicais usually wear a light cotton tunic but, on holidays, they dress in costumes lavishly decorated with glass ornaments and silver coins. About twenty huge cabins are enough to house the three hundred inhabitants. The floor of these buildings is of packed earth, occasionally covered with straw mats. Several families live in each cabin. In the centre of the village, stands a building somewhat bigger than the rest. It sports a flag and a mosquito screen in front of the door: this is the school.

It is here, while the rest of the village is already sleeping in the warm Amazon night, that the four Indian teachers and the mayor meet to review the day's events. Anyone can attend these torchlight meetings. The schoolmaster, Daniel

Danducho Pinchinam, could neither read nor write nor even speak Spanish four years ago. Today, he is a pioneer in the Aguaruna development scheme. He is always delighted to invite a visitor to a meeting and will explain with understandable pride how his community has prospered in recent years.

When the first bilingual school was organized in Chicais under Danducho Pinchinam, classes were held out of doors in the centre of the clearing, and parents suspiciously watched the lessons from a distance. Today, they come to school with their children. They constructed the building with their own hands. But the school has done more than merely teaching the Aguarunas to read and write. It has helped them reject customs which were hindering the development of the village. In the past, the Aguarunas lived like other forest peoples, collecting rubber and selling to middlemen who, in turn, sold it to industrialists in the city.

Shortly after the first bilingual schools were opened, the Aguarunas held a congress of the "alcaldes" or mayors of their villages in the schoolhouse at Chicais. They discussed their common problems and decided to organize an Aguaruna co-operative. Their plan was to assemble once a year all the rubber and the animal skins collected by their people in Chicais, and to transport the lot to Iquitos, the main town in the area, where they could deal directly with the industrialists.

No sooner said than done. The Aguarunas are men of action and the Chicais co-operative is now operating. On the edge of the forest, they have built a sort of warehouse filled with bales of rubber and tapir, jaguar and cayman skins. Three Indians guard the place day and night. The people of Chicais are so proud of their co-operative that they use it to receive their honoured guests.

A Night in the Co-operative

The visitor who spends the night there is not likely to get much sleep, however: the smell of the skins and the rubber is so penetrating that he is much more likely to get nausea or nightmares. But, the next morning, he will be able to bathe in a wonderful setting: only a few yards from the cabin, the river forms a tiny lagoon surrounded by gigantic trees whose branches and leaves arch over it completely.

The school, the co-operative, the rubber harvest and hunting do not fill the entire life of the people of Chicais. There is time for work but also time for pleasure. Their festivals occasionally last for days without a break. Men and women don their festive costumes. The men, bare-chested, wear white necklaces and a crown of yellow-and-red parrot feathers. The women, their hair loose hanging down to their ankles, wear belts made of snail-shells which they shake as they dance, and bracelets on their arms and legs. They paint red and black designs on their faces and ankles.

Depending upon how they feel, the Aguarunas sing various kinds of songs, but they sing all kinds at once. A happy man will sing a gay song in a high-pitched voice. A sad one will sing a melancholy tune in a low, weak voice. Since everyone sings together, the result is a chaotic mixture of seemingly unending discordant sounds, for the singing continues as long as the festival lasts.

The din is so deafening that you have the impression that all the sounds of the forest have suddenly stopped and that silently, on tip-toes, all the beasts and birds of the forest have come to pay their respects to the tiny village of Chicais.

(Unesco)

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Graduate Training in Social Education in the U.S.A.

H. P. Saksena, Assistant Director, National Fundamental Education Centre, returned on July 15 from ten months in the U.S.A. as a TCM participant. While there he spent one academic year in Cornell University studying research methods in sociology and adult education, and some time in Puerto Rico. He will direct research work at the NFEC. Here he answers a few questions for the editor.

Q. What type of atmosphere for study did you find at Cornell?

A. I found the atmosphere very congenial. I had access to very well equipped libraries and reading rooms. Cornell has a large number of students from many foreign countries, with whom I enjoyed discussing academic matters. The extension lectures, seminars and symposia arranged by the university and its various departments were a great attraction.

The universities there do not have a set programme. The programme is arranged according to what the student's plans are.

My professors showed keen interest in and sympathy with the objectives of my training. The professors seemed to me to follow the principle of freedom with responsibility. They exhibited a good understanding and appreciation of the problems of foreign students.

Q. What kind of instructional methods were used at the post-graduate level? What was a typical week like?

A. Instructions in Cornell are marked by a variety of methods. The characteristic method is that of group discussion. I was impressed by the way most professors handled the method to build up the students' knowledge and achieve the objectives of training.

There are various types of assignments and examinations with different objectives. Weekly assignments and quizzes make it necessary to study continuously from day to day. Participation in seminars and group discussions

stimulate initiative and original thinking. Term papers encourage cogent and systematic thinking and writing. In addition, there are the examinations of the type we have in India.

A student at post-graduate level has to work hard. He has to read about 300 pages per week. If he is lazy or slow in reading and assimilating, he may find it very difficult to keep to the level of the class. Students seemed very serious about their studies and other activities.

Q. What impressed you most about research in the U.S.A.?

A. I was impressed by the emphasis placed on research in almost every department in the university. Professors devote a considerable part of their time to research. Research methods have been developed with very great care. The step-wise sequential treatment is not only very interesting but also provides confidence to the students. Professors help students develop the objective attitude of a researcher.

Q. Did you get any impression of relationships between people? For instance, how do people behave toward waitresses or cab drivers or lift operators—the service people?

A. They would be addressed in a very friendly manner. I got the feeling there was very little social distance in the U.S., that we have much more in India. They seem to have great respect for a person whether he works on an elevator or whatever he does.

In their home life, too, I was interested that when one of my professors wanted to ask me home for tea he would call his wife and ask if he could have guests. Of course, they don't have servants. I was invited once by the head of the Sociology Department. When I got there, he made the tea. They seem to share work and talk over all their decisions with their families, even the small children.

Q. What impressed you most in the United States?

A. One thing that impressed me very much was something my advisor said. He said, "The one thing which ruins a man is having two standards, thinking one thing and saying something else." He was a very straightforward man.

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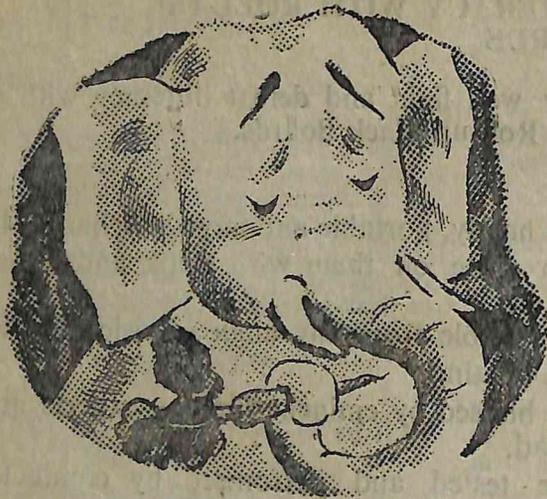
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The elephant that didn't relish radish

The hare and the mongoose gave a banquet to celebrate their marriage. Many animals were invited, many dishes were served. But the food was all raw.

'The radish is too hard for my poor teeth,' complained the elephant.

'And so it is,' agreed all the elders present.

'Why not cook it—as at the firefly's party?' asked the elephant. 'It tasted soft and nice.'

'But we have no fire with us,' said the hare.

'The giraffe can get it for you,' replied the elephant.

So the giraffe was sent to get fire from the firefly. Soon the fire was brought and the food was cooked. And everybody loved it!

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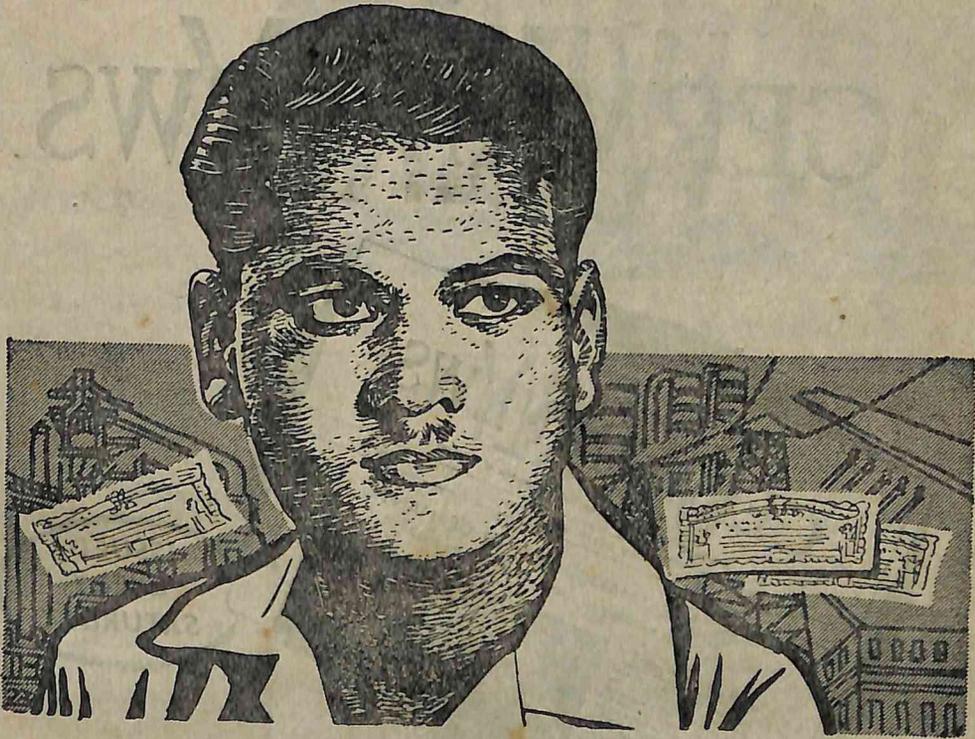
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WORLD CONFERENCE OF ADULT EDUCATION

THE second World Conference on Adult Education organised by UNESCO in Montreal, Canada, ended on August 31. The theme of the Conference was "Adult Education in a Changing World." The Conference concentrated its attention on the role and content of adult education in different environments, on conditions of learning and on structure and organisation of adult education. It finally adopted a statement calling on the more advanced countries to support a determined and resolute campaign by the United Nations to end illiteracy throughout the world. The statement said that the rapidly-developing countries of Asia, Africa and Latin America, were faced with an over-powering need to eradicate illiteracy so that the people might acquire the skills urgently needed for building up a modern society.

Delegates from practically all Asian, African and Latin American countries attended the Conference. They must have realised the implication of it in so far as it relates to their respective countries. It means that eradication of illiteracy must be given as high a priority as building up of economic potentials in the national policy of each country.

A citizen of a modern society must acquire certain basic skills to be able to perform his duties and carry out his responsibilities. These he cannot acquire unless he is literate. Eradication of illiteracy and building up of modern society must go hand in hand. *We endorse the UNESCO statement and call upon the Government of India to implement it.*

Happily for us, India was represented by a delegation nominated by the Government ; as such, endorsement of the statement by the Indian delegation would obviously mean that our Government is committed to a policy of giving high-priority to the programme of eradication of illiteracy in the Third Five-Year Plan, a draft outline of which promises reference to an effective programme of adult literacy "at greater length in the final report" (Page 104). Thus, it is abundantly clear that literacy will enjoy a very high priority in the

Plan, although it is difficult at this stage to know the nature and extent of the provision for literacy in the Plan.

Now, if a literacy programme is to be effective in the sense of having an impact on the country, a provision of not less than 25 crores should be made for Social Education in the Third Plan and a nation-wide programme should be organised "on a war basis," as suggested by the Executive Committee of the Indian Adult Education Association. And also, instead of sporadic short-term literacy campaigns, permanent Adult Schools should be set up which should provide formal education suited to the adult mind and his needs enabling him opportunity to receive the benefits of higher education in all fields including science and technology. It has now been found out, on the basis of study, that the "skills of reading and writing which an adult achieves during six months or so of teaching is of such a rudimentary nature that reading and writing, instead of being a pleasure, becomes a hard-nut to crack and leads to a large number of lapses back to illiteracy."

Short-term literacy campaigns in themselves would be a waste of money and effort. Except for creating an atmosphere, these campaigns cannot serve any purpose. These should, therefore, be consciously used for arousing the ignorant masses to the need for education and creating enthusiasm among educated people for participating in a vital nation-building activity.

The campaign should be followed by the setting up of permanent adult schools, where adults who have shown aptitude and desire for further education could continue normal education. These schools initially could be set up for imparting education up to primary level and later up to secondary level.

The Indian Adult Education Association, as an organisation of active social educators, is willing to place its services at the disposal of Government to help in the implementation of the scheme for the setting up of the permanent Adult Schools.

**Indian Adult Education Association
Annual Conference**

Oct. 26-Nov. 2—Aliabada, Gujerat

"Community Organization"

New Life Member

Shri J.L.P. Roche Victoria, a former minister of the composite Madras State, has become a life member of the Indian Adult Education Association. A well-known leader in the field of Social Education, Shri Roche Victoria is planning to raise funds for the Association's building.

Shri Roche Victoria is also proposing to visit important centres in Madras State with a view to bring together Social Education Workers to form a Madras State Adult Education Association.

The Indian Adult Education Association will watch developments in Madras State with keen interest. A national association can work best when it has strong roots in the field. Local adult education councils, state associations, and a national association each have a job to do in helping to build a strong and effective adult education foundation in India. Each group can reinforce the work of the other groups.

Building Fund Donations

The following contributions to the building fund have been received during the past month:

Shri Rahim Khan Akhtar	100 00
Shri G.D. Birla	1,500 00
Shri S.C. Dutta	23.33
Shri Ibrahim	100 00
Shri Gulam Kadir	100.00
Shri Abdulla Kidwai	150.00

A number of pledges have also been received.

Happy Birthday, Mrs. Fisher!

Dr. (Mrs.) Welthy H. Fisher will be 80 years old on September 18. Mrs. Fisher has won world-wide acclaim for Literacy House in Lucknow, which she started in 1953 when she was 73 years old. The only institution of its kind in India, Literacy House has trained thousands of Social Educators and Village Level Workers in literacy techniques.

Realizing that primary education is only the beginning, Literacy House has concentrated on the production of follow-up literature in a vast variety of subjects such as health, hygiene, family living, etc.

Friends wishing to send birthday greetings may address them to Mrs. Fisher at 50 West 67th Street, New York 23, N.Y., U.S.A.

What Do Social Education Organizers Do?

AS a part of an exploratory inquiry started by the National Fundamental Education Centre in late June, a multipurpose questionnaire was distributed to a number of SEOs. This article is a report on certain findings.

Purpose

One purpose of the inquiry was to find out to what extent Social Education Organizers engage in certain specified types of activities. This part of the exploration is reported here.

Another purpose was to find out to what extent SEOs would respond to a questionnaire distributed through their District SEOs. A third purpose will be explained in a later article.

Method and Population

A questionnaire was prepared and cyclostyled on both sides of a single sheet of paper. The 15 items given below asked the SEOs to report their activities "during the past week." Another item asked if they had ever organized training camps of any kind.

A representative sample of SEOs would have been desirable. However, it was thought that the extra work of drawing a carefully-selected sample and following up on it was not justified at the exploratory stage. Instead, three convenient groups of SEOs were used.

A. One hundred forty-nine questionnaires were mailed to 23 District and Divisional officers* in charge of Social Education in nine States with the request to distribute them to the male SEOs in their districts. The questionnaires were returned to the NFEC directly by the SEOs or in some

cases through the BDO or DSEO. Up to August 25, 79 of the 149 questionnaires (53%) had been returned.

B. Forty questionnaires were filled in by Kerala male SEOs meeting in zonal groups and were collected on the spot.

C. Forty-five questionnaires were likewise filled in by Kerala Women SEOs (Mukhya Sevikas), meeting in zonal groups.

Responses from 164 Social Education Organizers were available.

All Kerala SEOs had been trained in Social Education work. No information was obtained about the training of the others. Considering prevailing practice, we can assume that a great majority were trained.

Limitations

Aside from questions about the non-representativeness of the sample, several persons have raised questions about the accuracy of the findings. To encourage honest answers, the instructions requested the respondents to leave their names off the questionnaires. Likewise the instructions asked the DSEOs not to examine any filled-in questionnaire or let other officers examine them. Nonetheless a considerable number of questionnaires were returned through BDOs and DSEOs. Knowledge that others might see the answers may have influenced the responses. Under the circumstances, we have no way of knowing how much inflation of data, if any, occurred. In only a few cases did reports look excessively high. In any case, the findings can be accepted only as data reported by the respondents about their own activities.

REPORT OF EXPLORATORY RESEARCH

* This study was made possible through the cooperation of the following District and Divisional Social Education Officers:

Assam : S.J. Sinha

Bihar : H.N. Prasad, B. Sahni, J.H. Sinha

Gujarat : C.R. Bhatt

Madhya Pradesh : S.S. Deokar, J.C. Sharma,
S.V. Sharma, N. Singh

Maharashtra : N.W. Chinchwadkar

Madras : A.P. Alagiriswami, E.S. Thylambal

Orissa : G.C. Dash, B. Mohanty, B. Sahoo

Rajasthan : S.M. Dandia, B.L. Sharma, K.L. Sharma, A.N. Swarup

West Bengal : K.K. Chowdhuri, K.R. Gope,
G.C. Neogi, A.N. Sinha.

Fallible memory also enters in. The Kerala groups had to depend largely upon their memories of their work during the preceding week. Presumably the others had access to personal and official records.

The study was made during monsoon season, which would also affect results.

Findings

Staff Contacts. The typical SEO in this study reported that he talked about Community Development, Social Education or joint activities with other members of the block staff three times (mode) during the week. Such discussions seemed to be more frequent in Kerala than in the sample from other states.

- 1 How many times did you talk with other members of the block staff (not VLWs) about CD, SE, or joint activities?

	77 men misc.	40 men Kerala	45 women Kerala	Total N=162
Quartile 3	5	11½	6	6
Median	3	5	4	4
Quartile 1	2	3	3	2
Mode	3	3	4	3

The *Total* column shows that ½ of all SEOs claimed that they talked with other block staff members about CD, SE, or joint activities 4 times (Median) or fewer during the past week; ¼ of them 2 times (Quartile 1) or fewer; and ¼ of them 6 times (Quartile 3) or more often. The most typical (mode) number of conversations was 3. Sub-groups are read similarly. Non-respondents are omitted from each table.

2. How many times did you confer with VLWs (both men and women)?

	76 men misc.	40 men Kerala	45 women Kerala	Total N=161
Quartile 3	4	7	8	6
Median	3	4½	6	4
Quartile 1	2	3	3	2
Mode	2	3 & 5 (bi-modal)	6	2

The SEOs apparently conferred about as often with VLWs as they did with other block staff members. The Kerala women SEOs seemed to have more conversations with VLWs than did either of the other groups.

The typical SEO reported that he accompanied a VLW on a Social Educational mission to a village two or three times during the week.

3. How many times did you go with a VLW to a village on an SE mission)?

	77 men misc.	40 men Kerala	45 women Kerala	Total N=162
Quartile 3	3	4½	4	4
Median	2	3	3	3
Quartile 1	1	2	2	1
Mode	2	3	2	2 & 3

Village Work. One hundred sixty-three SEOs reported that they had visited 705 villages during the past week—a mean of 4.3 each. While nine men SEOs (and no women) said they visited as many as 10 villages during the week, the median number visited was four. Fewer than one-fifth of the SEOs visited six or more villages. Nearly four-fifths visited at least two villages. Only three SEOs reported not having visited any village during the past week.

4. How many villages did you visit? (Count only those visits of 2 hours or more during which you conferred with at least 3 village leaders).

	No. of villages visited	78 men misc.	40 men Kerala	45 women Kerala	Total N=163
7 or more	11	3	3	17	
6	7	3	3	13	
5	14	8	11	33	
4	14	13	13	40	
3	11	6	7	24	
2	15	5	6	26	
1	3	2	2	7	
0	3	—	—	3	
Quartile 3	5	5	5	5	
Median	4	4	4	4	
Quartile 1	2	3	3	3	
Mode	2	4	4	4	

In 51 percent of the cases someone in the village knew the SEOs were coming. The Kerala women reported a slightly lower percent of advance notification than did the other groups.

5. In how many of these villages did someone you saw know in advance that you were coming?

No. of villages having advance notice	76 men misc.	40 men Kerala	45 women Kerala	Total N=161
6 or more	2	3	5	10
5	1	6	2	9
4	5	5	4	14
3	8	9	6	23
2	25	7	12	44
1	20	7	13	40
0	15	3	3	21
Quartile 3	2	4	3	3
Median	2	3	2	2
Quartile 1	1	1½	1	1
Mode	2	3	1	2

Only 213 night halts were reported by 162 SEOs for the previous week. Only 8 of 45 Kerala women and 19 of 39 Kerala men SEOs reported overnight stops in villages. The sample of 78 SEOs from the other states reported a median (and mode) of three night halts each.

Of the total group, 45 per cent (74 of 162) made no night halts at all. One should remember that the study was made during the monsoon season.

6. How many village night halts did you make?

Night halts made	78 men misc.	39 men Kerala	45 women Kerala	Total N=162
6	1	—	—	1
5	1	—	—	1
4	11	1	—	12
3	24	1	4	29
2	14	6	2	22
1	10	11	2	23
0	17	20	37	74
Mode	3	0	0	0

Home Visits. A total of 1,631 home visits were reported by 163 SEOs. This gave a mean of 10 visits per SEO and a median of five. The Kerala Women SEOs led in this regard with a mean of 13.6 visits each and a median of 10. The mean number of visits made by Kerala men was 9.6; their median was 3. Seven SEOs claimed to have made 50 or more home visits each.

7. How many visits in homes of villagers have you made in the past week to get acquainted, discuss their problems, and discuss SE matters?

	78 men misc.	40 men Kerala	45 women Kerala	Total N=163
Quartile 3	5	15	20	12
Median	3	5	10	5
Quartile 1	1	1	6	2

Panchayats. Official relationships of the SEOs with Panchayats differ in the various states. Women SEOs usually have no official Panchayat responsibilities. Nonetheless most SEOs can work through and with Panchayats. Attendance of SEOs at Panchayat meetings, however, is relatively infrequent.

8. How many panchayat meetings did you attend?

No. of panchayat meetings attended	77 men misc.	40 men Kerala	45 women Kerala	Total N=162
3	—	2	1	3
2	7	1	1	9
1	14	6	6	26
0	56	31	37	124

Thirty-eight SEOs of 162 reporting claimed to have attended a total of 53 Panchayat meetings during the week. The remainder, 124, did not attend any Panchayat meeting during the week. The data did not show how many never attend.

Organizations. One hundred sixty-four SEOs reported attendance at 383 meetings of organizations. The mean attendance per SEO was 2.3 meetings. The mean for the Kerala women was 2.8 meetings and for Kerala men was 2.5.

9. How many meetings of organizations (youth clubs, young farmer clubs, Mahila Mandals, cooperatives, etc.) did you attend?

No. of meetings attended	79 men misc.	40 men Kerala	45 women Kerala	Total N=164
6 or more	3	2	2	7
5	2	1	3	6
4	5	7	6	18
3	9	4	11	24
2	32	12	9	53
1	16	9	13	38
0	12	5	1	18
Quartile 3	2	3½	4	3
Median	2	2	2	2
Quartile 1	1	1	1	1
Mode	2	2	1	2

Fifty-one percent of the SEOs said they started no new activity during the past week. Only 154 new activities were reported as started. This is a mean of slightly under one new activity per SEO.

10. How many new clubs, organizations, libraries, literacy classes, or other on-going SE activities did you start this week?

No. of new activities started	77 men misc.	40 men Kerala	45 women Kerala	Total N=162
4 or more	4	1	2	7
3	3	4	1	11
2	8	3	1	12
1	22	10	17	49
0	37	22	24	83

Cultural and Recreational Activities. The SEOs reported relatively few cultural and recreational activities put on in their blocks during the week under their arrangements.

Only 32 SEOs reported film shows in their blocks the past week—a total of 55 shows.

11. How many of these activities were put on in your block this week under your arrangements: film shows..... puppet show..... dramatic performances..... other cultural and recreational programmes.....

No. of film shows	79 men misc.	43 men Kerala	45 women Kerala	Total N=164
3 or more	3	2	1	6
2	5	1	2	8
1	7	5	6	18
0	64	32	36	132

Puppet shows seemed to be almost non-

existent. Only five shows were reported.

No. of puppet shows	79 men misc.	40 men Kerala	45 women Kerala	Total N=164
2	—	1	—	1
1	3	—	—	3
0	76	39	45	160

Dramatic performances were reported by 39 SEOs—a total of 73 performances.

No. of dramatic performances	79 men misc.	40 men Kerala	45 women Kerala	Total N=164
4 or more	1	—	2	3
3	2	—	2	4
2	—	6	3	9
1	6	5	9	20
0	70	29	29	128

Other cultural and recreational programmes were slightly more numerous; 195 were reported by 90 SEOs.

No. of cultural recreational programs	79 men misc.	40 men Kerala	45 women Kerala	Total N=146
4 or more	6	2	2	10
3	10	—	3	13
2	10	7	7	24
1	22	11	10	43
0	31	20	23	74

When the four types of activities were considered together, the 164 SEOs reported a total of 328 activities or a mean of two per SEO. However, 57 (35%) reported none of the four activities during the week.

Combined activities (film shows, puppet shows, dramatic performances, and other cultural and recreational activities).

No. of activities	79 men misc.	40 men Kerala	45 women Kerala	Total N=164
6 or more	7	3	5	15
5	3	—	3	6
4	4	4	1	9
3	8	4	2	14
2	13	7	7	27
1	16	9	11	36
0	28	13	16	57

Leadership. Meetings with leaders from two or more villages were rather common. The SEOs reported 274 such meetings during the past week. While some of them may have been training camps reported in the next paragraph, most of them were not. Apparently SEOs hold from one to two multi-village meetings of leaders each week. The mean was 1.7 meetings per SEO and the median was one.

12. How many times did you meet with leaders from two or more villages at the same time in group meetings ?

No. of multi-village leader meetings	77 men misc.	39 men Kerala	44 women Kerala	Total N=160
5 or more	4	2	5	11
4	4	4	1	9
3	3	5	5	13
2	17	3	8	28
1	24	11	11	46
0	25	14	14	53

Thirty-nine SEOs reported participation in a total of 64 training camps.

13. In how many training camps (of village leaders, panchayats, SE workers, teachers, youth club leaders, etc.) did you take part ?

No. of training camps	77 men misc.	40 men Kerala	45 women Kerala	Total N=162
3 or more	2	2	1	5
2	5	1	1	7
1	15	6	6	27
0	55	31	37	123

As shown in the following breakdown, 80 per cent answered *Yes* to the question : "Have you organized training camps of any kind?" (no time limit).

	Yes	No	No report
79 men, misc.	56	11	12
40 men, Kerala	36	1	3
45 women, Kerala	39	2	4
164 total	131	14	19

Most SEOs work with and through committees. One hundred sixty SEOs reported

attending 291 committee meetings during the week, a mean of 1.8 meetings per SEO. The mode was one. Only 32 SEOs met with no committees during the week.

14. With how many committees did you meet this week to discuss SE activities ?

No. of committee meetings attended	75 men misc.	40 men Kerala	45 women Kerala	Total N=160
5 or more	7	2	2	11
4	4	2	4	10
3	7	2	5	14
2	12	15	14	41
1	25	11	16	52
0	20	8	4	32

Supervision. The typical SEO apparently makes only one or two supervisory visits to Social Education classes or groups per week. A total of 290 such visits were reported. The mean number per SEO was 1.8 visits.

15. How many times did you visit classes or SE groups and confer with the teacher or leader about his work ?

No. of Supervisory visits	77 men misc.	40 men Kerala	44 women Kerala	Total N=161
5 or more	6	2	4	12
4	7	—	6	13
3	6	5	9	20
2	23	6	11	40
1	20	11	9	40
0	15	16	5	36
Median	2	1	2	2

Other Work

SEOs reported performing variety of other tasks not listed on the questionnaire. Some tasks were connected with Social Education work and others were not.

Publicity and propaganda campaigns to promote kharif planting, small savings, prize bonds, sanitation, kitchen gardens, family planning, and similar activities were voluntarily mentioned by 69 SEOs.

Training, teaching, and examining activities other than in training camps were reported by 18 SEOs, chiefly by women.

The SEOs reported planning of various projects either separate from or in connection with the Third Five Year Plan.

Ten SEOs mentioned office work and three more work in block information centres. One is inclined to think that this type of work may have been overlooked by a number of other SEOs.

Six SEOs reported work on behalf of panchayats and cooperatives. Seven more reported various items of welfare work, case work, and alleviation of misery. Three visited libraries. Nine attended staff meetings and other meetings not specifically included in the questionnaire.

Fifteen SEOs reported doing various miscellaneous jobs such as issuing grants, purchasing materials, distributing seed, collecting funds, seeking repayment of loans, taking inventory, preparing for elections, planning itineraries, conducting visitors, inspecting compost pits, and attending farewell parties.

Summary of Findings

While the following summary is true of this limited study, it must be remembered that the SEOs studied were not chosen on a representative basis.

The typical SEO apparently confers with other block staff members three or four times weekly, confers with VLWs about as often, and goes with VLWs on two or three village missions per week.

Ordinarily the SEO visits four villages per week and half the time goes without any advance notice. The typical SEO made one or more night halts but nearly one-half made none.

The typical SEO made five to ten home visits during the week. Women SEOs made significantly more visits than the men.

Most SEOs did not attend a panchayat meeting or participate in a training camp during the week. However, they did meet with one or two group leaders from two or more villages and in the past had organized training camps. They also worked with one or two committees. The typical SEO had made one or two supervisory visits to Social Education groups or classes.

The typical SEO attended two meetings of organizations although more than half of them did not start any new activity during

the week. Ordinarily two cultural and recreational activities were put on in the block through the arrangements of the SEO.

Implications for Method

The study offers hope that adequate response from SEOs can be obtained by mail by working through their District supervisors. The fact that the NFEC enjoys a favourable relationship with its past graduates undoubtedly strengthened the response in this study. However, the questionnaires were sent out without advance notice and the number of copies each DSEO could use was only estimated. If prior consent is obtained, an adequate sample drawn, and follow-up efforts made, the percentage of response should be much more favourable.

Response was sufficiently favourable to justify trying more comprehensive studies based on sampling methods.

If a controlled sample is not desired, the method of having SEOs fill out questionnaires in group meetings is simple and effective.

Further Research

The following are among the types of studies which probably could be made successfully by questionnaires routed through the DSEOs to SEOs.

Studies of problems of Social Education :

—As a basis for revision of the NFEC, SEOTC, and refresher training curricula—to make the training more job-oriented and problem-oriented.

—As a basis for on-the-job training, supervision, and professional development.

Studies of Opinions :—of changes that could be made to improve the Social Education programmes.

Studies of Activities :—of *what* SEOs do.

Studies of Method :—of *how* SEOs work.

Studies of Concept and Attitudes :—of the understandings SEOs have of the purpose and role of Social Education, of human relations, of leadership, of their social outlooks, etc.

Evaluative Studies :—Of elements associated with success or failure of major approaches, methods, and institutions as a basis for developing better ones.

K A L A - P A T H A K

A powerful medium of Social Education—some methods tried and proved useful

By S. V. Sharma, District Social Education Officer, Seoni, Madhya Pradesh.

SOcial Education is education for effective and dynamic living. It aims at making everyone a progressive and contributing citizen of his country. Now the older adult education concept has been replaced by the wider and all-embracing concept of good Social Living.

A good social life necessarily relates to the community. What kind of environment does the community offer for family, economic, social and political life? The Social Educator would plan to channel a community's efforts toward progress and a better life as it were. The pattern of society may be canalised into a rigid totalitarian pattern, maybe communistic or socialistic, or it may be canalised into a free thinking democratic way, wherein the free thinking creates leadership and constructive group activity.

We are thinking of activity which builds, where the building process is a joy, and not drudgery; where the fruits of such labour are shared by all and the dignity of labour is kept up. To build up such a social attitude is no easy task where the community is diverse in several ways. To build up a homogeneous social structure on very weak links in a heterogenous society is more than Herculean.

Life's Aspects—Work, Rest, and Recreation

Life has three general aspects—work, rest and recreation. Work must be systematic, planned, and pleasant. Rest must be undisturbed and adequate. And recreation must be used not only for joy but also for improving one's self.

Social education cannot much probe into work periods except for providing technical instruction. For the rest period, Social Education will aim at providing adequate rest by advocating good health, nutrition, and hygiene.

Drama has many uses in educational work. When well done, it has the advantage of securing deep emotional identification with a problem.

It is used around the world with varied forms and names. As role playing it is used for demonstration, skill practice, and emotional understanding of problems. As psychodrama and sociodrama it is used in mental health work.

In India, villagers use dramatic skits to clarify and reinforce new social learnings, and we see skits portraying how much better life is when one can read or when one uses better health habits.

Here we have a description of how Madhya Pradesh uses drama. It combines the skills of professional entertainers with the social education approach: Problems come from the villagers themselves, and the players have learned to arrive early and establish rapport with the people. At the same time, valuable folk culture is being preserved by them.

Any new technique takes time and experimentation to perfect. The author here lets us see the stages through which the programme has developed.

Now comes the period of recreation. Here Social Education can play an important role. This is a time of enjoyment and relaxation. The mood is receptive and the mind is curious. The period may be utilized well or may be wasted in vice, quarrels and anti-social activities. Here comes the need for positive use of this time both in the interest of the person and the community.

Constructive Programmes for Recreation

Organized community programmes can

provide the best source of recreation. They offer ample scope for learning and also for attitude formation. It is said the recreation hours of the Germans were utilized by Herr Hitler to strengthen the Nazi ideology and to build a strong Nazi attitude, prejudice, and hatred. But just as negative attitudes can be encouraged, so can constructive attitudes.

The hours of recreation need to be well utilized in a planned and purposeful manner, to give impetus and strength to creative and active social life.

Ever since Independence in India, Social Education activities have been introduced in one form or another in the various states. In Madhya Pradesh an elaborate scheme was drawn out for Social Education, and was put into operation as early as 1948.

Kala-Pathak Started

In 1952 a new idea was put into practice. A few Social Education teachers were trained to reproduce brief dialogues, unfolding the prevalent social vices and introducing some reformative thoughts. The purpose was to give entertainment and provoke thought. The dialogues were in the nature of melodrama, i.e., some action, some conversation and some folk music, all combined together. Suitable themes were selected from the literacy texts available or were composed. Texts were then then committed to memory.

Such melodramas attracted large crowds. This gave great impetus to the workers. But soon it was discovered that patience of the audience was exhausted in the memorized dialogues and in the dramatic actions. Besides, certain themes became serious and in the enthusiasm of reform, the entertainment point of the dialogue was lost. Music suffered from the same handicap. It was classical and unappealing.

However, one thing was certainly discovered—the audience both rural and urban showed greater liking for the melodramatic performances than for the cine shows, or other means of entertainment. The reason chiefly lay in the fact that such a programme was within the comprehension of a common villager or an ordinary man in the street. Even the cine show or a good classic song was less comprehensible.

Experimentation Needed

Again, with repeated performances artists lost their interest and the programmes gradually deteriorated, lacking in freshness and vigour. With stale programmes it was not possible to sustain the interest of the audience, and soon the large gathering would melt away. This led to further thinking and new methods were tried.

Originally when these methods were being tried, the author had a party of five teachers, named “Kala-Pathak”—meaning “Treaders on the path of Art”. Sometimes one or two teachers would become absent and the gap had to be filled either from the peons or from the local artists if available in a village. Out of the five teachers, one was a good composer of songs and dialogues, and the rest were good at music and acting. Since all the teachers were local residents, they knew the local dialect well. Some of the methods used with the Kala-Pathak to make it effective are summarised below.

Local Dialect Not Enough

1. The action plays were written in the local dialect and memorised, incorporating rustic humour and common dress. The audience took much interest and enjoyed the programmes. But the themes were not much understood—at least they did not seem to drive the nail home into the realm of thought and action. The play was more of entertainment.

Memorising Discontinued

2. The system of writing and memorising dialogues was discontinued. Only music, chorus or solo, vocal or instrumental, was rehearsed well, both in the dialect and in Hindi. Some folk tunes were adopted and the burden of the song changed to reformative thinking and development. Such songs were attractive and the contents were by and large understood. But absence of dramatic art was felt. And also the themes were hackneyed. They contained all advice—what the villager should do.

Themes from the Villagers

3. It was not possible sitting in the district headquarters, to imagine themes suiting the taste and psychology of the villagers.

The problems we thought out were problems we saw, not problems of the villagers. The villager does not bother with the problems you see, whether in the field of literacy or development. Neither is he moved to action in a couple of songs, advising him to become literate or participate in development programmes.

It therefore became absolutely necessary to have themes having a relationship or actual concern with the experience or the problems of the villager. Certain problems or experiences may be common and of general nature, but usually much has been harped upon these. Therefore it becomes necessary to touch particular experiences and problems of the villager. The problems may differ from village to village.

Spontaneous Presentation

This presented a new problem to our team, which turned out to be an advantage. It is not possible to have so many dialogues written and memorised.

Therefore it was thought to find out the particular problems of the village where the programme was to be given, and a brief and interesting dialogue was planned and rehearsed on spot, using the local dialect. The system worked very well. The programme became not only interesting but also thought-provoking as the people found their own problem under analysis.

This system not only attracted large audiences but also stirred people into thinking.

Preliminary Village Survey

5. The system was further improved by sending out the party of artists to the village for surveying and ascertaining the important problems, or the needs of the people, or even the latest happenings in the village, and names of important persons in the village connected with social and anti-social activities.

The information so gathered by the party was pooled together, and it provided a very interesting theme for a popular programme of entertainment and education.

Sometimes persons interested in music and dramatics were found in the villages. These persons could be asked to join the Kala-Pathak

programme. We found this an added advantage, having the local character in the programme.

Combined with Village Visit, Art Preservation

6. In a further improvement, it was decided that the officer and the Kala-Pathak party should reach the village where the programme was to be given, fairly during day time. While the Social Education Officer contacted the village leaders and the members of the Gram Panchayat and ascertained what the village problems were, the party of kalabans (i.e., the artists) spread out into the village.

The different artists investigate into different fields. One who is interested in literary activity seeks out and contacts the local writer, or persons with literary pursuits. Maybe he gets a piece of good poem, a drama or a dialogue written on the village problem or a piece of folk song which is almost extinct but for this man's interest, in having preserved it in his diary.

The other artists similarly contact persons within the domain of their interest. Maybe each one succeeds in getting a new thought, a new tune in music, a folk tale, or the report of a novel incident, or some village news, about some epidemic, sickness and so on.

After surveying for an hour or two the party would return back to the District Social Education Officer and discuss with him the problems and conditions existing in the village. On the basis of this discussion a suitable dialogue would be prepared on spot. The framework of the action and the kind of roles to be played would be finalized on the spot and a hurried rehearsal would follow, before finally coming on to the stage.

Such a system has several advantages. Lack of themes is no more felt, and the artists gain confidence as they give help with important problems of the village. The village folk themselves are stirred to thought and action. Besides, a good collection of local literature, folk arts, songs, etc., become available.

Simple Stage Best

7. The stage need not be elaborate and too well decorated. It is desirable to have a

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Adult Education in USSR

Work-Study Programme Stressed ; Correspondence Education Widely Used

By Alexei I. Markushevich

AN old Russian folk saying, the equivalent of the English, 'Live and Learn,' admonishes : 'An Age you Shall Live and an Age You shall Learn'. What is meant, of course, is not school learning, or even self-education, but the acquisition of experience and wisdom. In fact, a vast proportion of the population in prerevolutionary tsarist Russia never went to school at all, or they obtained whatever schooling was available as children and finished as children, with only the bare rudiments of grammar. It was only in the few Sunday schools, set up in the 1860's on the initiative and funds of individual, progressively minded intellectuals, that any attempts were made to spread and promote the education of adults. Seventy per cent of the men and 90 per cent of the women were illiterate on the eve of the October Revolution. The decisive struggle to elevate the culture of the people on a country-wide scale took place after the October revolution. The beginning was made by the Soviet Government's decree on the liquidation of illiteracy among the population between the ages of 8 and 50, signed by V.I. Lenin on December 26, 1919.¹

The people building the new communist society could rest content neither with the simple acquisition of reading and writing nor with the communist slogans of that time. In a speech on the tasks of the Youth Union, delivered on October 2, 1920, V.I. Lenin assured the young workers and peasants that : 'One can become a Communist by enriching one's memory with the knowledge of all the treasures created by mankind.' This catechism of the founder of the Soviet State fanned the most cherished hope of his listeners. To quench their thirst for learning the 'workers' faculties' (rabfak)² were set up as far back as

in 1919 to prepare the workers and peasants for matriculation at the higher schools. These faculties played an important role in training the new Soviet intellectuals. Besides the workers' faculties, schools for adults, offering a seven-year course of tuition equivalent to a secondary education, were also widespread.

The author of this article gratefully remembers the advanced evening school for adults, which he attended in the city of Semipalatinsk (Siberia) from 1923 to 1925 (some of his schoolmates were twice and even three times as old as he). In three years this school not only gave its pupils a complete secondary education, but armed them with substantial knowledge of history, philosophy, the history of socialism, the general history of literature, biology, theoretical chemistry, analytic geometry, and differential calculus.

By the end of the 1920's, the workers' faculties had been rendered completely unnecessary by the spread of general schooling and schools for adults. Other types of schools underwent marked evolution.

On the eve of the second world war the adult schools of various types were attended by as many as 768,000 pupils. The war, which dealt such a heavy blow to the country, did not spare the schools. But even at the height of the fighting, in 1943 and 1944, the Soviet Government established the elementary and secondary schools for urban youth in cities and workers' settlements, and the schools for rural youth in the countryside. The special task of these schools was to help youth and adults gain in education without interruption to their regular jobs. Upon finishing such schools, the workers and village youth received a certificate giving them the right to matriculate at the higher schools.

1. See "Adult Literacy in the U.S.S.R." Indian Journal of Adult Education July, 1960.

2. Institutions for workers offering preparatory courses permitting them to enter higher education.

USSR had about 2,000,000 pupils. The senior classes—from the eighth to the tenth—had about 1,260,000 pupils. Though most of the pupils were young people—men and women from 18 to 25 years old—there were not a few who were well over thirty. The training offered in the schools of the worker and peasant youth, as well as in the correspondence schools and all Soviet schools in general, is completely free of charge. All the schools are maintained at the expense of the state.

The 'Law on Strengthening the Ties of the School with Life, and the Further Development of the Public Education System of the USSR', was adopted in December 1958. It ushered in an important phase in the history of Soviet schooling. It introduced universal compulsory eight-year education in the USSR for all between the ages of 7 to 15 and 16. (The previous law, in force in the USSR since 1949, provided for universal seven-year schooling.) It also adopted the idea that socially useful work shall be obligatory for all youth. Future representatives of the growing Soviet society, shall come through the school of science and labour and through this school develop their minds, characters, feelings, strength of will, love for work, and ability to use their hands.

After finishing their compulsory eight-year schooling, adolescents are to learn a specific trade or profession in a vocational school (which will take from 1 to 3 years). They will then go to work in the establishments or offices of the national economy and culture. In their hours after work they may attend one of the three-year general education schools for worker youths (these schools in both the cities and rural areas provide tuition in the evenings, in shifts, in specific seasons, and in correspondence courses). These schools, too, will furnish the pupils with a complete secondary education, enable them to perfect their skills in the vocations they have chosen, and acquire new trades or professions.

The managements of the enterprises where the young people are employed are obliged to furnish additional time off with pay (from one to two days a week) throughout the semester to all successful in their studies, as well as additional paid vacations to the young students during their finishing exams (from 15 to 20 work days).

Thus, the path of work-cum-education until recently regarded as a specifically 'adult path' destined only for a part of the population who were unable to finish their education for one reason or another, has now been charted as the main, normal, and natural path of secondary education. The education of adults has obviously assumed a fresh aspect.

To round things out, I should add that the new Soviet School Law provides for another means of acquiring a secondary education. After finishing their eight-year schooling, those who wish may enter the three-year general educational polytechnical schools offering production training. While taking the general educational course, they shall be able to acquire one or the other of the current trades or professions.

Those who choose this path finish secondary school sooner than the others, but find, as a rule, that this period of schooling can give them neither the higher vocational qualifications of the other method nor sufficient production experience. And both schooling and experience are obviously important for work in the newly acquired specialty as well as for continued study (particularly at such higher schools as the technical, agricultural, and law institutes).

Here I should like to digress to say a few words about the ideas advanced by the French sociologist, J. Fourastie in his interesting '*Note sur les perspectives de l'enseignement*' published in the '*International Review of Education*,' vol. IV (1958). No. 2, pp. 139-151.

J. Fourastie has introduced the conception of 'the end of intellectual adolescence' (*la fin de l'adolescence intellectuelle*) which he has defined as the age when a young person feels that his capacity and need for action have grown stronger than his capacity and need to learn. This author fixed this age at 23 to 25. In the opinion of J. Fourastie it is until this age that compulsory education should ultimately be extended for the entire youth. To avert the harm which might accrue to the national economy owing to a belated stream of new workers, he maintained that the number of work hours per week should not be allowed to dwindle below 35, remembering that every extra two hours of work done by adults could give the nation's youth an extra year at school.

It is easy to see that the conclusions of the

French sociologists are in some ways diametrically opposed to the position of Soviet educational theory. This opposition, in the final analysis, is expressed in that J. Fourastie regards the striving for action and the striving for learning as antagonistic elements, and holds that study is essentially incompatible with active participation in the life of society; while Soviet education demands youth's earlier introduction to life, to society's activities creating more material and cultural values, regarding this as an imperative condition for an all-round upbringing and a firmer and deeper understanding of the knowledge acquired at the general schools. Both sides refer to observations and experience, but what really matters is the following :

We must very definitely point out that the experience of our society offers no basis to suppose that man's striving for knowledge is at variance with his striving for activity. More than that : unfolded activity engenders the need for fresh knowledge; and fresh knowledge in turn widens the prospects of activity. This conclusion justifies our conviction that the need for and possibility of adult education are truly unlimited.

Referring to adult education, I have so far mainly envisaged education in the framework of the curricula and programmes of the secondary general schools. However, the task of educating adults cannot be limited to this or any other framework.

The passion for reading and for knowledge, to be found among Soviet people of all ages and professions, is common knowledge. It has not escaped the attention even of those who have visited the Soviet Union for a short time. Everybody reads : the workers, office employees, collective farmers, salesmen and sales girls, elevator operators, barbers, lorry drivers and chauffeurs. Availing themselves of every free moment during and after work, they read in the doorways, the trolley-busses, the underground, and, of course, at home : in the evenings after work on week days, and during the day as well as on holidays. They read the classics of other countries and their own, the latest fiction, books on science and popular science, pamphlets, and essays. They are interested in the lives, customs, views and convictions of other nations, in questions of

philosophy, literature, art, medicine, biology, the exact sciences, economics, and technology.

Since the huge editions of books, pamphlets, magazines and newspapers, sold at low prices, cannot fill this need, the role of public lectures, radio and TV broadcasts, films, exhibitions, and museums has been growing in importance.

The 'All-Union Society for the Spread of Political and Scientific Knowledge in the USSR', a voluntary educational organization, was established in 1947 to spread knowledge among the population. Founded on the initiative of prominent scholars, social leaders, writers and artists, this society now has about 900,000 members, all of them Soviet intellectuals. Moreover, each member has obliged himself to deliver at least two popular science lectures a year. The society also has its own publishing house, the 'Znanie' ('Knowledge') Publishing House, which releases the best lectures in the shape of pamphlets thematically linked in various series. Individual lectures and entire sets of lectures are also arranged for the population by the schools and scientific and cultural-educational institutions.

The 'Universities of Culture' have become widespread in the USSR during the past two years. These institutes offering systematic lectures on basic questions of the theory and history of literature, art, science, culture, and technology, aim to elevate the cultural level of the people.

Soon exceeding 2,000 the Universities of Culture came to be attended by more than 1,000,000 people, among them many workers. Attendance of workers at the Leningrad University of Culture reached 45 per cent, more than 60 per cent in the Sverdlovsk Region, and 80 per cent in the Universities of Culture set up at the factories and plants. It is important to note that very many scholars, engineers, doctors, teachers, artists and writers have come to regard their work with the Universities of Culture as a social obligation, and whole-heartedly devote themselves to their lectures without remuneration.

Special forms of adult education at the higher level, finally, are the higher correspondence and evening schools, serving mainly to

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Orientation Training of Village School Teachers in Punjab

AS decided in the Simla Conference of Development Commissioners, 13 Teachers Orientation Training camps (five in the year 1958-59 and eight in 1959-60) have been held in the Punjab State.

In 1958-59, the peripetatic team consisted of two Social Education Organizers, drawn on deputation from the State Development Department. For 1959-60, one Circle Social Education Officer of the concerned area and one SEO, taken from the Development Department, constituted the team.

I was associated with two such camps, one at village Ghuman, Batala Block, Gurdaspur District in 1958-59 and the other at village Hamirpur, District Kangra, in 1959-60.

Here below I give my impressions of the Teachers' Orientation Training Camp held at Hamirpur in the month of March, 1960, for sharing my experiences with others interested in such work.

Training Programme

Forty-three lectures and demonstrations were given during the camp. Eight of these were given by the peripetatic team members, and others by appropriate specialists. Two talks were given by persons other than Government servants. Shri R.S. Phul, M.L.A. from Kangra, talked on the "Role of a Teacher in Rural India." Shri Sushil Kumar, Joint Secretary, K.S. Mandie, Rajpura, told about "Village Small Scale Industries."

During the camp, four "Bholies" were disinfected with bleaching powder, two compost pits were dug in two villages, and one soakage pit was prepared. Campers helped with a community Mela, arranged by the Hamirpur Block Development authorities. Demonstrations were also given of a smokeless chula and the construction of rural community latrines.

An educational tour was conducted to Kasturba Sewa Mandie Rajpura, Bakhra Nangal Project, Chandigarh, Patiala, Delhi, Agra, and Fatehpur Sikri.

Cultural aspects of the camp were not neglected. Volley ball was a favourite sport in the evenings, and indoor games included carrum, Ludo, chess, and ladder and snakes. Other cultural and recreational activities were planned :

Kangri lok geet
Recitation of Katha and Gita on Saturdays
Recitation of verses
Kirtan
Playing upon violin

Camp Democratically Organized

The daily routine began with community prayer at 7:00 A.M. and ended with a recreational programme organized by the trainees at night. Community living was compulsory—all trainees lived and ate together. This fostered community-mindedness.

The trainees were encouraged to participate in the activities of the camp. With this idea four committees were formed: (1) Mess Committee; (2) View and News Committee; (3) Cultural Committee; and (4) Sports Committee. One General Secretary had overall charge. The committees worked with great enthusiasm and many a time they introduced novel ideas in their fields of activity.

All mess arrangements were entrusted to the mess committee, consisting of three elected members with a secretary of their own. Menus were based on an idea of balanced diet, thus providing training in health and dietary habits. Cleansing of utensils was done by the campers themselves, to give them a sense of equality of people and the dignity of manual labour.

Budget

The budget for the camp was as follows :

Heading	Amount Sanctioned	Amount Spent	Balance
Establ.	1500'00	230'00	1270'00
Transport	280'00	280'00	—
Contingencies	200'00	170'29	29'71
Equipment	1000'00 (about)	916'00	84'00
Mess	2000'00 (about)	1975'00	25'00

The camp was housed in the Government Primary School, Hamirpur, consisting of three big rooms. A shamiana was pitched in the grounds and space thus covered served as a lecture hall.

Teachers Not to be VLW's

The camp was inaugurated by Shri A.S. Shante, Inspector of Schools, Jullunder Divison. The District Inspector of Schools of Gurdaspur and Kangra Districts also addressed the trainees on the opening day. It was closed by Shri Sukh Dev Parshad, S.D.O., Hamirpur. Thus from the very beginning, teachers were reminded of the close ties between social education and the schools.

Though the teachers were given a course of lectures on various development activities, it did not mean that they were to play the role of V.L.W. in the village. The kind of knowledge and understanding given during the camp will enable the teachers to give a sort of "First Aid" in cases of emergencies or to direct the villagers to those agencies of Government which will be able to solve their problems. More than that, teachers may adopt these ideas and methods in their own schools, homes and farms and thus provide a model for the other villagers.

Limitations

There are some limitations to this scheme as it is being operated at present.

(a) It would be good if the members of the peripetatic team are not changed from area to area. They should be the same for all the camps to be held in a year, so that they may gain from their past practical experience and introduce improvements in subsequent camps.

(b) Proper and adequate use of library books and other teaching aids is not made, due to the late arrival of the consignment from one camp to the next.

(c) No camp should be held in the month of March, as this is the examination month, and students left without teachers suffer a lot. Moreover, subject experts required for giving lectures are occupied with the utilization of their grants and bill making.

(d) If a camp is to be held in a hilly area, the amount provided for mess should be more than that provided for the camps to be held in plains, on account of the high rates of commodities prevalent in the hilly areas. This is very essential, otherwise the campers do not feel satisfied.

(e) There is no definite follow-up programme for this scheme.

(f) Most of the District heads of different departments, invited to speak on their subjects, do not turn up under one plea or the other.

—Pearey Lal, Circle Social Education Officer, Gurdaspur, Punjab.

ADULT EDUCATION IN USSR

(Continued from page 14)

help those employed in specific spheres of the national economy, in culture, and public education, to acquire such complete higher education as they need if they have not already done so, for one reason or another. The correspondence student usually completes his higher education in six years. During this period of study he is entitled to certain privileges at work, facilitating his attendance of the lectures and examinations. Performing his study tasks according to a specified system, taking his tests and examinations, he concludes by defending his diploma or taking the State examinations, for which he is entitled to a paid vacation from the management of the establishment where he is employed. Having coped with the entire study plan and passed the specified examinations, the correspondence

student receives a diploma which grants him the same rights as a diploma from any day college.

Correspondence schooling has been spreading in the USSR and hundreds of thousands of adults have been graduating in this way as engineers, teachers, and lawyers every year. In response to the needs of the cultural and economic development of the country, the 'Law on Strengthening the Ties of the Schools with Life and Further Developing the System of Public Education in the USSR' specifies the necessity for the continued spread of higher correspondence and evening schooling.

(From material supplied by UNESCO Educational Clearing House.)

Sebha, Saharan Capital

By Attilio Gaudio

TO the extreme south of Tripolitania the tarred road stretches out like a black ribbon across the desert. Then, abruptly, in the middle of Bunjem oasis, the road ends and is succeeded by a scarcely visible track, usable only by cars designed for desert travel. We are entering Fezzan, the third of the federated states of the Kingdom of Libya, a truly Saharan state whose desert land covers an area as great as France.

The track extends southward for more than 300 miles across a rough terrain of sandstone studded with dunes and crossed by beds of black, broken lava. There are few oases or wells in this wilderness, and no food is available. This is no place to have a breakdown!

At 27 degrees of latitude North, that of Rio de Oro or Florida, you suddenly see rising from an ochre-coloured plateau a gleaming white town whose pretty modern houses seem to sit on the sand. This is Sebha, the new capital of the Fezzan, a nucleus of what could develop into a great Saharan city by the year 2000 if the desert could be fertilized and made habitable.

Neon Signs in the Desert

Everything is modern in Sebha: the neon lamps which drench with light the few hundred yards of paved streets that make a checkerboard of the town, the avenues bordered with Mediterranean trees, the hotel which provides all modern comforts (every room has a bath), and the luxurious restaurant where you can taste the finest Italian and French specialities, the cinema and the Citroen cars running about as in Paris.

This town risen from the sands of the Sahara seems more modern than Tripoli or Benghazi. The officials of the regional government and certain other residents affect an elegance of attire, with necktie and highly polished shoes, as if forgetting that five minutes away on foot in any direction they

would find themselves walking in the desert sand.

French is spoken fluently in Sebha, as much as Italian, but the young Fezzaneze who hold posts in the administration seem to represent a new type—competent and self-assured: they are the new generation of the modern Sahara.

This savoir-fair is shared by their elders, the present leaders of the Fezzan. The President of the Legislative Council (a sort of regional parliament) greeted me with these words: "You are welcome to Fezzan, as is every foreigner. I hope that you will look upon us indulgently, for our Saharan State is making its first steps in a new life. Remember that it had been deprived of freedom since the fall of Carthage! That is why we call on foreigners to help us advance more quickly."

Elected for Four Years

The Fezzanese parliament has 20 deputies elected for four years by male vote. To be a candidate you must be a Moslem, a native of Fezzan, have reached the age of 31, and have had higher education in Arabic. You must deposit a certain sum of money with the Government, which is returned to you if you are elected. Candidates for deputy are not presented to the voters by political parties, but by a group of six leading citizens, who form what might be called the "senate" of the various villages. The "Nazirs", or regional ministers, appointed directly by the King, can be chosen from among the deputies. But in no case can a deputy accept honorary titles, promotions or distinctions of rank.

In the Fezzan, as in the rest of Libya, school education is developing rapidly. Twenty-one primary schools, a secondary school and a teacher training college have been built in the Sebha administrative area (to which is attached the remote oasis of Ghat); 16 primary schools have been constructed in the Chiati region, 12 at Murzuk and 10 in the

oasis of Hun and Sokna. This year these schools are being attended by 4,700 boys and 700 girls.

A Unesco School

An interesting experiment in the education of girls is being carried out in Sebha by Unesco. A centre has been opened there for the girls and young women who graduate from village primary schools. It is a boarding school where all the daily tasks—housework, cooking, sewing, etc.—are done by the pupils under the supervision of the head teacher, a very competent woman originally from Palestine who organizes and controls the work of the institution with much skill and courage. At the wheel of her "Land-Rover" she drives for hundreds of miles across the Sahara, visiting remote oases of the interior to meet anxious fathers and pick up her pupils. The girls entrusted to her care by their families are all trained for careers as village teachers. To prepare them, three years of instruction are necessary, and in those years they study house-keeping, sewing and gardening as well as academic subjects.

But the most remarkable feature of this centre is the evening courses. They are attended by 40 married women who have their husbands' permission to follow regular classes in reading and writing. It is the first venture of its kind in the Fezzan.

Another Unesco centre—for adult education—is also operating in Sebha. It provides a library for young people, the first in the history of the country; and, once a week, lectures in Arabic which attract an attentive audience drawn in many cases from remote villages.

The Fezzan government has also called upon international technical assistance to develop public works and health services. In this country, where there is not a single mile of road suitable for driving, virtually everything remains to be done, and specialists from many countries are now in Sebha to help launch development projects.

The medical and public health services are already operating. Sebha boasts two hospitals for general medicine and surgery and one for pulmonary diseases. (Tuberculosis, ringworm and eye troubles are the most prevalent diseases among the Saharan populations). These hospitals are directed by a Frenchman,

and their staffs include five other French doctors, one Greek and one Italian. Also at Sebha are two Italian midwives and a Greek dentist. Another French doctor directs the Murzuk hospital, two Greek doctors the hospitals at Brack and Ghat, and a German doctor the hospital at Hun. Meanwhile in the 58 dispensaries opened in the villages of Fezzan the personnel is entirely Libyan.

Better Living

A Greek specialist in the techniques of arid-land cultivation is adviser to the agriculture ministry, which, in the Fezzan, is a key department. The project on which he and his colleagues are working is very ambitious: it provides for the establishment of agricultural communities which would centralize production, making it possible to cultivate intensively, create local markets and thus ensure to Fezzanese farmers sufficient food and a better living.

To become a prosperous modern State, the Fezzan needs the help of advisers and technicians. In the initial stages it has called upon foreign specialists who are working in Sebha in a spirit of goodwill and human fellowship.

(UNESCO)

KALA-PATHAK

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stage open on three sides. The open stage programmes are much better understood by the village folk, than the much curtain-covered ones.

In 1954 the Social Education scheme in Madhya Pradesh was amalgamated with the Panchayat and Social Welfare activities and a new department of Social Welfare was created. In the Social Welfare Department a cultural squad of 7 artists has been created, and the party is called the 'Kala-Pathak'. Each artist is called 'Kalakar'. The squad is so formed as to include artists having musical, dramatic and composing ability. The squad is also given refresher training in the techniques. Some literature has also been produced by the literacy section of Social Welfare Department. The literature is meant to supply themes and material for Kalapathak programmes. The squad works as a unit under the direction of the District Welfare Officer.

Book Reviews

Dawson, J.D. "An Appraisal of Rural Higher Education in India and A Projected Programme for Rural Institutes." Ministry of Education, GOI, 1960.

THE second Joint Indo-American team set up by the Government of India for "Agricultural Educational Pattern" has analyzed the part played by rural institutes in agricultural education. Keeping in view our goals of higher agricultural production and improvement of life in rural areas, Shri J.D. Dawson's little pamphlet (54 pages) is interesting and useful.

Mr. Dawson has tried to bring out the good points of our rural institutes. However, to make their significant contribution to the general goal of increased agricultural production and improvements of life in rural areas, the institutes must have their own autonomous programme and autonomous organisation. Much confusion has arisen due to the anxiety of the rural institutes to get university recognition and therefore to accept university standards and external examination.

Mr. Dawson's suggestion of a four year course in the rural institutes has its own advantages and limitations. If students have to spend four complete years in the institute without getting a degree or recognition they would reason that they would rather go to a university and get a degree.

This is the reason why Mr. Dawson has suggested that in the first year the student should be properly motivated and well guided in the needs and possibilities in rural occupations and rural development work. In the second year the rural youth should choose his specialization in : (1) Agriculture; (2) Village Industries; (3) Home Science; (4) Rural Engineering ; or (5) Community Services (Such as teaching, Health Services, Social education etc.).

In itself the idea is sound but in practice the possibilities of organising such courses as Rural Engineering, Training in health services etc., are limited. One of the most difficult problems that all rural institutes must tackle is the lack of trained staff for such courses. Moreover the students should be well guided and advised by the staff before taking up courses in specializations.

The idea of work-study is interesting and

novel. This is a good example of American educational practice of combining formal training with field experience and practical training. For such a programme the institutes will have to find a sufficient number of progressive farmers who are also interested in training of Youths. This will be rather a difficult task. However, the institutes may devise their own work study programme to suit our conditions.

For those who are interested in rural education Mr. Dawson's suggestions will be stimulating and inspiring.

—S.V. Mehta, Sociologist

Methods and Techniques of Workers' Education. Published by the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi. June, 1960. Rs. 3/-.

Here is a book that every social education worker should read. If we have any tendency to think that "workers' education" is something apart from our own daily work, a quick look at this book will dispel the notion. The worker is a village man in many cases. His family is still in the village. His heart is there and he himself returns to the village as he can.

Whether he can meet life successfully in the city depends to a large extent on what preparation he has received in the villages ; as well as on the social education facilities offered by the city. And the security and happiness of his family, whether left in the village or taken to the city, is often more in our hands than we like to admit.

The book grows out of a Workshop on Workers' Education held in New Delhi in April. The Workshop assembled, both as special speakers and as participants, some of the outstanding people in India concerned with the problems of people shifting from a rural agricultural economy to an urban industrial life.

"Workers' Education" as discussed at the conference and in the book, boils down to social education, with special reference to the needs and problems of workers and their families—and that includes a good many of us.

The book includes specific ideas and techniques which can be useful to any adult educator—or to anyone who has to work with people in planning meetings, helping people

organize, or helping people acquire knowledge and leadership skills. Economic, sociological, and psychological implications are discussed. —HLF

Social Education in Changing Society: A Symposium. By Dr. S.R. Ranganathan, Dr. and Mrs. Homer Kempfer, and Shri Sohan Singh. Published by the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi, March, 1960. Rs. 1.25 nP.

Two librarian-educators and two educators have outlined a thoughtful backdrop against which to act out our separate roles in the drama of today's fast-changing life.

According to the booklet, adult education has three roles :

- (1) Remedial—making up for what was lacking in earlier life ;
- (2) Keep-up-with—or the sharing and keeping up with newly-developing knowledge ; and
- (3) Education taught as a process of disciplined rational thinking directed toward using knowledge in the solution of every-day problems.

Sohan Singh calls for a healthy climate in which voluntary organizations can grow and prosper. The Kempfers, phrasing it differently, point out that new institutions will be needed to replace those which crumble under impact of change—a new source of emotional and economic security, for example, to replace the joint family which appears in danger of breaking up in the face of increasing urbanization and population mobility.

Social education can make people a ware of the changestaking place and can encourage them to *think* and work together in solving the problems that change brings : to act rather than simply to *react*—and through the educational process to use past experience and rational thinking in the building of the future.

The three papers included in the booklet were originally presented at the Gargoti Conference of the Indian Adult Education Association in October, 1959.

For a new understanding of what is happening to us, and for a new vision and appreciation of our own role in a new and fast developing profession, the booklet is worth-while reading. —HA

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Does this idea have any application to Social Education? Cannot an SEO or a VLW go into a village, talk with the leaders, and quickly grasp what the problems are?

If we are at the tail-end of a hierarchical target-setting apparatus, we try to carry out the plans and do what we are told. Administrative machines and factories operate that way. We execute. We do not need to be professional workers, exercising independent judgment of our own.

Under these conditions, we do not ever have to ask villagers what their problems are. We assume that the problems have already been adequately defined by people who know.

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Community Organization in Social Education

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IAEA AT WORLD CONFERENCE

THE Second UNESCO World Conference on Adult Education was held August 22 through 31 in Montreal, Canada, on "Adult Education in a Changing World."

India's representatives received very favourable mention. One report states: "Of the Official Speakers in the three sessions open to the public, Mr. J.C. Mathur made perhaps the deepest impression. His youth, his authority, his grasp of the necessary relationship between adult education and the mass media—the theme of this address—all these factors impressed the delegates that here is a man to be reckoned within this part of the world. What Mathur thinks today, India may well believe tomorrow."

"A similar grasp of essentials was in evidence when Shri Ranjit M. Chetsingh, Vice-President of the Indian Adult Education, and Chairman at the Conference of Commission Two, appeared on CBC Television's VIEWPOINT."

Shri R.P. Naik, Joint Secretary of the Ministry of Education was India's other eminent representative.

Shri Mathur as a member of the Editorial Board of the Indian Journal of Adult Education and a member of the Executive Committee of the Indian Adult Education Association. He proposed that with their new leisure, the masses of people may be able to cultivate the taste and graces formerly associated with the leisured classes—the aristocracy. He suggested that radio and television should consider this in programming. He also suggested that educational programmes should be enjoyable, since learning takes place best in a mood of enjoyment. And education should not be restricted to special time slots, but the educational value should be considered in all programming.

The Declaration adopted at the Conference is reproduced on page 4. The Declaration suggests that learning to live together in peace is the first task of adult education in our troubled world.

Checklist Translated

G. C. Dash, DSEO, Sambulpur, Orissa, writes that the *Checklist* which appeared in the *Inne Journal* is being translated into Oriya

for use by VLWs and Extension Officers in the villages. Reprints of the *Checklist* in English are still available from the Indian Adult Education Association; Rs. 6.50 per 100 copies postpaid.

Building Fund Campaign

The following contributions have been received during the past month for the Indian Adult Education Association Building Fund:

Shri N.A. Ansari	11.67nP.
Shri S.R. Chakraborty	3/-
Shri Dhramvir	12.50
Shri K.L. Gulati	20/-
Shri Ahmed Hussain	30/-
Indian Cooperative Union, New Delhi	1,500/-
Shri Abdul Jaffer	25/-
Jamia Millia Staff Club	250/-
Shri Nullah Karim	25/-
Dr. T.A. Koshy	50/-
Prof. D.L. Kothia	50/-
Smt. Harbans Kour	25/-
Shri Gulzari Lal	25/-
Kum. Sushila Mehta	18/-
Shri A. Krisnan Morty	5/-
Shri Gulam Mustafa	25/-
Shri Ajudia Prasad	25/-
Shri B.L. Sharma	25/-
Shri K.L. Shastri	25/-
Shri Dorajbi Tara Trust	5000/-

The Indian Cooperative Union is an institutional member of the Association.

The Jamia Millia Staff Club contribution represents gifts from many people at Jamia Millia.

By contributions, large or small, our building becomes truly ours—a grassroots example of the voluntary effort by which India is building herself. It is singularly appropriate that we in Social Education *should* set such an example by our own behavior.

Every gift, large or small, is welcomed. Truly is the spirit of the New India represented by the many small gifts from people who must sacrifice to give. It is in this spirit that the gifts are received and dedicated.

Education Minister to Inaugurate Annual Conference

Dr. K.L. Shrimali, Union Education Minister, has very kindly agreed to inaugurate the Annual Adult Education Conference on November 1, 1960, at Aliabada, near Jamnagar, in Gujerat State.

Dr. Jivraj Mehta, Chief Minister, Gujerat State, will preside.

The theme of the conference is "Role of Social Education in the Development of Panchayats."

Praudh Shiksha Reports on Panchayats

A special number of the Hindi journal *Praudh Shiksha*, is being brought out this month by the Indian Adult Education Association. It will be devoted to Panchayats.

A large number of orders for this special number have been received from Panchayat Samities in Uttar Pradesh, Rajasthan, Bihar and Madhya Pradesh.

Seminar on Pedagogy

The Institute of Instruction on Community Development at Dehra Dun is holding a seminar on Pedagogy from October 3 to 8. One of the subjects of discussion will be methods and approaches.

TIME SCHEDULE—SEMINAR AND CONFERENCE—ALIABADA, GUJERAT

- Oct. 25. — Discussion leaders and Conference staff assignments worked out.
Oct. 26. — Seminar on Community Organization in Social Education.
- 9.30 a.m. — Delegates assemble in Plenary Session to finalize Working Paper.
- 10.30 a.m. — Formal Inauguration of Seminar by the Governor of the Gujerat, Nawab Mehdi Nawaz Gunj.
- Nov. 1. — Annual Adult Education Conference, Dr. Jivraj Mehta, President.
- 10.30 a.m. — Formal inauguration by Dr. K. L. Shrimali, Union Education Minister.
- Nov. 2. — Symposium : "the Role of Social Education in the Development of Panchayats" initiated by Shri S.M.L. Shrivastava, Deputy Director, Social Education, Rajasthan.

The General Secretary of the Indian Adult Education Association has been asked to serve as a resource leader.

Urban Areas and Workers' Education

"Social Education in Urban Areas and Workers' Education" is the theme of a three months training course to be conducted by the Indian Adult Education Association.

The course will start November 14, 1960 and last upto February 11, 1961. It is being organized in cooperation with UNESCO and the International Federation of Workers' Educational Association.

Fees will be Rupees 30 for the term. Applications may be sent to: General Secretary, Indian Adult Education Association, 17-B Indraprastha Marg, New Delhi.

Institutional Members Report

Institutional members of the Association are reminded to send the name of their representative on the General Council of the Association. Terms are for two years.

Annual reports of institutional members should reach the Association offices before October 15 in order to be included in the General Secretary's report for the year.

Institutions are urged to depute delegates to the Conference.

Declaration of the Montreal World Conference on Adult Education

THE destruction of mankind and the conquest of space have both become technological possibilities to our present generation. These are the most dramatic forms of technological development, but they are not the only ones. New industrial methods, new means of communication are affecting all parts of the world, and industrialisation and urbanisation are overtaking areas that twenty years ago were rural and agricultural. Nor are the changes which are going to fashion the pattern of our lives during the remainder of this century only in technology. In great areas of the world the population is increasing fast, new national states are emerging, and much of the world has become divided, within the last few years, into rival camps. Every generation has its own problems; in sober fact no previous generation has been faced with the extent and rapidity of change which faces and challenges us.

Our first problem is to survive. It is not a question of the survival of the fittest; either we survive together, or we perish together. Survival requires that the countries of the world must learn to live together in peace. "Learn" is the operative word. Mutual respect, understanding, sympathy are qualities that are destroyed by ignorance, and fostered by knowledge. In the field of international understanding, adult education in today's divided world takes on a new importance. Provided that man learns to survive, he has in front of him opportunities for social development and personal well-being such as have never been open to him before.

The rapidly developing countries in Asia, Africa and Latin America have their own special problems. For them, adult education, including education for literacy, is an immediate need, a need so overpowering that here and now we must help adult men and women to acquire the knowledge and the skills that they need for the new patterns of community living into which they are moving. These developing countries have few immediately

available resources, and great demands on them.

The countries who are better off have an opportunity of helping those who are poorer; they have the opportunity of performing such an act of wisdom, justice and generosity as could seize the imagination of the world. With their help illiteracy could be eradicated within a few years, if, preferably through the U.N. and its agencies, a resolute, comprehensive, and soundly planned campaign were undertaken. We believe profoundly that this is an opportunity which ought to be seized.

But it is not only in the developing countries that adult education is needed. In the developed countries the need for vocational and technical training is increasingly accepted, but this is not enough. Healthy societies are composed of men and women, not of animated robots, and there is a danger, particularly in the developed countries, that the education of adults may get out of balance by emphasizing too much vocational needs and technical skills. Man is a many-sided being, with many needs. They must not be met piecemeal and in adult education programmes they must all be reflected.

Those powers of mind and those qualities of spirit which have given to mankind an abiding heritage of values and judgment must continue everywhere to find in our changing patterns of day to day living, full scope for maturing and flowering in an enriched culture. This and nothing less is the goal of adult education.

We believe that adult education has become of such importance for man's survival and happiness that a new attitude towards it is needed. Nothing less will suffice than that people everywhere should come to accept adult education as a normal, and that governments should treat it as a necessary, part of the educational provision of every country.

*—from material supplied by the
UNESCO Educational Clearing House.*

Eleventh National Seminar On

Community Organization in Social Education

INTRODUCTION

THE Third Five-Year Plan is coming up. We have had more than a decade of experience with Social Education, most of it within the framework of Community Development.

We have heard much about Community Organization. What is its proper role in Social Education and Community Development? Maybe it is time to evaluate—to assess—to feed back the best experience to date.

A definition: Community Organization is a term of many meanings. Instead of quoting and confusing you with a series of definitions, we are proposing the following:

- Community organization is a *process* by which a community identifies its needs or objectives, orders (or ranks) these needs or objectives, develops the confidence and will to work at those needs or objectives, finds the resources (internal and/or external) to deal with these needs or objectives, takes action in respect to them and in so doing extends and develops cooperative and collaborative attitudes and practices in the community. The community organization process is that by which the capacity of the community to function as an integrated unit grows as it deals with one or more community problems.

Question: Would you agree with the definition? Are you willing to accept it as a basis for discussion in this seminar? If not kindly suggest one that suits you better.

"Community" likewise has many meanings. The "community" we are concerned with is the community of interests represented by all the people of a village or larger grouping up to and including a Community Development Block. We are ruling out "caste communities,"

and similar groupings within a geographic area.

Community as conceived here has the following characteristics:

- i. It has territorial base—The community shares the facilities available and the problems presented within a defined territorial limit.
- ii. It has a population content—The people that live in the community may be analysed into age groups, sex groups, occupational groups, interest groups, etc.
- iii. It has a psychological cohesion—The strong feeling of oneness or belonging or identification could be recognised amongst the members of the community.
- iv. It has a cultural heritage—A community has common memories, rituals, sentiments and values.
- v. It has common aspirations, and an expectation of continuing relationships (temporal dimension).

CONCEPTS

Three widely used and major concepts suggest fundamental differences in objectives and approaches.

1. The first of these may be termed the "specific activity" approach. Here an individual, an agency or an organisation becomes concerned about some needed reform in the community and launches a programme to secure this reform. The success of this approach tends to be measured, primarily, in terms of the degree to which the reform, goal, or objective is secured. If the objective is reached, the approach is a useful and pro-

fitable one ; if not, the experience is hardly successful.

2. The second is the "general field approach". Here a group or association of groups whose objective is the coordination and orderly development of services in a particular area of interest, seeks to coordinate existing services, to extend present services, and to initiate new services to meet individual and group needs in the community. The objective is not a single reform but a more general objective of effective planning and operation of a special group of services in the community.

The methods used are related to the objective which requires involvement of a considerable group of interested and influential people in planning ways and means of coordinating and expanding services in a particular area of interest. This approach requires a relatively larger group participating in consultations and conferences to secure agreement on plans and to exert consistent pressure to secure action on these plans. The result of this approach is steady pressure for reform and development in particular areas of community life. Reform and development are the primary goals.

A second goal is development of an interested and informed group of citizens with conviction of the need for community improvement. This approach differs from the *first* by the more general nature of the field in which it desires change and reform ; by its consistent involvement of agency, group, and "elite" representatives ; and by its conscious effort to develop a continuing power group or association that can exert constant pressure on individuals, agencies, and the public to accept its recommendations.

3. The third is the "educational process" approach. Here the objective is not content, i.e. facilities or services of some kind. Instead the objective is initiation and nourishment of a *process* in which all the people of a community are involved in identifying and taking action in respect to their own problems. The emphasis is on cooperative and collaborative work among the various groups in the community (be it functional or geographic) to the end that they may develop *capacity* to work together in dealing with problems which arise in their community. The primary objectives are development of community integration and greater ability on the part of the community to function as a unit in respect to common problems.

BASIC QUESTIONS OR TOPICS FOR DISCUSSION

A. What is Community Organization ?

1. Which of the three approaches assures the widest support of the people ?
2. Which of the approaches provides the best opportunity for the community to set its own goals and make the decisions leading to the achievement of the goals ?
3. Which approach provides the best method for involving each individual of the community ?
4. Which approach is most likely to result in a unified community ?
5. Which emphasizes most cooperative and collaborative work among all parts of the community ?
6. What conditions seem closely associated with success in community organization ?

7. What conditions seem associated with failure ?

8. What are the major outcomes in each approach ?

(Compare outcomes visualized by Gandhi and his followers :

Feelings : dignity, worth, self-respect
Release of energy

Knowledge desired for use in improving life)¹

9. What is the role of the Social Education Organiser in each approach ?

10. Which of these concepts is most in harmony with the ideals of the New India ?

B. What is the relationship between the concepts of Community Organization and Social Education ?

1. Does the comprehensive concept of

1. See page 11.

Social Education as developed in India include "Community Organization" as a necessary element ?

2. What are the methods and techniques in Social Education which are the same or similar to those in Community Organization ?
3. In which programmes or activities of Social Education is it necessary to use methods and techniques of Community Organization ?
4. Are there any new methods, techniques or approaches in Community Organization which are not being followed in Social Education work ? If so, what are they and how should they be followed ?
5. In a Social Education programme where should the emphasis be ? On Community Organizations or on Education for Community Organization ?

C. Questions on Administration :

1. What changes would be desirable (and may be necessary) in order to facilitate the best type of Community Organization ?
 - (a) Changes in organization—national, state, district, block, etc ?
 - (b) Changes in administration ?
 - (c) Changes in personnel policies ?
 - (d) Changes in relationships between government employees at different levels ?
 - (e) Changes in supervisory practices and human relations ?
2. How does decentralization affect Community Organization ?
3. The Srinagar Community Development conference complained that community organizations are not being continued by the villagers themselves after the professional worker leaves. To what extent is this true ? If this is true, what implications does it have for :
 - (a) selection of villages in which to work.
 - (b) intensive concentration of effort in a few villages vs. less intensive attention to many villages.
 - (c) long periods of contact with organizations vs. short periods.

(d) policy in regard to placement of workers.

(e) methods and approaches of working with village organizations.

D. Questions on Training :²

1. How can Social Education Organizers, other block staff, and workers in private agencies best be trained in Community Organization ? What methods should prove most effective prior to real experience ?
2. How can District SEOs and other supervisors train and re-orient SE workers in appropriate Community Organization approaches ?
3. What can refresher and re-orientation training courses do ?
4. How can higher officials such as deputy collectors, collectors, State and Union development officials be oriented into a better understanding of Community Organization ?

MODUS OPERANDI

1. We want to move past the definition stage quickly to avoid wasting too much time quibbling about abstract words.
2. In discussing the concepts, we expect every participant to come loaded with case studies and illustrations from his own experience. We want you to speak from real life observation. Instead of starting and ending with theory, let us start with experience. Let us examine it and let theory grow out of our collective experience.
3. Outcomes desired :

A clear understanding of what Community Organization is, its objectives, its principles, and how best to go about it.

Recommendations on necessary and desirable administrative changes to facilitate Community Organization.

Recommendations regarding pre-service and in-service training and supervision.

THEREFORE : Come prepared to speak from your practical experience. Bring your illustrations, case studies, and examples.

2. See page 26 "Training for Professional Workers."

Community Organization in Social Education

By H. P. Saksena, Assistant Director, National Fundamental Education Centre

I. COMMUNITY ORGANIZATION

THE purpose of this paper is to study the nature and objectives of community organization as a part of the process of Social Education.

Democracy a Value

Community organization has assumed considerable importance during the last three decades. It is closely associated with the growing recognition of democracy as a fundamental value governing human relationships. It is embedded in the faith that people can identify their common problems and solve them cooperatively so as to adjust to the changes necessitated by scientific and technological developments. Community organization springs out of the conviction that democracy to be real must be decentralized, and provide opportunities to the people to develop cohesive community attitudes and skills for solving community problems.

Industrialization and Urbanization

Industrialization, urbanization, and the rapid improvements in transport and communications have brought the need for community organization into sharp focus.

In his book *Mutual Aid* Prince Kropotkin gives a vivid account of the cooperative inter-relationships which characterized the functioning of communities in the West particularly Russia, Germany, France and Switzerland. The self-sufficient communities were marked by a net-work of inter-personal relationships based on cooperation and goodwill. The wide area of social accessibility and the large number of situations of common

activity, knit the people into cohesive units. The communities were governed by definite norms. Group pressures strengthened the cooperative culture. A sense of unity pervaded community life.

However, industrialization brought disintegration. It increased production and opened the field for undreamed of economic development. But it also brought in its wake several difficult problems relating to human inter-relationships which have been the subject of many sociological studies.

The high mobility of the population, the value placed on 'money', the increasing tempo of competition in place of cooperation, have all combined to reduce the situations when people may share community life. Social distance has increased. Well-knit homogeneous communities have become heterogeneous aggregates. Centralization of administration, economy and industry have reduced the area of accessibility so vital for cooperative community life. To borrow Tonnie's terms, *gemeinschaft* characteristics have been replaced by *gesellschaft* traits. People develop what sociologists call the state of anomie.

R.W. Poston characterizes people living in an industrial and urban society as "Millions of pieces of men living a kind of existence from payday to payday in a great mass of anonymous and socially isolated human fragments. That spirit of neighbourhood identity and true participation in community life activities has diminished until millions live side by side without speaking to each other, without caring what happens to the family across the street. Crime, delinquency, frustration, broken homes, a fear of something that men cannot define have grown to tremendous proportions and it has been estimated

Part III of this series, beginning on page 15 is to be read column-wise. It analyses steps in the community organization process and shows the educator's role.

that one out of every twenty Americans will spend a portion of his life in a mental institution. These are the symptoms of a society out of adjustment to the technology that created it."¹

The disintegrating forces are not peculiar to the United States or other Western industrialized countries. The forces are operative in every country which takes to the application of science and technology to the economic life of the people. The forces of disintegration may apply rather mildly in the earlier stages but they make tremendous impact when industrialization and urbanization get established in the life of the people. If the disintegrating forces are to be arrested, some counterbalancing factors have to be consciously evolved and developed.

Sociologists, educationists, political scientists, economists, social workers, etc., have given careful thought to the problems resulting from industrialization, urbanization and technological developments. It is now widely believed that decentralization of political and economic power is the only way to meet the situation.

Prof. Joad observes :

"If man's faith in social actions is to be revived, the State must be cut up and its functions distributed. It must be made possible for the individual to belong to a variety of small bodies possessing executive powers, dealing both with production and with local administration, as a member of which he can once again feel that he counts politically, that his will matters and that his work is really done for society"².

While the political and economic framework may need to be considered in reviving the old cohesive bonds, educational and organizational activities will be the determinants of success in achieving the objectives.

Community organization has to be understood in this background. It is an attempt to provide democracy a solid base. It attempts to create conditions under which the people living in a geographic area or associated by a functional unity develop a significant sense of belonging which is so essential for taking a meaningful and active interest in all schemes of solving common problems.

Rural Areas

It should not be thought that community organization is relevant only in the context of urban areas where concentration of population takes place. Community organization is very important for under developed far flung rural areas of the world. The poor levels of living in many such areas call for systematic efforts to harness science and technology for community development. The knowledge now available to man has to be utilised in a manner that it may promote human happiness.

In India, therefore, we study the field of community organization for its potential in helping our villages and urban communities make use of the world's increasing store of knowledge for their own betterment; and secondly, we study it to profit from the experience of already-industrialized nations so that we may not as development comes lose our own sense of community life and belongingness.

What is Community Organization ?

What does the term Community Organization mean to the writers in the field? Harper and Dunham have analysed thirteen typical definitions.³

1. Devine, Steiner, McMillen, King and Ross emphasize the aspect of cooperation, collaboration and integration. According to Steiner, community organization is concerned with inter-relationships of groups within communities, their integration and coordination in the interest of efficiency and unity of action.

2. Pettit, Lane, Mayo, Dunham, McNeil and Ross emphasize the idea of meeting needs and of bringing about a balance between needs and resources. Says Dunham, "By Community Organization for social welfare I mean the process of bringing about and maintaining adjustment between social welfare needs and social welfare resources in a geographic area or a functional field."⁴

3. Kurt emphasizes that Community Organization deals with programme relationships as contrasted with the direct services of case work and group work. He understands by Community Organization the process by which these relationships are initiated, altered or terminated to meet changing conditions.

4. Eduard Lindeman emphasizes the relationship between the democratic process and specialism. According to him Community Organization is that phase of social organization which constitutes a conscious effort on the part of a community to control its affairs democratically and to secure the highest services from its specialists, organizations, agencies and institutions by means of recognized interrelations.

The above points of view are not conflicting and antagonistic, but may be complementary. Indeed some writers have combined a few of these aspects. Ross defines community organization as "a process by which a community identifies its needs or objectives, orders (or ranks) these needs or objectives, develops the confidence and will to work at these needs or objectives, finds the resources (internal and/or external) to deal with these needs or objectives, takes action in respect to them and in so doing extends and develops cooperative and collaborative attitudes and practices in the community."⁵

According to Ross there are two aspects of community organization process: planning and community integration. The first begins with problem definition and leads on to action. The second refers to identification of residents with their community, interest and participation in its affairs, and the sharing of values.

II. SOCIAL EDUCATION

The Emergence of the New Concept

The concept of Social Education has grown out of experiences gained in India in the field of Adult Education, by which was meant literacy and a smattering of general knowledge furnished to adults in night schools. While the change-over from Adult Education to Social Education was formalized in 1948, the decade 1937 to 1947 may be regarded as the formative period for the new concept. Educationists envisioned the need of a lifelong process of education touching each and every aspect of life, to help preserve the best in the culture and to build on it cooperatively to get the best out of the scientific and technological developments.

Gandhiji and Adult Education

In the growth of the new concept Gandhiji

The idea is not complete identity but essential similarity of purpose. Ross regards community integration as the more important of the two, but recognises that it emerges in action as people work together.

Planning and community integration are inseparable parts of community organization. Some writers have tended to emphasize community integration more than planning because economic and welfare planning may take place without community integration. Those interested in laying the foundations of democracy will have nothing to do with planning which is not based on community integration but on totalitarian methods. It might therefore be concluded that community integration is the crux of community organization.

In underdeveloped countries with Social Education or similar programmes in operation, community organization refers to integration and coordination of various groups for community change. This may be achieved by facilitating desirable group and inter-group processes to profit from the application of knowledge to the enrichment of cooperative life. Community Organization involves leadership development, group and inter-group work, promotion of democratic human relations, etc. Interpreted in this sense Community Organization becomes an integral part of the process of Social Education.

and his team of constructive workers made a distinct contribution. Regarding the meaning of Education Gandhiji stated :

"By education I mean an all-round drawing out of the best in child and man—body, mind, and spirit. Literacy is not the end of education nor even the beginning. It is one of the means whereby men and women can be educated. Literacy in itself is no education".⁶

Gandhiji sought to replace the three R's (reading, writing, and arithmetic) by the three H's (Hand, Head and Heart). In fact he conceived of education as the "spearhead of a silent social revolution fraught with the most far-reaching consequences."⁷

Gandhiji's views on education came out vividly in the All-India National Educational

Conference held at Wardha in October 1937, under his presidency. The Zakir Hussain Committee appointed by the Conference submitted its report in December 1937. The report embodies Gandhian thinking on the education of children.

In 1945, Gandhiji extended the main principles of Basic Education to the education of adults. Gandhiji explained his ideas at length in a meeting of the Adult Education Committee of the Hindustani Talimi Sangh held in August 1945. He asked Smt. Shanta Narulkar to work out his ideas on adult education in Sevagram. Following are some of the important characteristics of the new concept of Adult Education as it emerged from the experiment.

1. Smt. Shanta Narulkar states them thus :

“The central purpose of rural adult education must be to restore this self respect, to reawaken in the villagers the sense of their own worth and dignity. A desire for better living conditions, a hard will to achieve them, a hard confidence in their own powers to achieve them, will be the natural consequence of reawakened self respect”.⁸

Again she observes :

“The first aim of adult education should be the release of energy, not the increase of knowledge”.⁹

2. Adult Education should be work centred. Educational systems should be based on productive work. In fact, work should become the medium of instruction.

3. Adult Education must be based on cultural heritage in the broad meaning of the term culture. Gandhiji said :

“We cannot throw away what is in our blood, but we must develop it in such a way that it will help the cultural development of the individual, of the society in which he moves and of humanity as a whole.”¹⁰

4. A controversy is often raised over the question whether education is for the betterment of the individual or for the promotion of social ends. Gandhiji synthesized the two. Social Education had an important place in his scheme of education which *prime-facie*

looked individual centred. Gandhiji placed emphasis on education in citizenship as part of adult education programmes. The subject was of the highest importance for the stability of democratic political and social institutions.

5. Cooperatives had a place of pride in the adult education programme. It was felt that education could be effective only when it was organized through situations under which people could learn to cooperate for solving their problems.

Adult Education Committee Bombay Government 1938 :

In January 1938, the Government of Bombay appointed a committee under the chairmanship of Dr. Chifford Manshardt to advise on the question of Adult Education.

The committee expressed its dissatisfaction with the concentration of all adult education activities on literacy. The Report of the Committee pointed out :

“Under the present conditions, the immediate opening of night classes and conducting schools is not the proper way of starting the attack upon illiteracy. Isolated classes may flourish but if we are looking for permanent results there must be preparation of the soil before the seed can be expected to grow into a healthy plant. We feel we should stress this point for there are numerous well meaning people who seem to be under the impression that opening night classes and schools teaching reading, writing and arithmetic, arranging a few lectures and magic lantern and cinema shows, constitute the first step in a scheme of Adult Education.”

“In our opinion the first step in a programme of Adult Education as it affects the villager is to endeavour to help the villager to overcome his dejection and apathy and to find an interest in life. The second stage is to lead the villager actually to experience the resources suitable in his natural environment, so that he may provide himself with the amenities of life and be able to protect himself against calamities.”¹¹

According to the committee Adult Education has four steps :

“1. To enable adults to make successful efforts individually and collectively to

improve their resources and amenities of life and to protect themselves and their community from exploitation and disintegration.

2. To enable adults to adjust their minds to new problems.

3. To make good deficiencies in education—in particular the attainment of literacy.

4. To train both for leadership and for participation in the common life".¹²

The Committee suggested that the adult education movement in rural areas should be linked up with a general programme of rural reconstruction. It recommended a suitable administrative structure and suggested methods and techniques which might be needed to make successful a programme based on the newly evolved concept.

Relating Adult Education to democracy, the Committee said "Adult Education will thus be seen to have a very prominent place in any programme looking forward to building up and organizing a strong and efficient democracy".¹³

The above remark of the committee would show that a new vision had begun to dawn. It was recognized that the aim of Adult Education is to provide a more satisfying way of life and this is to be done not merely through books but by creating a curiosity about one's environment. The Committee listed various types of Adult Education activities and gave an important place to education as a continuing function in the total life of the Community. However, in view of the conception then of the state as a law and order body they said :

"It is preferable that Government should leave this work to outside agencies for one of the major functions of this type of education is to make the ruled more critical of their rulers".¹⁴

From Adult Education to Social Education

The change in the thinking on Social Education found its echo in the deliberations and recommendations of the Central Advisory Board of Education meeting held in May 1940.

After 1947 when India became a free nation, education for democracy or education

in citizenship assumed an obvious significance. An illiterate and ignorant people cannot make democracy a success. In the words of Shri K.G. Saiyidain :

"The primary concern of the educationists of democracy should be to strengthen its intellectual and moral defences against two serious dangers—the uncritical and credulous acceptance of propaganda as truth and the breakdown of the sense of social solidarity which results in selfish clash of interests and the generation of suicidal conflicts between different communal, sectarian and geographical people".¹⁵

The Mohan Lal Saksena Committee Report and the Seminars organized by the Indian Adult Education Association brought out the immediate need of translating into action the new vision in the field of Adult Education.

When the Government of Madhya Pradesh launched the Social Education scheme in 1948, under the able leadership of Shri A.R. Deshpande, the thinking on the subject was given a practical shape. Although literacy was the major part of the scheme, attention was given to education in citizenship, rural recreational and cultural activities, organizational work and rural reconstruction. Similar developments took place in other states of India. It is noteworthy that in view of the emphasis on the social aspect of education and development, the term 'Adult Education' itself was replaced by the term 'Social Education'.

To be productive of the best results, Social Education requires a coordinated and integrated administrative pattern. This was possible under the Etawah Pilot Project, initiated in 1948. Social Education was given proper emphasis in the project. Albert Mayer states :

"From its beginning, the Etawah project recognized the need for involving the people and their culture in order to achieve and maintain substantial productive enhancement. A programme of 'village participation' or 'Social Education' was evolved to satisfy this need".¹⁶

The enlarged concept of Social Education was recognized and recommended by the Planning Commission. The First Five Year Plan stated :

"The concept of adult education, which

was mostly confined to literacy, was found to be too narrow to be able to meet the various needs of the adults. It was therefore widened to include in addition to literacy, the health, recreation and home life of the adults, their economic life and citizenship training; and to denote this new concept, the term 'social education' was coined."¹⁷ The Report defined Social Education as an all-comprehensive programme of community uplift through community action.

With the inception of the Community Development Programme and the appointment of two Social Education Organizers in every block, the stage was set for the implementation of the new ideas under an integrated administrative structure designed progressively to cover the whole country. Social Education was interpreted in a very wide sense. It became synonymous with education for problem solving. The Community Projects Draft Handbook stated :

"To succeed, therefore, adult education must involve solution of problems. It must be organized with reference to problems; its content must include practical implications and application of facts involved; and its method must be built around individual needs and lead to individual satisfaction in terms of skills, capacities and understanding".¹⁸

Community centres were regarded as an essential part of social education.

The Contents of the Social Education Programme

It may be useful to analyse the contents of the programmes of Social Education. The contents may be studied under the following broad heads.¹⁹

1. Activities for imparting knowledge and creating understanding :

The role of the social educator is that of a catalyst. He has to ignite in the hearts of the people a desire for change. For this he has to help people study their environment. He then helps them study various alternative changes and creates an understanding of the ramifying repercussions of each. He enables people to choose a change which best answers the cul-

tural heritage, is the most productive of results and is capable of being worked out on a self-help basis. In this process of education, the Social Educator never imposes his will. In fact, he succeeds to the extent that the people have the feeling the decision is their own.

The Social Educator depends on both formal and informal methods. The selection of the appropriate method may depend upon the social setting, the nature of the problem and the stage of the development process. He makes use of methods like group discussions, seminars, symposia, dramatic and other cultural performances, field trips, demonstrations, excursions, exhibitions, fairs ; wall newspaper, bulletin boards, leaflets ; libraries, reading rooms ; community listening, film shows etc. Since literacy is an important tool of learning, he conducts literacy classes and engages in follow-up activities to ensure against relapse into illiteracy.

It should be emphasized that the Social Educator is not interested in merely communicating information. He endeavours to create an understanding of the problems and solutions in their proper setting.

2. Activities for Education in Community Organisation :

The process initiated with the creation of an understanding of problems and their solutions leads to the promotion and maintenance of suitable organizations. Changes of a permanent nature can hardly be brought about without people's organization. The Social Educator therefore sets out to create an understanding of the necessity of groups, committees and organizations. He works through the existing ones and if necessary helps the formation of new ones. However it may be noted that his role remains educational. He helps people understand the processes of group formation, development and democratic functioning. It may be emphasised that his role is not administrative or supervisory. The educative and administrative role go ill together.

Unfortunately, many villages are faction-ridden. Mistrust, jealousies and rivalries are a serious obstacle to Social Education and Community Development. The Social Educator endeavours to work with different groups, friendly, indifferent and inimical, to widen the area of common interest and feeling and

thereby bridge the gaping gulf between them. In other words he attempts to bring about community integration and social cohesion. This inter-group work is an important part of his activities. Again his approach in cases of inter-group work is educational.

3. *Activities for recreation and culture :*

Recreational and cultural activities have a unique place in the Social Education programme. Over the last few centuries Indian villages have been denuded of their recreational facilities ; the rich spring of joy and gaiety has run dry. Life has become dry and drab. Provision of opportunities for healthy recreation is specially important because in their absence people are prone to take recourse to antisocial and harmful means like gambling, gossiping, drinking, quarrelling, etc. Recreation is a felt need *par excellence* and many social educators have found it a good spring board for development work. Everybody in the village, irrespective of class, caste, sex and age, is interested in the recreational activities. They provide therefore the common ground, the area of accessibility on which can be constructed the social bridge, the edifice of community solidarity. Incidentally, recreational and cultural activities also act as effective carriers of social education information. The presentation has emotional appeal and therefore proves effective in changing peoples' attitudes.

The Social Educator surveys local talents and techniques and educates the people to use them in an organized manner for community recreation and education. He also encourages, promotes and sustains suitable organizations.

4. *Special activities for backward classes :*

The programme of social education is deeply embedded with that of social reconstruction. In his inaugural address at the first National Seminar organized by the Indian Adult Education Association at Jabalpur in 1950 Pandit D P. Mishra, Minister for Social Education, M.P. said :

"I have agreed with the view that social education must be imparted through social reconstruction and social reconstruction must be undertaken through social education. Education in itself is devoid of any positive and inspiring content unless it is integrated with the work of social reconstruction".

A Social Educator therefore not only creates an understanding with regard to social change and undertakes community organization work but also strives from day to day to sustain the people's interest.

A Social Educator owes a special responsibility for reconstruction work among the under privileged, backward classes. The special social setting and problems facing the under privileged groups require specialized techniques and skills.

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Community Organization in the Process of Social Education

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THE intimate interrelation between community organization and social education as a process becomes obvious when we examine the two in relation to social change.

There is general agreement among philosophers, social scientists, and natural scientists that there is a common core of sequential procedures, methods, or *process* embedded in various closely related types of inquiry. Many special fields follow closely similar mental disciplines. Reflective thinking, the scientific method, the experimental method, the problem-solving approach (or method), and the educative process are terms with similar meanings which arise from different contexts. While they differ somewhat in exact definition, they all contain a *process core*. This *process* has been analyzed and the steps detailed in different ways by leading scholars.

Assuming that Social Education is the total process through which communities need to go to bring about desired changes on a cooperative basis, one may proceed to find out in it the role of community organization. Below is presented one analysis of the steps involved in the process of Social Education. The role of the Social Educator is also stated. The process need not be thought of as a precise formula even though we have identified specific elements.

A. DEFINITION OF PROBLEM

The Process—What Should Happen

1. **The Present Situation.** We must start where the villagers are—with the present situation. There is no other realistic place to start.

2. **A Sense of Discontent.** The process of change starts when someone begins to feel discontent—confusion, uncertainty, insecurity, tension, frustration, or blockage. Thinking starts when habitual behaviour no longer yields the desired results (crop yields, health, income, employment, satisfaction)—when old habits and ways do not produce the desired effects.

This discontent may arise in anyone within or without the community—whoever is most sensitive.

3. **Mental Stock Taking.** Discontent starts the mental processes. Prior to any verbalization, one is likely to examine the discontent in his own mind and seek relief of the tension.

The Social Educator's Contribution

If the problem arises spontaneously within the community, the Social Educator's task is simplified.

If villagers are not aware of a problem or are unable to verbalize it the Social Educator has the delicate task of helping them become aware of it. Directly telling the community of its problem is most presumptuous, authoritarian, awkward, and least helpful. It is also not likely to lead to change.

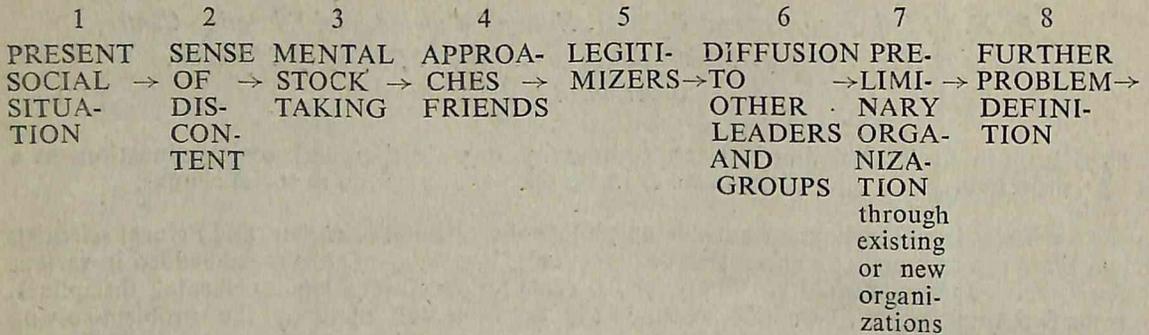
Furthermore, definition by an outsider leaves the community no better able to define its own future problems; and it is likely to lead to stoppage of work when the outsider leaves.

The Social Educator should be very cautious about trying to "sell" the villagers on objectives that originate in himself or other outsiders. If he goes in with pre-conceived targets, *community organization* is likely to

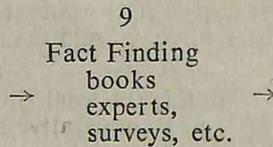
The Process of Social Education for Social Change

(COMMUNITY ORGANIZATION)

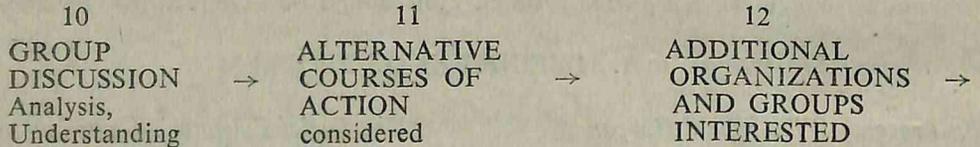
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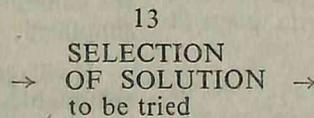
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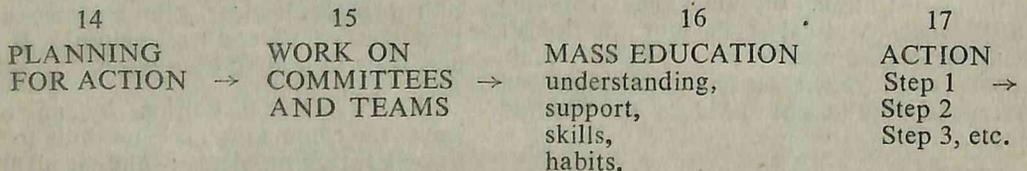
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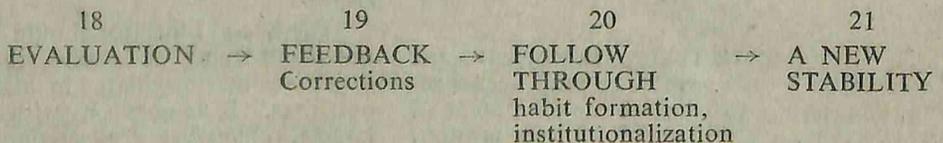
Decision



Action



Evaluation



The Process—What Should Happen

Many simple problems are solved entirely on a pre-verbal level. Only if a discontent (problem) persists and tension builds up will a person continue to be concerned. The felt need to solve the problem is the *internal motivation* to action. The strength of the motivation is in direct proportion to the intensity of the felt need.

The nature and complexity of the problem situation are explored. A search for its cause is started. If completely understood, the cause may contain the key to the solution. Often the cause can be only partly understood—the problem only partly defined. Many problems can be completely defined only at the point of solution.

During the exploration, the importance and validity of the goal may be questioned. The problem may be discarded, seen in different light, or repeatedly redefined.

4. **Approach Friends.** At some point, he who first feels the discontent will begin to share his feelings with another—brother, father, mother, other relative, or close friend—to see if others sense the same discontent—to see if his own perceptions are true.

If the initiator finds no support, he may drop the matter immediately or after other unsupported conversations. If he finds support, he may broaden the circle to two or three others. If they share a common concern, they may want to do something positive about it.

5. **Approval of Power System—the Legitimizers.** Every group or community has its own recognized power system or organization for social control embodied in people. They are the legitimizers of social behaviour and the gate-keepers to social change. They may be formal or informal, religious or secular. Their sanction must be obtained early, or else they may align themselves in opposition. Change is difficult if not impossible unless the leaders approve.

In simple groups the legitimizers may be approached directly. In stratified groups and hierarchies, approaches usually have to go up through a recognized series of steps.

It legitimizers give only a go-ahead signal and promise of non-interference without a

The Social Educator's Contribution

become *community manipulation*. The philosophical differences are deep; they are those which divide democracy from authoritarianism.

A better approach is to explore through informal talk with various leaders and villagers. Through observation, conversation, and permissive questioning, he can find out their awareness of their problems and their sense of priority.

At this point he need not conduct a complete bench-mark survey. Instead he samples enough people to get a good idea of their thinking and readiness for further steps. As he is not trying to sell them anything, it gives him a good opportunity to start gaining the confidence of the villagers.

If he finds little or no discontent or drive for improvement, he may "plant seeds." He may gently suggest ideas and encourage their discussion, show pictures and films of better ways, take villagers on visits to more progressive places, or bring in interesting persons and objects from outside. In many ways he can stimulate the imagination of the villagers and hope that some aspirations toward change will germinate. The effective use of these techniques, of course, should be a part of his professional training as a Social Educator.

When the Social Educator finds a person concerned about a problem, he begins to assist in its further definition. By skillful questions and suggestions, he assists the initiator to

- explore and isolate various relevant elements,
- identify and discard irrelevant factors,
- pinpoint the exact nature of the problem in both its physical and human aspects, and
- state the problem clearly.

At all times the Social Educator leaves the responsibility and leadership with the initiators. Aware of his role in building up the leadership abilities of others, the Social Educator resists the temptation and pressure to take responsibility for the problem and its solution. To do so is as bad as for a teacher to solve all the arithmetic problems assigned to a pupil.

The Process—What Should Happen

commitment of support, the initiators are left in a very weak position. Much more desirable is positive and active approval. The wise initiator is ready, willing, and even anxious to have the leaders adopt his ideas and give them the strongest possible support. Subtleties of timing, attitude, and human relations are extremely important here.

6. **Diffusion.** Once legitimized, awareness of the problem must spread throughout all groups and people who may be involved in the change. Their understanding and acceptance may be relatively easy to obtain if they have latent awareness of the problem and can recognize it as of *bona fide* concern to them. If it does not affect them, their understanding and willingness to let others promote the change is about all that can be expected.

7. **Preliminary Organization.** After all concerned are aware of problem, they must organize for further progress toward its solution. All groups concerned need to be brought into a working relationship with each other. An agreed upon preliminary leadership structure and tentative plans tying in all groups need to be established. Sometimes this can be done through an existing sympathetic organization as through a panchayat committee, a co-operative, or a club. At other times a new organization must be created. This organization may be temporary or may become permanent.

8. **Further Definition.** Before proceeding, the organization needs to define the problem anew and in detail as clearly as possible. Definition by the initiator is not enough. Through discussion and exploration, the participants

- (a) can define the problem so that its solution can serve the broadest possible social purposes, and
- (b) obtain maximum involvement so that all in the organization can develop a

The Social Educator's Contribution

The Social Educator advises on next steps—the reasons for, techniques, and timing of approaching friends and the Legitimizers, and the subtleties and techniques of gaining understanding and support of other groups.

A great deal of skill in community organization and human relations is needed in these steps. The initiator, while aware of inter-personal relationships, may be accustomed to relating himself to others in traditional status ways: caste, position in family, age, etc. Many good ideas for improvement never receive group consideration because the initiator is afraid or unskilled in the techniques of moving them from his own mind into the group. Here is where the Social Educator needs to support, encourage, tutor, lead, and help the initiator learn to play new roles and relate himself to other people in new ways.

During diffusion, the Social Educator is careful to see that the leaders do not overlook important groups who must be involved in the process if maximum change is to be made.

The Social Educator should know how to locate the groups and so organize the communication system that the messages reach the largest number of villagers in the shortest time with minimum distortion. He must know how to work with small groups. His group work skills will largely determine the attitude of the people toward any changes.

The Social Educator also sees that all interested groups have a functional role to play as a preliminary organization is developed. Selecting an established organization or creating a new one calls for considerable organizational skill. An old organization may have to adapt to a new task without creating dissension or disunity. A new organization will have to fit in neatly among existing organizations in ways that will enlist their good will rather than their antagonism. Those are not tasks for a socially insensitive or untrained person.

After the preliminary organization is agreed upon the Social Educator helps leaders and groups to see why the problem needs redefinition.

In all these steps, the Social Educator needs a solid background of practical experi-

clear and similar understanding of the problem.

In this redefinition, new awareness of problems and needs may develop. The participants will see new relationships, begin to see the inter-relatedness of cause and the connections between cause and effect. With skillful guidance, they may even acquire more ability to look ahead and identify problems before they become serious.

B. FACT FINDING

9. **Fact Finding.** Unless the solution to a problem is obvious, further information will have to be collected. Facts may be gathered through surveys, from books and printed sources, experts, and research and experimental centres. Information can come from both cultural heritage and the best current practice.

Only facts having a cause-effect relationship to the problem need be gathered. In theory, their worth and relevancy should be determined as they are identified and only useful data assembled. Such careful screening, however, is not always possible.

C. ANALYSIS AND PROJECTION

10. **Group Discussion.** Assembled data have to be examined. How reliable is the information? What is the worth of this and that piece? How important is each? Collective opinion best comes out of discussion groups.

The facts have to be analysed in relationship to each other and to the problem. How do they fit together? What combinations make sense?

What data are missing? How important are they? Can other desired or essential data be obtained?

11. **Alternative Courses of Action.** Often in group discussion, alternative hypotheses or solutions will be projected. Analysis of the projected solutions should result in a priority listing of merit. Which solution is most likely to solve the problem?

ence and theory in how these processes, methods, and techniques work. He should be a specialist in these matters just as surely as a physician is a specialist in medicine. He must give guidance in methods of working together and making decisions at each step. He must do all he can to see that blunders in human relations are avoided, that appropriate steps are taken in proper sequence and time, and that the whole process is followed without short-circuiting. All this he must do without assuming direct responsibility for the solutions of the problem itself. In the end, the villagers must be able to say, "We did it ourselves."

The Social Educator advises on sources of facts, procedures for getting them, and on testing their pertinency. He needs to be familiar with locating information in libraries, in finding helpful experts, and in getting the desired information from them. He must be skilled in planning and conducting surveys and in action research. It may be noted that the Social Educator does not attempt to supply all the necessary data himself. His bigger job at this stage is to help the people find the facts. In the process they will learn better how to find their own information.

The Social Educator may need to help the group carry on disciplined thinking. He may suggest tests for reliability, pertinency, and worth of data. He helps assure rigorous analysis. He helps retain objectivity and holds emotion in check. He prevents premature jumping to conclusions on insufficient evidence. He advocates the open mind. He tries to prevent individuals and groups from reaching firm opinions too early and splitting into factions. He helps the groups understand the possible magnitude of error according to the importance of any missing data. He sees that all people to be affected have a free opportunity to understand the data and what they mean. He knows that if people do not understand the reasons, they may balk at action.

His skills in working with groups, in discussion, in arranging fair play, and in adjust-

12. **Inter-Organization Consideration.** As the time for decision comes nearer, everyone affected by it should be drawn into the process. All should consider how each solution would affect them and the total group. Does any projected solution need modification better to suit some group?

13. **Selection of Solution.** Often before a decision is necessary, solutions can be tested in advance on a trial basis, in pilot projects, or in experiments. Unless two or more projected solutions can be carried on full-scale, simultaneously, the most promising one will be agreed upon for action. This decision should be the result of democratic methods and should promise the greatest good for the greatest number.

14. **Plan for Action.** Once the decision is made, action would seem like the next step. However, plans and blueprints need to be drawn up in detail. The draft scheme needs to be comprehensive, self-explanatory, exact, and unambiguous.

15. **Work on Committees.** When the strategy of action is planned, the scheme is often broken into distinct parts and people assigned definite roles. Often teams and sub-committees are formed with specific assignments.

16. **Mass Education.** If change is to come about in many people, they will have to be involved in the execution of the scheme. But the new ways require new behaviour. Mass education is necessary to build wide understanding, new skills, and new habits. New ways have to be taught and reinforced.

17. **Action Steps.** Action steps clearly delineated in the scheme are taken up one by one. Unanticipated resistances and blockages may be encountered and must be solved promptly. Each step is consolidated and the next step initiated in sequence until the whole scheme has been carried through.

ment come into use again. He shows the way to disciplined thinking without prejudicing the decision. Usually every group cannot have its wish 100 percent. The best compromise may have to be worked out.

D. DECISION

The Social Educator assists the community in the process of arriving at a decision. He urges that decisions be made on merit instead of on personalities, factions, or traditional lines. He tries to build up in advance a willingness for all to accept the decision and cooperate in its execution. His concern is *Method* and not which decision wins. He tries to see that the best methods are used in reaching the decision: consensus, secret ballot, sample surveys of opinion, total census, etc.

E. ACTION

The Social Educator brings in whatever experts may be necessary to help with the detailed planning. He sees that all affected people are provided for in the plans—that all will be involved in its execution. He sees that the action plan is properly interpreted and that everyone becomes ready to participate.

He sees that appropriate communication channels are used to keep the whole organization in coordination throughout the action stage. Many group work techniques and efficient communication techniques are used at this stage.

In teaching new knowledge, skills, and behaviour patterns necessary for successful action, the Social Educator may use formal instruction, extension methods, printed materials, radio, film shows, other mass-media—the whole gamut of educational methods and techniques. In addition, he will use these and other methods with many different action groups to build morale and enthusiasm for the hard work that has to be done. All this work requires a wide range of skills in human relations.

F. EVALUATION

The Process—What Should Happen

18. **Evaluation.** A glow of satisfaction upon completion of the scheme is not the stopping point. If maximum change is to result, evaluation is necessary. How well were the objectives achieved? How well did the methods work? Wherein could procedures have been better? What were the elements of success and failure—of weakness and strength?

19. **Feedback.** Improvements in the solution should be made as soon as the possibilities are discovered. Improvements in process can likewise feed into the remaining steps and improve them if not too late. If properly interpreted, improvements in process can be learned by a great many persons closely associated with the scheme.

20. **Follow-Through.** Unused community latrines, unattended community centres, ill-maintained roads all point to the need for follow-up. The process of education has to be pushed to the stage where the desired changes become habit. Any evaluation, even of successful projects, will show up weaknesses. Some people will not have changed. Others will not have firmly formed the new habits.

21. **A New Stability.** If the Social Education process has been faithfully followed, new facilities, new ways of doing things, new relationships, and improved levels of human existence will have been achieved. A continuing process of education and organization is needed to bring about maximum and lasting benefits.

Not a Rigid Pattern

It must be emphasized that the above analysis should not be thought of as a rigid series of steps which must be followed without deviation. In many more cases the steps will be so intertwined that two or more may be going on at once. The primary value of the analysis is to sharpen up awareness that there are disciplined ways of going about the solution of problems.

Relationships

The above analysis of the Social Education process brings out the intimate relationship between community organization and Social Education. The necessity of an analysis of social structure, leadership patterns, and techniques of group work is felt at nearly every step. One can hardly conceive of Social Education without community education as an integral part of it. Nor can we think of democratic community organization which does not need the process of education.

The Social Educator's Contribution

The Social Educator must be familiar with evaluation procedures, techniques, and instruments of assessment. Ideally he should have been utilizing assessment techniques throughout the process so that corrections in technique and method could have been made all along.

The Social Educator should see that a maximum number of people learn from experience and thereby improve their competence to go through the process next time. This requires that as many persons as possible be involved in making the assessments and judgments of evaluation.

In follow-up, the Social Educator has the responsibility to see that the community continues its educational activities and organized effort to help people build and maintain the new facilities, new habits, new social patterns, and new behaviour. Only through continuing educational processes can a new social stability be achieved and maintained.

In this Social Education process, the Social Educator should see that the people of the community take increasing responsibility for going through the essential stages. In weakly organized villages, the people may be able to take up only simple problems and go through the process only with a great deal of patient help. As they solve more of their problems, they should grow in ability to do so. The Social Educator may find a decrease in the need for his help. Still, if he continues to grow in his own community organization skills, he will always have higher levels of his special competence to share.

Adult Schools and Community Organization

By Mushtaq Ahmed

In the following article the author pokes gentle fun at hurry-up campaigns which have often substituted for substantial education. He explains why a job half-done, coupled with bureaucratic inflexibility, can leave people disillusioned with literacy and development. Then in graphic detail he relates the story of a literacy programme which not only has succeeded, but has started a process of community organization.

THIS article presents the view that if conceived and conducted properly, adult literacy can not only succeed but can also serve as one of the media of community organisation.

To discuss the role of adult literacy in organising the community it should not be necessary to state that adult literacy can work. But one has to in the present anti-literacy atmosphere. About a year back adult literacy used to be singled out of the entire Community Development programme and sent to the gallows after a funny trial in which the accusers, the witnesses and the judges all belonged to the same party—the government servant. But since the press, Parliament and the Programme Evaluation Organisation has sent almost the entire CD programme to the gallows, anti-adult literacy statements, verbal or written, have receded to the background. Still, the general impression lingers that literacy is a doomed activity. As such, if it is maintained that adult literacy can serve as a means of community organisation, one may well ask how can the dead lead the blind?.

Disillusioned with Campaigns? Let's Give Education a Trial!

But adult literacy is not dead. Let us try a new approach: Adult Schools. Adult Schools differ considerably both in concept and organisation from the current practice of starting literacy campaigns of four weeks' to six months' duration.

During the process of a recent evaluation of the literature for new literates, published in Hindi, it was found that very few persons become functionally literate in six months of training. What was more interesting, it was also found that both the illiterates and the teachers realised that one does not really become literate in such a short period of teaching, especially in the way it was done. But the administrators had their own philosophy and limitations. Hence the programmes of 6 months or even of 4 weeks of literacy drives continued.

As a result of that survey the idea of Adult Schools was born. The basis of Adult Schools is the realisation that adults would be willing to learn reading and writing if they see meaning in it and find reward for the time that they are asked to spend regularly. It was, therefore, thought that the programme of adult literacy must be tied up with the regular system of education in the country.

Also, it was suggested that an adult does not become literate unless he possesses the same ability of reading and writing which a child possesses after five years of successful schooling. This was a realistic stand. But it was revolutionary in the prevailing conditions in which we think it correct to call a person literate if he can recognise the letters of the alphabet and read haltingly a few lines.

The Adult Schools were to use a specially prepared syllabus, leading the students grade by grade to the V primary standard. Special text books were to be used, rather well paid and trained part-time teachers were to shoulder the responsibility of educating the adults. There were to be internal objective-type tests to measure the achievements from grades I to IV, and a public examination in the last grade. The certificate was to be considered equivalent to primary pass. After this experiment of establishing 'Primary Adult Schools' was over, 'Secondary Adult Schools' were to be established in which the adults passing from the Primary Adult Schools, could continue upto the secondary level.

To test the above hypothesis a number of experimental Primary Adult Schools were set-up in different parts of the country in 1957 with the financial assistance of the Union Ministry of Education. The experiment lasted up to June 1960. The report of the full experiment is under preparation. The result of the experiment may vary from region to region.

Let us see what happened in Lucknow.

85% Faithful—2 Years, 6 Days a Week

The experimental Adult Schools were set up for two years at 2 hours daily, 6 days a week. This was thought the necessary time for an adult to achieve the same standard which a child does after passing the primary school. The Literacy House, Lucknow organised six schools. Out of these three were set up in the Lucknow Model Prison. A Prison being an abnormal place we shall not consider them for the present. Out of the remaining three Schools the total enrolment in the second month after starting the school was 75, and at the end of two years it was 64. The average attendance even after two years, in the last month of the Schools, was 76.21% and the percentage of the students who passed the final examination was 71%.

Here it may be emphasised again that as these schools were to be linked up with the regular system of education, the students had to pass an examination conducted by the Department of Education of the respective states. The standard of examination was the same as that of the regular Primary Schools. In this respect it was also a programme of remedial education. It had to be. The adults had remained illiterate because they could not go to school when they were young. The syllabus, the text books, the system of teaching, the manner in which the schools were conducted (almost without dholak and carrom-boards which are considered the symbols of Social Education), and the examination and the certificate, gave a feeling to the participants that real education came to them, though late in life.

Encouraged by the achievements of the Adult Schools and the demand for such schools from different localities, the Literacy House decided, a few months ago, to go a step further. It should be noted that considering the way we are conducting literacy teaching in

India and in the gloomy atmosphere prevailing all around, it was a bold step. The House decided that it will prevail upon the community to bear at least part of the burden of educating itself. The writer was present in one of the meetings which Literacy House field workers had with the members of the community. The conversation was fascinating at least to those who are familiar with adult literacy work in India.

Next Step—Community Takes Responsibility

It was the night of 16th July '60. About 25 adults were sitting outside the primary school building in a locality of Lucknow. There were a few cots, a table, a bench and a patromax almost covered with moths. Nathani (the teacher) was engrossed in discussing something with them when we arrived.

Students : Shaw sahab : when are you starting the new school? We have been asking master sahab, but he is not giving any definite answer.

Shaw Sahab : I am willing to start the new school. *But this time more or less* it will depend on you. This time we cannot supply you books and stationery. You will have to provide these.

Students : We know this. Nathani sahab has told us. We have made arrangements. You open the school, we shall bring our own books and stationery ; only please give us the list of books now so that we may buy second hand from the market.

Shaw Sahab : This is good. But there is one thing more. This time you will also have to pay a fee of eight annas per month. Have you thought of this ?

Students : Yes, we have thought of this also. Nathani Sahab has discussed this as well.

Shaw Sahab : This is all very good. But there is one more expenditure. And that is you will also have to pay four annas as admission fee. This is just to make sure that you are serious.

Students We have been informed about this as well and we would pay the admission fee. But there is one thing. Some of us may be so poor that we won't be able to pay the fee. What can be done for them? Our Union may be able to raise funds for their books and stationery but not the regular monthly fee.

Shaw Sahab : Well, there would be 3 or 4 freeships in a class. It is up to your Union to convey to us the names of such students.

Students : So we have agreed almost about everything. Now please tell us when are you going to start the school?

Thus the school was set up at the expressed demand of some of the members of the community. The Literacy House has funds enough to set up only such six primary Adult Schools in the city of Lucknow. But the demand from different localities is increasing.

Generally the following approach is adopted in setting up a school in a locality. We explain to the members the scheme in detail. We also let them know what would be our responsibility and what they are expected to do. Then the leaders hold meetings in their localities. It is the responsibility of the leaders to find a building for the schools, arrange for light, speak to the would-be members of the class, arrange for mattings to sit upon, and see that the members agree to have their own books and stationery, and pay the monthly and the admission fees. The Literacy House only moves in when the locality is almost ready. Of course, in certain localities, the share and the initiative of the House is little more than this.

Adult School and Community Centre

Another approach is also being tried and that is to give the school the colour of a community centre. Unless the school reflects the needs and the expressed desires of the community it cannot play its part in organising the community for specific purposes nor will the community feel that the school belongs to it. It will remain an institution set up by outsiders.

An example will clarify this. In one community, it was found that the members were insistent that the school must be over by 8-45 p.m. Some discussion revealed that at 9 p.m. they have an assembly to hear religious lectures. Now it is being planned to invite religious scholars to the school who may inaugurate it with some sort of a prayer. It is also being considered that some broad minded scholars should be invited to the school from time to time who may speak to the assembly about the social aspect of religion and the social responsibilities of members who follow the religion.

At least 20 young men from the community attend the Adult School regularly for a continuous period of two years. There is ample opportunity for the workers to develop in them desirable changes of attitude and behaviour. The student body can also radiate knowledge and social responsibilities, learnt in the school, out into the community. This section of the community is already organised for a purpose—educating itself—and it should not be difficult to organise it for other social changes. Being an integral part of the community the Adult Schools should find it easy to convince and get other members of the community gathered round them for any social action. In other words they can serve as a nucleus of social change.

The school is there to serve as a meeting place. About 20 youths of the community are already there to attend meetings held to discuss the problems of the locality. They may be able to persuade their relatives and friends also to attend the meetings. The leaders who helped the school to be established may also attend. Thus the School is likely to serve as an effective agency of social action. If the school is able to tackle a few problems satisfactorily its prestige will grow. New leadership may also emerge from the School. And the community may not only learn to take pride in the School but in its capacity to meet, discuss and solve problems within its means.

Already we have seen the growth in community organization and responsibility to solve one problem—its own education, now we watch expectantly for its further growth in social responsibility and spirits.

(Continued on page 33)

Successful Workers Say ...

“SOME of the early efforts [in health and sanitation] concentrated on providing teams of outside specialists who carried out effective measures of cure and control, with little or no attempt to enlist the understanding or collaboration of the people affected.

“Teams of sanitarians, physicians, and nurses were sent into the selected villages to vaccinate, inoculate or otherwise treat the living victims and to control the source of the trouble by DDT-ing the homes, vegetation, and other surroundings, or to sanitize the water supply and provide latrines for the control of human wastes. The apparent assumption back of this kind of programme has been that a good demonstration will be more effective than any amount of discussion—and if the demonstration is successful it will prove convincing and will lead to the adoption of the recommended procedures.

Why Demonstrations Fail

“Where reliance has been placed primarily on demonstrations, this approach has often failed, for it assumes that people will imitate something that appears to be successful, even though they do not understand it. Also it is assumed that when people witness the success of a programme they will continue to follow all of the necessary steps as demonstrated. This just doesn't happen. [Even in so-called enlightened countries, there are] many minorities who reject certain health recommendations for religious or traditional reasons and resist coercion...Each culture group has its own theories of health and disease and they are often closely intertwined with its religious beliefs or traditions.¹

Bring in Entire Populace and Local Leaders

“As has been frequently discovered, it is

1. National Society for the Study of Education *Community Education: Principles and Practices from World-Wide Experience* Chicago, Illinois: University of Chicago Press, 1959. pp. 32-33

often necessary to re-establish some form of local initiative and self-government. For generations rural masses have been accustomed to rule from above...it has proved difficult at first to interest local people in their self-improvement. Efforts to bring about change and improvement have met the inertia of belief that anything they might do to bring about material or economic improvement would be taken from them in higher taxes, higher land rents, and higher interest rates.

“In the selection of projects for community improvement, effort should be made so to design them that the entire populace identifies itself with the undertaking and works toward its successful completion. It is also important that leadership for such projects be channelled through long established or acceptable local agencies. This is frequently an involved process, for many local leaders are older men who have not kept up with new thinking and who are more concerned with maintaining the *status quo* than in making it possible for newer and more desirable procedures to be introduced. If ignored, these leaders, whether secular or religious, can bring about the failure of even the best of projects...”²

Community Sets Own Priorities

“What is important to any one community grows out of a variety of experiences and results in judgments as to what is immediately feasible and what is not. Often what appeals to a group of local people as both desirable and feasible may appear to an outsider as less serious than some other need, which the local people momentarily regard as either unimportant or incapable of immediate solution. Long-range experience in such community work reveals that often, as a community gains self-confidence through the successful achievement of its initial goals, the obvious but more difficult problems will then be attacked. The

2. *Ibid.* p. 34-35

ultimate objective of modern work in community education is the development of a democratic community organization which has freed itself from many traditional restraints and customs and is intellectually prepared for continuing growth."³

Enthusiasm Ebbs and Flows—Be Patient

"A slump in enthusiasm after the first success seems to be characteristic of most community councils. Often it is not a response to failure but to success....Overeager promoters of community activity may become impatient or alarmed during slack periods. As a consequence they redouble their pressure to get something done. This is a mistake growing out of misunderstanding of educational processes. Maturity in people cannot be coerced....It is unwise to attempt to force a council or leaders into activity for which there is no readiness, or during a period of quiescent digestion of changes which have already taken place. Communities, like individuals, fluctuate through phases of rest and wakefulness.

"As the second summer approached, the neighbourhood council awoke to new life in time to prepare the playground for a new season. The awakening occurred not by reason of our skilfully phrased (we hope) questions, but as a result of pressure from a problem for which they were willing to accept responsibility. The return to activity was at a higher level than were the previous efforts. The council was prepared to avoid earlier mistakes."⁴

Training Local Leaders Takes Time

"The training of participant-leaders is a long process. It is never completed, for the capacity for human growth is unlimited. One of the reasons community organizers-in-a-hurry have assumed that leadership ability is so rare lies in a weary unwillingness to continue training over a period of years."

"One characteristic which newly developing leaders must acquire is the confidence to keep working in the midst of criticism. There will always be complainers and critics against any programme of action."

"Often people who refuse to take part in the general planning will work on specific jobs."⁵

Training for Professional Workers

[In training community education officers] "we judge success in the course mainly by what happens at the discussions, and this is true of the officers as well as of ourselves. Here we face a basic problem in every year's work. We value our method in the group as the best means of stimulating officers to define and analyze their real problems (as distinct from the general superficial "problems" they are able to state when they come); to help them develop greater sensitivity and skill in human relations through their experiences of working with others in the group. We believe that success in reaching these objectives depends on the officers assuming full responsibility for the content and conduct of the discussing. Thus our first task is to divest ourselves of authority as institutional teachers, and when we have succeeded we are no longer in control. I have already mentioned that once a group has tasted real freedom, it will often reject advice and waste time (as we feel) on irrelevant or unimportant topics, or by adopting ineffective methods. When this happens, we are tempted to blame ourselves for "allowing" the group to waste several precious hours. Sometimes, some members of the group are inclined to blame us, too.

"The fact is that in these discussions we are in much the same situation and face the same kind of problems as any field worker who is trying to help, advise, and guide groups of people over whom he has no control. Incidentally, this is one reason why we have no examinations and no award of certificates or diplomas for the work.

"We try to lead the officers, but we cannot force decisions on them. We work as non-directive leaders, and in doing so, we have to use whatever methods and techniques seem most appropriate. In effect, we are continually giving practical, "on-the-job" demonstrations of these methods and techniques in our work with the group, and officers are left to make their own assessment of their value."⁶

3. *Ibid.* pp. 19-20

4. Biddle, William W. *The Cultivation of Community Leaders*. New York, Harper and Brothers, 1953.

5. Biddle, *op. cit.* pp. 53-55.

6. T.R. Batten, in NSSE, *Community Development*, *op. cit.* pp. 340-341.

RURAL YOUTH CLUBS

By Dr. Ram Das, Director, Planning Research and Action Institute, U.P.

HAVING accepted the principles of Rural Youth Club work as essential to effective long range rural life improvement, the problems of developing a Youth Programme were studied and experimented on a pilot basis in Uttar Pradesh. In the context of the Community Development Programme it was agreed that the programme of Rural Youth Organisation is to develop younger people into better cultivators and cultivators into better people by making available to farm youth the best knowledge and skills. As a result of the pilot work a pattern was evolved for organising Rural Youth Clubs.

Objectives :

The distinctive objectives are enumerated below :

(1) To help rural boys and girls develop desirable values, ideals and standards for (a) farming, (b) family life, (c) community life, (d) citizenship, and (e) leadership ; and a sense of responsibility for their attainment as an ambition for fuller and richer life.

(2) To give rural boys and girls technical instruction in (a) farming, (b) home-making, and (c) community leadership through training in practical and profitable individual and group projects, such as vegetable and crop-growing, gardening, tree-planting and animal-rearing, on improved lines.

(3) To develop scientific attitudes towards the problems of the farm, the home and the community ; to arouse a desire to acquire an intelligent understanding of research and to teach them the value of research.

(4) To train the youth for discipline, self-help, mutual help and cooperative action such as respect for elders, meeting personal requirements, running club orchards, etc.

(5) To develop such leadership qualities as self-reliance and devotion to duty by exercising group responsibilities through active club membership, service on club committees, fairs, camps, competitions, tours, judging contests and club offices.

Projects and Programme :

The project can be taken up by an individual or a group.

Individual Projects :

1. Better farming practices : sowing of Kharif and Rabi crops—cotton, maize, wheat, barley, paddy, pea, berseem, sugarcane.

2. (a) Vegetable-growing : potato, lady's finger (Bhindi), tomato, brinjal, carrots, turnip, onion, cabbage, cauliflower, and chili, for the family and market.

(b) Vegetable seed and nursery raising.

(c) Growing seasonal flowers.

3. (a) Planting fruit trees and plants : mango, papaya, lemon, guava, banana.

(b) Afforestation, Babool, Shisham, P.S. Zooliflora, etc.

4. Raising cattle : cow ; goat or buffalo-calf ; fishery and piggery.

5. Poultry, where feasible.

6. Bee-keeping in selected areas.

7. Handling, repair and maintenance of agricultural tools and implements.

8. Carpentry.

9. Tailoring and shoe-making.

10. Spinning and weaving (yarns, rope, Durrie, Newar, cloth, hosiery, etc.)

11. Sericulture and ericulture.

12. Cycle repair and maintenance.

13. Fruit preservation.

14. Making soap, buttons, chalk, candles, etc.

15. Hobbies which may ultimately develop into trades, e.g. making toys, collecting and making pictures and drawings for home decoration, photography.

Group projects :

1. Preparing a demonstration plot for the community.

2. Building a room for the club or school, beginning with work at a brick-kiln.

3. Crop-protection campaigns.

4. Decoration of home and environment, Panchayat ghar, Community centre in connection with collecting or making of pictures and drawings.

Community service :

Some of the community service projects undertaken by the Youth Club members are given below :

1. "Brighten the corner where you are"—This fitting slogan can be translated into practice by clean-up of environment such as streets and Mohalla.

2. Village sanitation campaign.

3. Repair and maintenance of public places, e.g., Gandhi Chabutra, Panchayat ghar, village road, temple, mosque, community centre, school-yard.

4. Crop-protection campaigns such as rat extermination or control of gundhibug.

5. Tree-planting; roadside tree lanes and village shelter belts.

6. Literacy drives.

7. Junior Red Cross Work.

8. Acting as volunteers in fairs and festivals.

Physical, Cultural and Recreational Activities

The activities participated in by the club members are the following :

1. Games and athletics—Kabaddi, tug-of-war, Mugdar and wrestling.

2. Sports, high and long jumps and indoor games.

3. Races—100 yards, 220 yards, mile and cross country races.

4. Drills, parades and physical culture including Asans and competing for physical efficiency tests.

5. Music, community singing, Kirtan Mandalies, folk songs, Alha, festival celebrations, such as, Holi, Diwali, Gandhi Jayanti, Independence and Republic days.

6. Village theatricals, dramatics, operas, shadow plays, Ramlila pageants, street playlets and skits, active and quiet games for meetings.

7. Camping and picnics, week-long training camps, overnight and one day outings, picnics.

8. Scouting.

9. Arts and crafts, hobby shows, craft work, personal collections.

10. Tours and trips to model farms, industries and cooperatives, places of scientific and historic interest, attending meeting of Panchayat or State Legislature in the State Capital, interviewing important personalities.

11. Team competitions and tournaments, first group-wise then village-wise and finally inter-village.

Organisation

The initiative for starting Rural Youth Clubs has to be taken by the Social Education Organiser. Youth work is an integral part of social education. Any programme of social education executed on the young population of a country proves to be more effective. The Social Education Worker while taking the initiative always has a keen eye on the local voluntary leaders who may replace him by and by. The preparation of the local voluntary leaders is the major responsibility of the Social Education Worker. In fact, he will be replaced by the voluntary leader in proportion as the local voluntary leadership is built up by him.

The involvement of local people in organising Youth Clubs is very essential. Happily in India, Gram Panchayats have been set up in each village and the Gram Panchayats have appointed Youth Welfare Samities also. It is the chief function of the Welfare Samities to see that the Youth Clubs are started under their supervision and guidance. The role of a Social Education Organiser and the adult members of a Youth Welfare Samiti should not, in any way, prove detrimental to the initiative of the youth. In fact, the Welfare Samiti and the Social Education Organiser are meant to foster the initiative of club members.

Evolving the Programme

A comprehensive list of Youth Club programmes has already been given in this article. All the items cannot be started simultaneously. In fact, a very humble beginning has to be made and the item of the programme which

serves the local need first should be given priority.

This programme should be such that round about it, other activities like cultural, recreational and social service projects can also be taken up. The items of the programme should be prepared according to the needs of the club members. In no way should the items of programme be imposed on rural youth. They should thresh out each item and must be thoroughly convinced before they set to work on it.

Organising Rural Youth Clubs and spreading their net-work in the rural areas is a stupendous task. Any Government, however strong its resources, cannot afford to run this programme through official agencies. This programme ultimately has to be handed over to the local voluntary leaders. This, by no means, proves that the official agency is not required at all for this. The official agency is needed to begin and coordinate the programme till the non-official organisation is developed at various levels. After the non-official organisation has been built, the official agency should not be abruptly withdrawn but should relinquish responsibilities slowly as the non-official agency becomes able to take them over.

Useful Purpose Served by Youth Clubs

Youth are very flexible and reformative. In fact, most of the improved practices intended to raise the level of living of the people were in the beginning applied to the adult population. Their response was not very encouraging, and it was hoped that richer dividends would come by educating the youth through Youth Clubs. This hope has come true in areas where Youth Clubs have functioned for sometime. With the Youth Club agency, some of the remarkable programmes carried out are the following :

1. Raising kitchen gardens in proper shape and producing seasonal vegetables, thereby balancing the diet.
2. Growing fruit plants and collective orchards and working in collective plots is training the youth for a cooperative way of life.

3. Improved breed heifers are being reared by Youth Club members. These are likely to overhaul the cattle population of the area after sometime.
4. Agricultural demonstrations laid out by the club boys have proved to be an eye-opener to the adults and guardians working on the farm.
5. Preparing compost pits, sanitary latrines, soakage pits, etc. are some of the items of Youth Club programmes.
6. The spirit of service to needy is growing among the club members.
7. The club boys took part in village sanitation, they cleaned the water of the wells, rendered first-aid at the time of epidemics, ran literacy classes and functioned as volunteers in fairs and festivals.
8. Through cultural programmes, club members are improving the cultural life of the village. Bhajan-Kirtans, dramatics, skits, dialogues, etc, organised by them on the festive occasions are quite common in the celebrations of the festivals.
9. Club boys working in a club, attending a meeting, electing their own office-bearers and participation in common projects are setting modest examples of reducing social distance and removing factionalism coming down in families from generation to generation.

“A determined doubter cannot be won over by answering his doubts. He is won over by involvement in action. Frequently objections cover a wide gamut from the irrational to the fantastic. Some oppositions expressed were : ‘We people cannot do anything to help ourselves. We must have the help of ‘Big bugs.’’ and ‘We poor people do not have enough money to do anything.’”

—William Biddle in *The Cultivation of Community Leaders*, NY : Harper, 1953 Pp 53-55.

Informal Development of School Community Relations

—The Role of the School

Mr. J. K. Shukla, Director, National Institute of Basic Education, New Delhi.

PUTTING a child for the first time to school had always been regarded as a community event in a rural area and even in an urbanised locality it assumed socio-religious significance for a family.

My knowledge goes back to my childhood when a teacher who ran a village school for teaching the 3 Rs, occasionally took out a procession of his pupils, singing songs and verses in praise of the Goddess of Learning and thus going to the home of a family whose child was to be put to school.

On an auspicious day the teacher was received along with his pupils to initiate a new child into their fold. The teacher was given new clothes, some money and some quantity of grains and sweets were distributed. The new child duly initiated was taken to the school in procession. The school-master was thus bound by ties of affection with the family groups and a close relationship existed between parents, teachers and children.

The rural pedagogue was often provided with board and lodging facilities by the rural community. The school premises, often a part of a temple or a village inn, served as a meeting place for the various types of activities of the rural community, and the teacher was looked upon as a social and religious leader. He was often consulted in various aspects affecting life of the rural community and his advice and guidance were sought by the needy families. In all community events, whether it was celebration of a marriage or mourning of death in the community, his presence was always desired and the school would receive donations in kind and cash on such occasions.

Those were the days when the relationship between the school and the local community

were integrally bound together and formed an essential feature of the indigenous system of Indian education : The school shared in the community life around and the community did everything to maintain the school and the teacher.

Vital Role Lost

However, since the rise of the Education Departments and the State responsibility in the education of children, this vital role of the school was relegated to the background. The schools tended to be isolated units, having no part to play in community life around. Except the formal teaching in the class rooms and possibly through home registers and such periodical reports, the teachers had no contact with the parents or with the community and the result was that the teacher became a professional with paid salary having very little respect of the community.

In this changed situation the teachers did not make a common cause of the problems of the community which may relate to health and hygiene, cooperative economic efforts or betterment of certain rural amenities. With the spread of urbanisation and the availability of speedy transport and other facilities the teacher in a village school became a stranger to the rural community.

Even today in the rural schools around Delhi very few teachers live in that community; most of them make a journey from Delhi City itself and return back to their own homes after the school time. Thus the school teacher gradually lost his important place as a leader in the rural community.

Basic School Touches Whole Community

The programme and practice of basic education has recognised the need of re-establish-

ing this long-neglected link between home, school and community. In a note on the Champaran schools, Gandhiji said; "Our teachers should touch the lives of the grown-up people and if possible penetrate the Purdah. Instruction should be given to grown-up people in hygiene and about the advantages of joint action for the promotion of community welfare, such as the making of village roads, sinking of wells, etc." Thus according to basic education the teacher should become the enlightened leader for the village, interested in all matters which would uplift the people.

Gandhiji also wanted through his system of education to provide the healthy moral relationship between the urban and rural communities by eradicating some of the worst evils of the present social insecurities and poisoned relationships between the classes. Basic education was described as the spearhead of a silent social revolution fraught with the most far reaching consequences.

The essential aspect of basic schools is that in addition to being places of instruction for the young, they are to work as community centres for the planning and beginning of all improvement and uplift work in the rural communities.

Many of the schools which have done remarkable work in this direction have always been used as real nuclei of the community activities, such as medical aid and relief, social and religious celebrations, meeting places for villagers' cultural and recreational programmes or for discussing common welfare problems.

Even today in some of the far-flung schools the teacher is also a post master and a simple medical practitioner. He helps the illiterate community people in writing their applications or in advising them about the small saving-schemes or relief measures for epidemics or natural calamities. Some of the villages on their part raise up school funds through earmarking a certain percentage of profit out the sale of harvest crops or through voluntary contribution from families during the marriage season.

Formal Agencies Cannot Do All

Most of these ideas about school community relationships have now been taken over in

the programmes of community development. But the implementation of the ideas have to be done through certain formal agencies, the village Panchayat or school committees or Youth Clubs, etc. The good work of most of these formal agencies tends to be upset by local politics and quarrels.

Therefore, it is suggested that the school should in a very subtle and informal way, develop the school community relationships. This can be done best through its own programmes and celebrations and participation in local community celebrations without any intervention in the local politics or factions.

Community Planning Enriches School Programme

The informal way of promoting this relationship is to incorporate some of these activities into the regular programme of the schools as is contemplated in basic education. For example, a local survey may be taken up in a phased manner in the higher grades of the elementary schools. Let us say health of that community has to be surveyed. Then pupils of one class might go round, study and determine the health situation of the community. This would involve collecting information from various sources including the local health department and other such agencies.

The next step would be to get this data examined by another class who would work out the goals to be achieved and the type of action that is required to improve the situation. A third class may determine and actually take up the various ways in which the health of the community could be improved.

In doing such a project much of the knowledge about school subjects will be gained in an integrated manner and the pupils and the teachers will come into close contact with the local community leaders as people in a functional relationship for solving a common problem. The informal way will also present certain challenging situations. Teachers and pupils will often realise that the school is not some outside agency going to the community with some specific purpose of improvement but that it is an integral part of the community.

The development of the informal working of a rural school demands resourcefulness on the part of the teachers. It is not merely enough to show enthusiasm or interest; there must be enough technical know-how on the part of both teachers and pupils. It is therefore very necessary that school teachers should be made to go through certain experiences and training opportunities either through in-service training programmes or through regular training programmes in order to enable them to answer intelligently the question: "What is a sound informal programme through which schools can develop their relationship with the community?"

Ways Used to Build Community Relations

The following are some of the informal ways through which good basic schools attempt to build up healthy school-community relations :

1. Groups of pupils and teachers are sent round the locality to explore avenues of constructive community service.
2. The confidence and sympathy of the community is enlisted through organising various types of festivals, group games and sports, instructive entertainment programmes and recreational activities.
3. Health and cleanliness weeks are organised during which accumulated dirt from village wells for drinking water is removed and the site is disinfected. Arrangements are made to disinfect houses, and cess-pools breeding malarial mosquitoes.

Local doctors and sanitation officers are invited to give illustrated talks with the help of pictures and film shows for the benefit of school children and local people.

4. During local fairs at the time of village celebrations and festivals, teachers and pupils work as volunteers to direct and guide visitors, look after their belongings and help in maintaining general order and discipline.
5. Reading room, library services and craft

workshop are made available for the benefit of the members of the community.

6. Female members of the staff and girls of the higher classes organise home-science programmes for the women of the community. This will enable them to learn something about house-keeping, child care, balanced diet, food preservation and skills and crafts,
7. Pupils and teachers also assist in such community works as building roads, beautifying and decorating public places, and organising exhibitions for making adult community interested in the work of the school.
8. Through their own organisation of school parliament, children's assembly and self-government activities, they demonstrate the democratic practices to the local Panchayats and cooperatives.

All of the above are from actual situations.

To sustain their interest and secure local assistance for the educational programmes of the school, some basic schools form school advisory committees from amongst the local leaders. Through this committee and parent-teacher meetings, local cooperation is secured for promoting the work of the schools.

Through a proper utilisation of these informal techniques of school-community relations, the schools' work gets enriched in content and community cooperation is utilised to ease the ways and means position in respect of funds, school equipment, buildings, land, playgrounds, etc.

The school should not only utilise the resources within the community for vitalising its programmes but should in turn render such useful service to the community so that the school provides the necessary leadership and cooperation in coordinating and developing efforts at better education and better living.

The challenging problem facing basic schools in the country as in all countries where civilisation has spread, is to break the idea that life in a big town is the only life for an educated man. The schools can organise their cooperative society, discuss agricultural problems and gradually turn their pupils' and parents' minds towards the possibility of improving rural housing, water and electricity schemes, mobile libraries and other cultural and recreational activities.

Such work of the school will help in keeping the enterprising pupils and young men within the rural community and not let them escape to the attractions of the town. Through such informal discussions as part of the school programme and through parent-teacher meet-

ings, there is a great scope to stimulate the idea that it is possible to civilize the countryside and make it a place for educated people to live in.

The formal agencies can work successfully only if a suitable climate of opinion and emotional involvement are achieved through the informal programmes of schools. Most of these programmes must be based on the need for immediate stimulation from the point of view of community services which are not attended to by local people, perhaps because of ignorance, lethargy and sometimes through prejudices and superstitions. To break through this barrier of ignorance and prejudice is the most challenging motivation for promoting school-community relations.

Adult Schools and Community Organization

(Continued from page 24)

Required : Devoted Workers, Responsive Agencies, and Adaptable Regulations

There is however one lacuna. Our experience has shown that such a School, which may lead to community action, can only be organised by an agency free of red-tape. The agency must have devoted workers ready to devote their time and energy for the love of the work, who do not simply wait for the small hand of the clock to reach the coveted figure of 5.

The agency should be capable to take quick decisions and move fast. It should not have to refuse a work or delay action because financial regulations don't allow it, or because 'concurrence of higher authorities is awaited.' Financial rules and higher authorities should be there to help the workers and serve the local people—not for denials and delays. If financial regulations stand in the way of solid and real work they should be modified immediately.

If the agency insists that workers spend their energies in submitting statistics and

reports and making the school a show-piece for visiting dignitaries, the community won't be slack to discover it. And as soon as this happens, the workers will lose the confidence and faith of serious-minded people of the community. The result will be that the workers will have no alternative left but to 'manipulate statistics' and write spicy reports.

The net result will be that soon there will be a vocal group charging the agency with wasting time and people's money, and the agency defending itself tooth and nail. The work will be crushed between these two grinding stones. Adult Schools to serve as a platform of Community Organisation must, therefore, be in the hands of agencies which can move fast and can be human in their approach.

Literacy House has a motto: IT IS BETTER TO LIGHT A CANDLE THAN TO CURSE THE DARKNESS. Instead of wasting our time in fixing the label of failure on adult literacy, we may help the community to set up an Adult School and then try to inspire the people for further social action, however small it may be.

Social Education Through Community Organisation

By Meher C. Nanavatty

DURING recent years the term 'Community Organisation' is coming into vogue in the field of Social Education. It has been imported from the fields of Community Development and Social Welfare. Like any other term newly introduced in the field and gaining rapid currency, community organisation carries with it some amount of confusion. It is hoped that the ensuing National Seminar of Adult Education on "Community Organisation in Social Education" will set the tone for its proper usage.

COMMUNITY ORGANISATION AS A METHOD

Community Organisation is described as a method of "discovering social needs and creating, coordinating and systematising instrumentalities through which group and community resources and talents can be directed towards the realisation of the group and community ideals and the development of the potentialities of their members. Research, interpretation, conference, education, group organisation and social action are principal tools used in the process." What does this imply?

(i) **Community as a Unit of Work :** In the first instance, it recognises the existence of a local community, a community having :

- a complex web of social unity ;
- a common social and economic interest inter-related with groups' and individuals' interests ;
- social institutions such as the family, the temple, the caste, the market-place, the school ;
- a channel of communication ;
- a power structure of leadership ;
- a geographical boundary ; and
- a common heritage of language and culture.

Although all these factors differ in the degree

of their effectiveness from community to community, they constitute its essential components.

A village is a good example of a community with its sense of belonging and loyalty of its members. It is true that this loyalty may fall at times outside the village in response to family ties through marriage or caste ties. At the same time, it is true to say that, by and large, the sense of belonging manifests itself both in times of crisis and jubilation.

The city or the town, in comparison to the village, is a loosely knit community. It has, however, the potentiality of developing neighbourhoods which can fulfil some of the essentials of community living.

(ii) **Recognition of the Worth of Man :** In the second instance, community organisation recognises that all effort at the organisation of the community can be effectively rallied through active and direct participation of the members of the community. In other words, it recognises the worth of man, both as an individual and as a member of the social group.

It accepts without any reservation the ability of the members of the community to deliberate, to plan, to execute and to evaluate the development and the welfare of the community. In fact, the use of the method is meant to ensure an active and effective participation of the members of the community, its social groups and organisations and their representatives from the very beginning. Effective participation of the members of the community is the *sine qua non* of community organisation.

(iii) **Work through Institutions and Organisations :** It recognises the use of existing institutions and organisations in promoting the programme of development. The programme is to be so related to the institutions of the family, the school, the economic organisation, the social organisation, the

voluntary association and other groups that the potential energy in these organisations can be generated to stimulate development.

(iv) **Use of Specific Tools** : It uses various tools as, (a) joint collection of data, studies and surveys ; (b) discussion, consultation and deliberation through informal talks, group discussion, committee meetings ; (c) promotion of agreement through negotiations, education, interpretation and public relations ; (d) joint budgeting ; (e) joint operation of services ; and (f) promotion of social action and social legislation.

These tools are meant to ensure participation of the members of the community at every step. In fact, the method is to be so used that it becomes a self-stimulating and self-propelling process for the development of the community or its members ; outside help, if any, is to be of the nature of consultation, guidance, technical assistance and stimulation. To the extent to which self-help is wanting, the effectiveness of the method of community organisation is lacking.

(v) **The Total Programme** : Community organisation aims to develop the community as a whole through an integrated approach. Any one activity or programme developed at the cost of other activities is an indication of ineffectiveness. This is the main reason why the method is also defined as "a process of bringing about and maintaining a progressively more effective adjustment between social resources and social needs." (Arthur Dunham).

Community Organisation, therefore, becomes a method of community development—development of the whole community. This is one reason why when we speak of the use of community organisation for any one programme or activity, we seem to overlook its comprehensive nature both of coverage of services and involvement of participation.

(vi) **The Enabling Role of the Worker** : As indicated earlier, community organisation is a process through which participation of the members of the community in its development is stimulated. The worker, under the circumstances, has to work as an enabler or a stimulator. He has to understand the community as well as its under-current of relationships, its institutions and organisation, its nature of leadership, its power structure and its cultural

past. — He has to relate himself with the members of the community and its leaders, working with and through them for the promotion of the programme of development. The existing organisations and agencies are to be used on their very best ; new organisations to be promoted as and when required.

As specified above, the main aim is to stimulate participation of the members of the community from the very beginning. Even in the study of the problems and in the collection of data, people's participation is essential so that they continue to take interest in joint planning and execution of the programme of development. At every step, the worker has to keep himself sensitive to the effectiveness of people's participation.

The role of the worker is affected by the coverage of the area of work and the population. If one worker is to work with a village community with 1,000 to 2,000 population his approach to work will be direct in relation to the people and their organisations and institutions.

If he has to work at a level of say 10 villages covering 6,000 to 10,000 population he has to resort to indirect approaches and work through representatives of the people. He has to understand the channels of communication and try to influence the indigenous leaders, so that they may in turn influence other members of the community. The training programmes of progressive farmers, youth leaders, women members, become useful tools in community organisation. The Panchayat in this situation has to take direct responsibilities to promote community organisation.

If a worker has to work at 100 village level with 60,000 to 80,000 population, his approach becomes more indirect and the process of community organisation to that extent gets diluted. He has to resort increasingly to institutional and organisational approaches and involve as many indigenous leaders of the local village communities as possible in the training programmes with the hope that on return the trainees become stimulators of the programme for the organisation of the community.

In short, community organisation as a method is concerned with "(a) the discovery and the definition of needs ; (b) the elimination

and prevention of social needs and disabilities, so far as possible; and (c) the articulation of resources and needs and the constant readjustment of resources in order better to meet the changing needs."

SOCIAL EDUCATION AS A PROCESS OF EDUCATION

Before the use of Community Organisation as a method for the promotion of Social Education is discussed, it is necessary to recollect how the process of Social Education is generated.

Social Education is education for life in society. It is an educational process of developing social values. This process begins in the family when the child is very young and continues to make its impact in the school, the play-ground, the temple, the caste institutions, the work-place, the Panchayat, the cooperative, the voluntary organisations etc.

Wherever there is an opportunity of association through group participation, the process of Social Education prevails. The degree of its influence differs from situation to situation. The impact may be both positive and indicative. With proper understanding of the cultural background and the social context, this educational process can be effectively stimulated. The family, the school and the play-ground are the most potent sources of giving social values to the receptive mind of the child and the youth. During the period of youth some of the social values acquired in the family are tested in comparison to the values possessed by other associates and readjusted or stabilised according to the situation, the bent of mind and the attitude of the individuals.

If this concept of Social Education as an educational process of giving social values through association with others is accepted, the programme of Social Education has to be primarily promoted through the family, the school, the play-group, the youth organisation and the work group. This does not imply that the activities of literacy and of adult education as integral parts of Social Education are not useful. It only implies that these activities are to be promoted in addition to the influence generated by these organisations and institutions. In addition, the Panchayat and the co-

operative offer most potent source for the promotion of education for citizenship. Training in citizenship is in itself the most effective part of Social Education.

Social Education and Community Organisation

The use of Community Organisation for the promotion of Social Education remains to be considered. It will be convenient to consider the use at three different levels, namely, (i) Social Education as an under-current of the process of community organisation; (ii) Community Organisation for promoting community development wherein Social Education is a part; and (iii) Community Organisation for promoting primarily the programme of Social Education.

(i) **As an Under-current** : It is true to say that Community Organisation as a method of focussing the attention of the members of a community on its welfare and of relating the energy of all concerned to its development carries with it the elements of Social Education. It is in itself a process of finding individual satisfaction in the fulfilment of the needs of the community. Social Education thus becomes an under-current of community organisation.

It is necessary to note that this is mainly a matter of focus and attitude both among the workers and members of the community. Unfortunately, this is not always present. To that extent, the process of community organisation suffers from its total fulfilment. At the same time, it is true to say that Social Education is not the exclusive objective of community organisation.

It goes beyond giving of social values. It provides organisational set-up, details of work, promotion of different programmes and development both of the community, its organisations and individuals. There is the danger for the field of Social Education to claim total attention, however good, intentionally the claim may be.

(ii) **As a Part of the Total Programme of Development** : Community Organisation as a method of community development provides at different stages and at different levels facilities for the promotion of Social Education among the members of the community. For example,

in the present programme of community development in rural areas every Extension worker in trying to extend the body of knowledge in a given field of work helps in changing social practices, whether it is in the field of agriculture, health, education or industry.

To a limited extent, every Extension worker is a social educator. Similarly, Mukhya Sevikas in trying to promote children's and women's welfare programmes contribute to the promotion of Social Education among children and mothers mainly through the promotion of family, the Balwadi and the Mahila Samaj.

Panchayats provide additional facilities for promoting citizenship education for participation in civic affairs. Youth organisations and other voluntary groups provide opportunities both for social services and for creative expression among the participants. Thus, all these activities—individual or organizational—as a part of the total process of Community Organisation contribute directly or indirectly to the promotion of Social Education.

(iii) **For Specific Promotion of Social Education:** Community Organisation as a method can also be used specifically for promoting Social Education activities. For example, the literacy campaign to focus the attention of the members of community on the importance of literacy in the life of every citizen, can be promoted through joint planning,

cooperation and execution by the whole community. Similarly, campaigns against social vices may be effectively organised.

Care needs to be taken to ensure that (a) the need is felt by the community; (b) the attention of the whole community is focussed to the programme; and (c) the organizational and promotional set-up are such that the energy of every individual and organisation is harnessed in the interest of the whole community.

Thus, it could be seen that Community Organisation as a method of involving the community in the development programme may be effectively utilised in promoting the programme of Social Education, provided the understanding of the method is clear, and adequate provision is made for the training of the workers and for the involvement of the members of the community in the programme. It is, however, necessary to guard against generalization.

The danger of "something for nothing", attitude of the modern age should not influence the Field in adopting the new method. Mere acceptance of any method, however effective, cannot result in the effective promotion of the programme, unless the essential conditions for the use of the method are adequately fulfilled, and the essential components of the method are utilised effectively by adequately trained field workers.

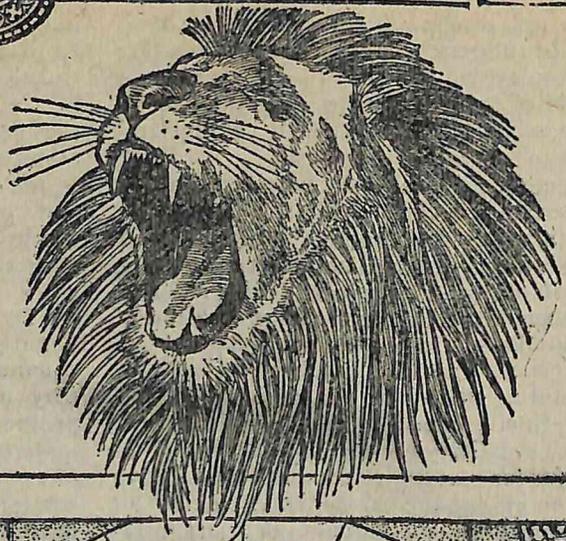
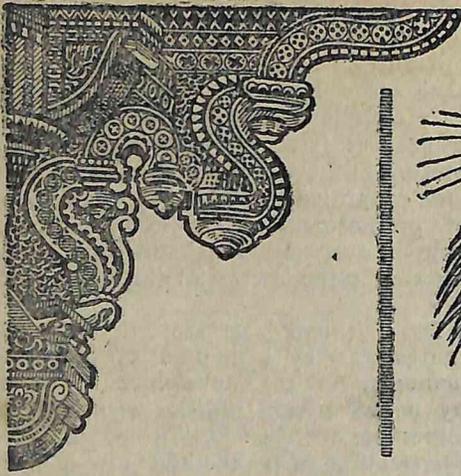
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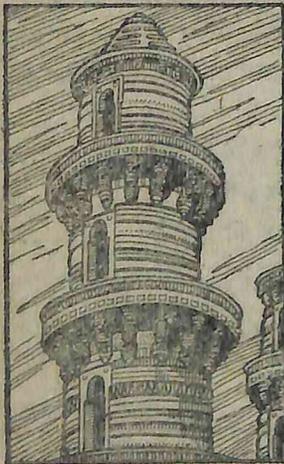
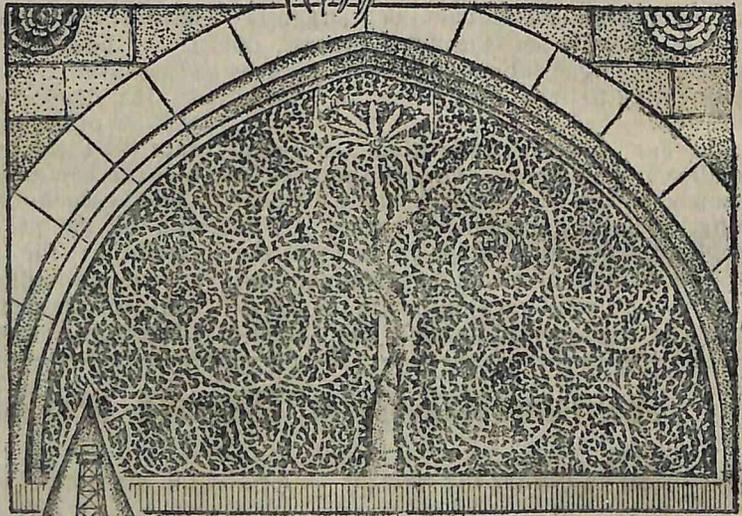
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GLORY OF GUJERAT

Gujarat is famous for its cultural and archeological heritage. Its Hindu and Muslim architecture depicts the inherent creativeness, aesthetic sense and meticulous attention to detail of the traditional craftsmanship of Gujarat. Toran at Vadnagar, Rudra Mahal at Sindhpur, Shaking minarettes and carved stone Jali in Sidi Sayeed Mosque at Ahmedabad, Jain Temples at Veraval, prehistoric excavation at Lothal, oil fields at Cambay and Ankleshwar and the King of forest, Girion—a vision to these places is a treat to tourists. For details contact :



To Sell, To Police, Or To Serve

ANY consideration of community organization is plagued by the proliferation of meanings surrounding the term. "Community organization" may mean :

(1) *Structure*. In this sense Youth Clubs, Mahila Mandals, Panchayats. etc., are community organizations. Establishing such groups can be considered community organization.

(2) *Activity*. Library services, recreation programmes, melas, etc. are activities for which communities may be organized. In this case structure is subordinated to function or purpose which may be to serve physical needs (production and distribution of food, clothing, shelter ; health services ; police protection ; etc.) or to serve psychological needs (security ; aesthetic satisfaction ; etc.)

(3) *Process*. Here precedence is given to (a) building problem solving and organizational skills ; (b) integrating the community and developing the capacity to work together ; and (c) development of a psychological climate conducive to growth of self-confidence, a willingness to try new things, and a sense of belonging, worth and mutual respect.

(4) *Applied social science*. Community organization is a new field of knowledge developing its own research, theory, principles, methods, skills, and techniques.

Social values constitute a different dimension from the four meanings given. But our values to a large extent will determine how we individually interpret the term and how we perceive our role as workers. Is community organization something done *to* people or something we help people *do* ? Is it the role of the worker to help people with what they want or to sell them on his ideas ? Or to do things *for* them ?

Social values also enter into the social norms governing the groups that emerge. Elsewhere in this *Journal* H.P. Saksena points out the strength of group pressure and how it is used to secure conformity of group members. The group can set norms that elevate

reason, protect individuality, and enhance human dignity. Or it can set norms that create "organization men" and unquestioning dupes of propaganda and advertising slogans. Our values determine the choice.

Value choices include :

—Equality of opportunity to participate in and benefit from community groups and activities *versus* participation and benefit for special people.

—Voluntary cooperation *versus* coercion.

—Decisions based on educational process (study of situation, facts, alternate solutions, and consequences) *versus* decisions based on prejudice or caprice.

—Decisions based on an integration and harmonization of everyone's thought *versus* majority rule or domination by any person or group.

—Supervision based on guidance and education *versus* inspection and domination.

Is the worker's role to sell or to serve ? Is the organization's job to serve its members or to police them ? What do we mean by community organization ? What meaning and what values are consistent with an educator's viewpoint and with the kind of society India hopes to develop ?

CONFIDENCE A MEASURE OF GROWTH

"An observer present at earlier meetings of the council, then at meetings late in its career, would be impressed by one clearcut change—an increase in the confident manner of the members. Though this is a subtle thing, difficult to measure accurately, it is real. Investigators of social processes can describe a difference in the prevailing spirit of a group which allows some prediction of probable success or failure. The amount of confidence exhibited in a council is a surer gauge of growing maturity than is the number of successful projects."

—National Society for the Study of Education : *Community Organization*.

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The Andhra Pradesh Government accepted the principle of Democratic Decentralisation as the first State in the country, in the year 1958. It looked upon the devolution of power as the surest way of opening wide the door of democracy in the countryside, for the rapid upbuilding of a rich and full life for the rural masses.



- * 14,000 Panchayats, 253 Block Panchayat Samithis and 20 Zilla Parishads are functioning in the three tier pattern introduced in the State.
- * Training of 12,000 members of Panchayat Samithis has been taken up to be completed within six months.
- * Achievements of Community Development programme during the last seven years have made the soil favourable for the advance of democracy.

Book Reviews

The Alphabet for Progress, by Mushtaq Ahmed. Published by the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi. 28 pp. 60 nP.

INTERESTINGLY written, this pamphlet gives the arguments behind the present lack of support and attention to literacy in some quarters. Then it goes on to give facts and reasoning to refute the arguments.

We can't expect adults to become literate in 1/13th of the time a child takes, the author says. But they can become literate in 1/3rd of the time and with even less cost. There is no more lack of interest among illiterates for literacy than there is for any of the new development programmes. But present approaches often fail to capitalize on what interest there is, and leave the people frustrated.

The author shows that properly approached, literacy work can be successful. He supports his statements with case material, statistics, and results of such research as is available.

The pamphlet is in five parts. The first part shows through illustrations the people's persisting interest in literacy in the face of heavy handicaps. The second part covers the arguments advanced against literacy work, and shows why they are not valid. Part 3 discusses weaknesses and bottlenecks that have hampered literacy work and led to disillusionment. Part 4 gives standards and requirements for a programme, while part 5 discusses selection of staff and students, facilities, supplies needed, budget, etc.

Worth reading : it should bolster your literacy work as well as your confidence.

—HLF

Group Discussion—An Aid to Education for Citizenship by Meher C. Nanavatty, Indian Adult Education Association, New Delhi: 1960. Rs. 3.75 pp. 128.

DISCUSSION is vital in a democracy. Democratic citizenship cannot develop without discussion. Improved group discussion is a foundation stone in citizenship education. The methods and techniques of group discussion can be learned. These are the basic beliefs underlying this book written by a nationally-known worker in Social Education.

The author incorporates much of the best of modern experience and wisdom in discussion methods. While he does not claim that discussion is the entire method needed in citizenship education, he does make it clear that discussion is the most important method. He shows the varied uses of discussion in formal and informal education, in social action and in social administration.

The heart of the book deals with the practical problems of organizing and conducting discussion. Composition and size of groups, considerations of time and place, choice of purpose and subject, selection of procedures, use of techniques, and division of responsibilities are dealt with so that the beginner can gain confidence and experienced hands can feel strengthened. The various leadership roles are not overlooked. The enabling role of the leader is well treated.

Three case records and a bibliography end the book. Here the author takes one behind the scenes, shows him the ingredients of good discussion, and reveals how the process unfolds.

While the reviewer is not acquainted with everything written on discussion in India, this little book undoubtedly is one of the best and most concise treatments of the subject he has seen anywhere. Social Education could get a lift if its workers followed Shri Nanavatty's teachings.

—Homer Kempfer, Adult Education Advisor, (USA TCM) Ministry of Education, Government of India.

Case Studies

Working with People in Small Communities by Clarence King, published by Harper & Brothers, New York, 1958. 130 pages. \$2.50.

WORKING with People in Small Communities is a book of case studies in community organization and community development. From the experience of field workers, readers can derive guiding principles.

A compilation of case records from India would be useful, to point up principles, methods and approaches that are successful here and put them in the Indian context. Meanwhile, this book can be recommended. The case studies come from all over the world, and show a remarkable consistency in principles of working with people, wherever they are.

One needs to read the whole book to get the full flavor of how the workers worked. It is available in the USIS Library, Curzon Road, New Delhi, call number 309. 26 K. Following, briefly described, are some of the cases.

Colton, U.S.A.

During a period of unemployment, Miss Fairfax was hired as a social worker to help find jobs and organize relief services. She became convinced that a Community Council was needed to make people understand the problems. The village head man agreed to preside at a meeting but declined to issue invitations. She sent them in her own name.

A large group came to the meeting. She explained what a Council was. Several people spoke favourably and a committee was appointed to draft by-laws. By-laws were adopted at the next meeting and a popular business man was elected chairman. Miss Fairfax had to do most of the planning and talking.

One project was community gardens. A local woman ran this almost single handed and resented any suggestions from Miss Fairfax. Later a Board was appointed and this woman was on it. When Miss Fairfax found

herself in disagreement with the Board, she resigned.

Ten years later, the Community Council was forgotten, remembered only as "that thing Miss Fairfax was interested in."

Analysis: Miss Fairfax was too direct a leader. She assumed leadership herself instead of developing local leadership. "Indirect leadership lacks the element of recognized responsibility. It works quietly behind the scenes through others. It is skillful in its choice of direct leaders. It receives neither credit nor blame. It accepts no formal office. Without the power and prestige which attach to official position, the indirect leader provides inspiration, guidance, energy, and frequently coordination to direct leaders in functional groups."

In contrast, in a nearby town a worker encouraged citizens to establish a mental hygiene clinic. She did not begin by explaining to a large group. She explained to two or three community leaders, and encouraged them to explain to others and develop a nucleus of interested citizens. The project flourished and continued to grow after the worker left.

Suh Kamchon Ri, Korea

Suh Kamchon Ri, Korea, has 140 families and 800 people, mostly working at rice paddy cultivation. Villagers were unemployed about 6 months a year.

In 1953 Glen Leet, a United Nations expert, visited the village. He had at his disposal a small discretionary fund. He first talked to a man mixing mud and straw to plaster a house. The man said the greatest village need was to deepen an irrigation canal. Another man stopped, then a village leader. They agreed on the need, and the leader estimated it would increase village production 600,000 Hw (over Rupees 11,000, free market rate). With this knowledge, enthusiasm increased. Villagers agreed they should not receive full wages for work that would benefit

them so much and decided they would work for one-fourth the prevailing rate.

Within forty days, 30 projects were under way in the area. In five months, 150 projects had been started and 105 completed. In nine months 150 of 189 projects were completed.

Analysis : Community improvement programmes can be initiated quickly and expanded rapidly.

The UN expert made advance arrangements so that all necessary official approvals could be given on the spot. With a representative of the Central Government, he visited each province. Representatives of ministries met at a general meeting in the governor's office where the programme was explained. Spirit of the people was stressed as the key to success. The governor was asked to designate a representative to go along and approve projects in the governor's name. This the governor agreed to.

Visiting officials were instructed *not to suggest any new method or technique*. They were to ask what improvements the villagers wanted most. If no long-felt needs existed, they were to move to another village.

Where needs existed and improvements could be made with locally available manpower and materials, villagers were encouraged to explain their plans in detail and tell what benefits would result. Usually villagers were persuaded by their own arguments, but reacted negatively if outsiders tried to influence them. The only money used was the small wage, which overcame feelings about working on something that would benefit everybody, whether they had helped or not.

Ocampo, Mexico

In Ocampo, Mexico, a wealthy, influential senator invited in a Friends Service Committee work party to help villagers rebuild a road. Villagers soon stopped coming and only work party members were working. As the outsiders got to know the villagers better, they found that re-building the road had been a campaign promise of the senator. Villagers did not feel like helping him carry out a campaign promise.

A meeting was held at the school and slides were shown of the local people. Villagers were intrigued. Afterwards, one

work party member explained the philosophy of the Friends Service Unit and their wish to help on whatever the villagers thought important. An irrigation canal and an addition to the crowded school were suggested. The road also was needed.

Finally it was decided to split the work party, with two villagers working as foremen. With village volunteers one group continued work on the road, while another started work on the canal. When the canal was finished, plans were made to start on the school.

Analysis : Outsiders can sharpen local awareness of need for and benefits from an improvement. But he cannot wisely originate changes. He may be able to help overcome apathy and skepticism. But he must be conscious that ideas must be sponsored by individuals broadly representative of and accepted by the people. He must be careful not to be sponsored by the "wrong people".

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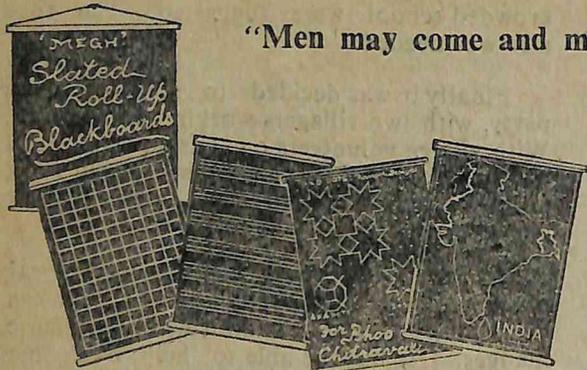
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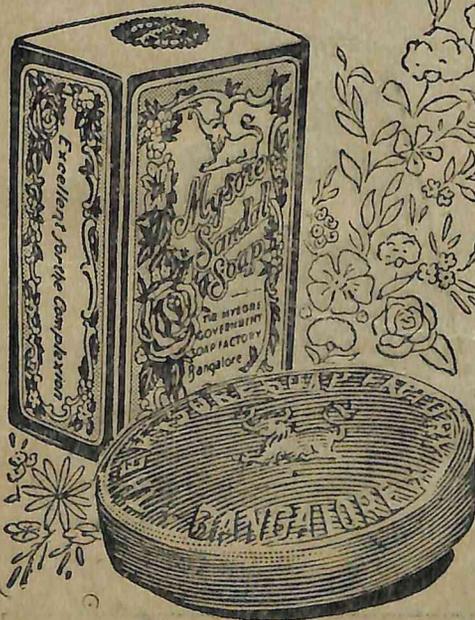
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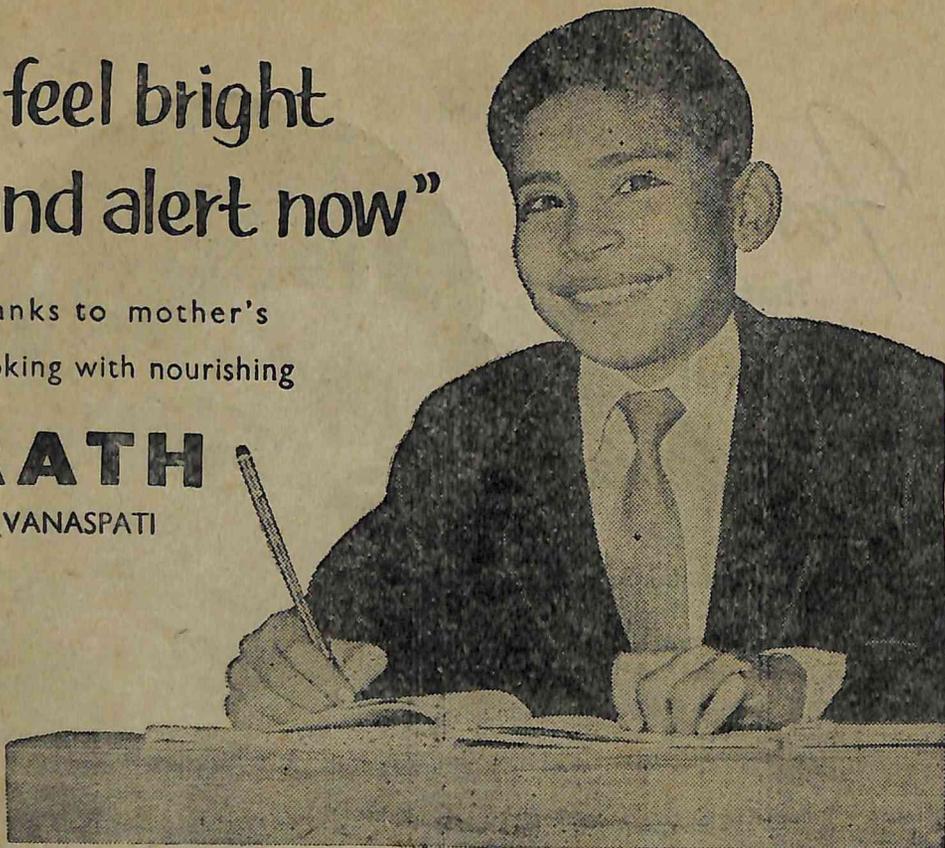
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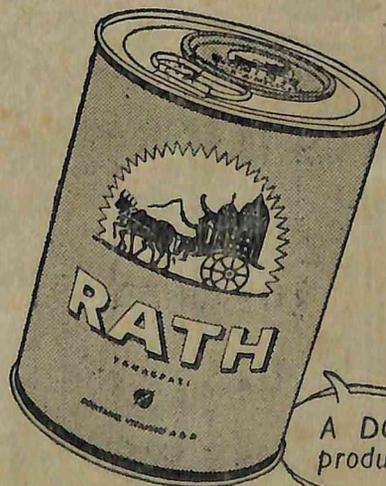


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A Call to Life Service

THE Seminar and Conference just ended were a huge success. Enthusiasm of delegates ran high. Gangajala Vidyapeeth offered a rural setting well suited to undisturbed deliberation. The spirit of service prevailing at the Vidyapeeth exemplified the selfless ideal of Social Education.

The theme of the Seminar this year was Community Organization in Social Education. Workers were reminded that the Indian Adult Education Association is the organization serving the community of adult educators. We have two duties in adult education : to do our job well and to cooperate with others to do our job better. The Association is the meeting place for learning from others, sharing experiences with others, and undertaking research, training, publication, and other work for the adult education community.

Our first act should be to put ourselves on record as believing in adult education and voluntary group effort. This is what becoming an Association member means. It is the least step we can take to fulfill our second duty of improving ourselves and our profession through community effort. The articles we write, the experiences we can share, the researches we undertake are likely to suffer and be lost if we do not maintain an institution for their stimulation and dissemination.

Dr. Mehta called upon the assembly to achieve a goal of 1000 life members before next year's seminar—1000 people willing to put themselves on record for lifetime service to and interest in adult education.

One thousand lifetime members in one year is a large order. We need to search our hearts for our response. We hope that all of you would like to have your names listed on the Honor Roll of Life Members of the Indian Adult Education Association.

ADULT EDUCATION NEEDED, OFFICIALS STRESS

Dr. K. L. Shrimali, Union Education Minister, inaugurated the Seventeenth National Conference of the Indian Adult Education Association, which was presided over by Dr. Jivraj N. Mehta, Chief Minister of Gujerat.

Dr. Shrimali stressed the importance of adult education to prevent relapse into illiteracy of the millions of children now undergoing primary education. "If the children who leave educational institutions at age eleven do not have further opportunities for education, much of the effort we make in providing primary education is going to be wasted," Dr. Shrimali stated.

Programmes must be linked with each other and with felt needs of the people if they are to be effective, Dr. Shrimali said.

In the presidential address, Dr. Mehta stated, "If the people are to play a decisive and dynamic role in the development of the country, they must be enabled to regain their faith in their own destiny. I look upon this as the fundamental objective of adult or social education in our country at the present juncture."

Dr. Mehta called attention to the three literacy drives conducted in Saurashtra during the Second Five Year Plan. He felt that action on a large scale had served to focus attention on the problem, and were a factor in the success of the drives. A full account of these literacy drives was reported in the May *Journal* starting on page 9.

MESSAGES

Dr. Rajendra Prasad, President of the Indian Union :

"I send my good wishes to the Indian Adult Education Association which is organizing an educational conference in a village near Jamnagar in Gujerat State. I am particularly happy to know that the main subject of discussion this year is going to be "The Place of Community Organization in Social Education."

"I wish the conference and the seminar success."

Dr. S. Radhakrishnan, Vice-President of the Indian Union :

"I am glad to know that the Indian Adult Education Association which has been doing good work for the last twenty years will conduct a Seminar on "The Place of Community Organization in Social Education." It is an important subject and I hope you will make some contributions to it."

Mr. Jawaharlal Nehru, Prime Minister of India :

"I send my good wishes to the Indian Adult Education Association and wish its work success."

Cable from Paris :

Have much pleasure conveying my sincerest good wishes and those of the UNESCO secretariat for success your most important national seminar on the place community organization in social education.

(Signed) Veronese, Director General.

GUJERAT GOVERNOR INAUGURATES SEMINAR

Eighty-two delegates from fifteen states and the Laccadive Islands attended the Eleventh National Seminar on Community Organization in Social Education held at Shri Gangajala Vidyapeeth, Aliabada, Gujerat, October 26-30.

Five work groups were led by Discussion Leaders H.P. Saksena, Nekiram Gupta, D.V. Kulkarni, V.A. Patel, and T. Koilpillai. Recorders were Gyan Chandra, Kesari Hanuman, A. Vishalakshi, N.A. Ansari, K.N. Shrivastava, S.D. Sadhu, and S.P. Chakravarti.

Recommendations growing out of discussions are printed elsewhere in this *Journal*.

The Seminar was inaugurated by Nawab Mehdi Nawaz Jung, Governor of Gujerat. In his speech the Governor discussed the confusion arising from various interpretations of the terms "literacy drive," "adult education," and "social education." He pointed out that literacy is only a beginning, but an important beginning, because literacy enables ambitious people to continue their own education. He urged the Seminar to make recommendations for research on effectiveness of methods.

17th All India Adult Education Conference

Resolutions Passed

The following resolutions were passed by the delegates at the All India Adult Education Conference on November 2, 1960 :

1. The 17th All India Adult Education Conference places on record its deep sorrow at the sad demise of Shri Harisarvothama Rau. In his passing away, the country has lost a devoted fighter for freedom and the adult education movement, a farsighted leader.

About fifty years ago, when very few people were available to lead the struggle against superstition and ignorance, Shri Harisarvothama Rau devoted himself to the cause of progress and the needs of the down-trodden. His contribution to the library movement and his efforts for the eradication of illiteracy and ignorance will ever be remembered by his countrymen.

As a sincere tribute to his services, this conference directs the Executive Committee of the Indian Adult Education Association to put up a portrait of Shri Harisarvothama Rau in the Central Hall of the Headquarters of the Association.

2. In view of the fact that Social Education has developed a body of knowledge which not only needs to be systematised but also should have dynamic growth, the Conference favours the establishment of a Central Institute of Social Education.

Its aim and purpose will be to organise training programmes, undertake research and pilot projects in the field of Social Education and Community Development.

The Conference directs the Executive Committee of the Association to examine this proposal with a view to preparing a plan for such an Institute and to approach the Government of India and philanthropic organisations for financial and technical assistance.

3. The Indian Adult Education Conference is of the opinion that the creation of material prosperity and its best use (which is the avowed objective of the Third

Five-Year Plan) is possible only if the mass of the people imbibe certain attitudes and attain a certain stage of social development. Social Education plays an important part in bringing about such attitudes and social organisation. Any policy or plan which neglects Social Education is likely largely to defeat itself.

The Conference, therefore, urges upon the Government to make an adequate provision in the third plan for Social Education which in its view should not be less than Rs. 25 crores.

4. The 17th All India Adult Education Conference recommends the establishment of a Department of Adult Education in each University of India.

It should be the function and responsibility of such Department to :

(a) Organise and co-ordinate the scheme of University Extension Lectures at different levels on cultural, literary, scientific and professional subjects:

(b) Study the needs of the different sections of the Society for "further education" or continuation' classes at different levels and submit the results of such studies to their own University, other educational authorities, Government and voluntary organisations engaged in social welfare.

(c) Investigate the possibilities (as resources permit) at suitable places of establishing educational centres, colleges, or institutes for providing education to workers and farmers (e.g. the Ruskin College, Oxford, or institutions on the lines of the Folk High Schools of Denmark or Educational Settlements, and with aims similar to those of Toynbee Hall, Oxford House, Cambridge House, London or Hull House, Chicago).

(d) Undertake research in the field of Social Education in its various phases and offer opportunities where possible to young scholars for obtaining research degrees on the basis of such studies.

RESOLUTIONS (Continued)

The conference commends to all the Universities of India the example of the British and American Universities in this sphere and pleads for the adoption by them of a liberal and far-sighted attitude for this country also. India is in even greater and more urgent need of such service than the countries of the West, and it is up to the Universities of this country to make their contribution in meeting this need.

5. This General Council of the Indian Adult Education Association places on record its deep sense of appreciation and gratitude for the selfless services rendered by S.C. Dutta in his capacity as Honorary General Secretary of the Association for a number of years now.

During his General Secretaryship the Association has not only been able to establish itself but has also greatly expanded its sphere of activities in the various fields. This General Council therefore recommends that its appreciation be placed on record and Shri S.C. Dutta be requested to continue.

A committee was set up to draft amendments to the Constitution to bring it into line with the present needs of the movement.

The conference also set up an ad hoc committee to establish an Adult Education Association for the Gujarat state. The committee consists of, among others, Smt. Hansa Mehta, Shri Maganbhai Desai, Shri Dolarbhai Mankad, and Shri Harbhai Trivedi as convener.

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Executive Committee Members :

Shri J.C. Mathur
Shri V.S. Mathur
Shri S.R. Pathik
Shri Sohan Singh
Smt. Kulsym Saiyani
Shri D.R. Mankad
Shri Anna Saheb Saharabuddhe
Shri C.R. Damodaran
Shri Sujata Das Gupta
Shri S.M.L. Srivastava
Shri S. Raghavan
Shri Madan Mohan
Shri M.C. Nanavatty
Shri D.V. Kulkarni

Gifts of Books

Through Freedom House, the Carnegie Endowment for International Peace has sent a gift of books for the Association library.

Friends of the late Carolyn Whipple have recently sent several shipments of books in her memory. Miss Whipple for many years was in charge of adult education in New York State, U.S.A.

All books of current interest, either recent copyrights or classical works, are welcomed for the library.

General Secretary's Report for 1959-60

By S. C. Dutta, General Secretary

IT gives me great pleasure to welcome you all to the 17th National Conference of the Association which is being presided over by Dr. Jivraj Mehta, who is an eminent physician, renowned social worker and outstanding administrator. Dr. Mehta's association with this Conference which marks the completion of 21 years of the Association's existence augurs well for its future and therefore it is with a certain amount of feeling of joy and self-satisfaction that I present to you the report of the most trying year in the history of the Association, a year full of trial for our members.

Building

The most important matter which occupied the attention of the Executive Committee of the Association and our President, at the beginning of the year, was the incomplete building. Our President, Dr. Mehta, saw the Prime Minister, the Finance Minister and the Education Minister, in this connection, in the early part of the year. Thanks to these leaders, the Government of India sanctioned Rs. 1.5 lakhs to help us to complete the building. We now need at least Rs. 60,000 to achieve our minimum target.

We have this year received Rs. 5,000 from Sir Dorabji Tata Trust, Shri G.D. Birla, the Bata Shoe Company and the Indian Cooperative Union have each donated Rs. 1,500. A large number of social education workers have contributed a day's salary for the building fund.

It is hoped that Institutional Members and individual social education workers will not only make liberal contribution for the completion of the building but also raise suitable donations for the same.

Members

I am happy to welcome the following seven agencies, who have become Institutional Members of the Association.

1. Social Education Department, Government of Rajasthan, Jaipur
2. Social Education Department, Delhi Municipal Corporation, Delhi

3. Samaj Wadi Yuvak Sabha, New Delhi.
4. Hindi Sahitya Sevak Sabha, Sohana
5. Social Education Association, Hyderabad.
6. SEOTC, Vishwa Bharti, Sriniketan
7. Gangajala Vidyapeeth, Aliabada.

I am also equally happy that following persons have enrolled themselves as Life Members by paying Rs. 100/-

Dr. Mohan Sinha Mehta, Shri J.L.P. Roche Victoria, Mrs. Helen Kempfer, Shri B.M. Pande, Shri S. Raghavan, Mrs. Welthy H. Fisher, Shri Shyam Chandra and Shrimati Bimla Dutta. We have now 29 Life Members, but we do hope we will soon have at least a hundred Life Members.

Conference

The Association convened the 16th All-India Education Conference at Shri Mouni Vidyapeeth, Gargoti. The Conference was held on the 1st and 2nd December and was inaugurated by Dr. Sri Prakasa, Governor of Bombay State and was presided over by Shri Maganbhai Desai, Vice-Chancellor of Gujerat University.

During the Conference, a symposium on the 'Role of Social Education in Changing Society' was held and was attended by a number of eminent educations and social education leaders.

A Report of the symposium has been published by the Association.

National Seminar

The Association organised the Tenth National Seminar on "Organisation and Administration of Social Education" in Gargoti from November 3 to 29. Shri J.P. Naik was the Director of the Seminar which was inaugurated by Dr. Jivraj Mehta. The Seminar discussed the organisational structure for social education existing in the country and suggested modification in the administrative setup.

The Seminar indicated the needed administrative and organisational set up for the social education from the village to the central level for social education programme to be effectively implemented.

The valedictory address was delivered by Shri R.P. Naik, Joint Secretary, Ministry of Education. He emphasized the need for strengthening the moral fibre of the society thru' Social Education.

The Report of the Seminar has since been published.

Workshop on Workers' Education

The Association also organised a one-week workshop on Workers' Education from April 11 to 17, 1960 to discuss the 'Methods and Techniques of Workers' Education'. The workshop was inaugurated by Dr. Mohan Sinha Mehta, and the valedictory address was delivered by Dr. K.L. Shrimali, Union Education Minister. Dr. Shrimali in his address emphasized that Trade Union was only one of the useful associations for the workers and Social Education was the real answer to the several sociological and psychological problems the worker would have to face.

Social education workers, teacher-administrators belonging to the Central Board of Workers' Education, and representatives of Trade Unions attended the Workshop.

The Report of the Workshop has also been published.

Publications

The Association maintained its normal pace in its publication programme. The following new books were brought out during the year :

1. The Report of the Tenth National Seminar on Organisation and Administration of Social Education
2. Report of the Workshop on Methods and Techniques of Workers' Education
3. The Alphabet for Progress
4. Social Education in Changing Society
5. Community Organisation in Adult Education
6. Group Discussion by Shri M.C. Nana-vatty came out of the press early this year.

Translation into Hindi of UNESCO monograph "Provision of Reading Material" under contract with the Indian National Commission for Cooperation with UNESCO, has almost been completed. It is expected the book will be published before the end of this year.

Another Hindi book on 'Methods and Techniques of Workers' Education' is under preparation.

Two Bengali books for neo-literates, being published with financial assistance from the West Bengal Government, have been pretested and revised. It is expected that these books will come out of the press before the 15th December this year.

The Association also continued its Abstract Service during the year and sent out ten abstracts and four references. These references contained lists of books and useful articles on Social Education, Community Development and other fields. Abstracts on Community Organisation have been published in a book form, to serve as reading material for the delegates to the Eleventh Seminar.

The Hindi Journal PROUDH SHIKSHA which was started in 1957 as a quarterly continued to be brought out as a two-monthly during the year.

The Association has brought out two Special Issues of the 'Proudh Shiksha'. The October issue is devoted to PANCHAYATS. This Journal is becoming very popular among the field workers and its circulation is increasing at a rapid speed.

The English Journal INDIAN JOURNAL OF ADULT EDUCATION which completes 21 years of its service to the movement, was converted into monthly from January, 1960. Ever since, its circulation is increasing and its utility to the field worker is increasingly being recognised. We are thankful to Mrs. Helen Kempfer who is working as Honorary Editor of the Journal. It is because of her sustained and devoted interest and hard work that the magazine is soon going to be a self-supporting venture. She is being ably helped by the Director and staff of the National Fundamental Education Centre, New Delhi.

Clearing House Activities

The Association continued to play its useful role in providing information on social education movement in India to individuals

(Continued on page 19)

INDIAN ADULT EDUCATION ASSOCIATION

Statement of Receipts and Payments for the year ending 31.3.1960

RECEIPTS		PAYMENTS	
Balance as on 1.4.1959 :		Clearing House :	26,400.38
Cash in hand	239.13	Seminar & Conferences :	
With State Bank of India in		9th National Seminar	
Current account	1,589.08	(Printing of Report)	286.05
With State Bank of India in		10th National Seminar	
Fixed Deposit	4,574.00	& Conference	7,549.77
With Post Office in Savings			7,835.82
Account	<u>2,130.70</u>		
Grants from Various States :		Amount refunded	
Bihar Government	1,000.00	to the Ministry of Education	
West Bengal Government	1,000.00	out of Rural Women Seminar	
Bombay Government	500.00	received in previous years	2,135.31
Andhra Pradesh Government	500.00	Publications:	2,176.51
Hyderabad Government	250.00	Office Expenses :	5,983.77
Kerala Government		Affiliation Fee :	335.06
1957-58, 1958-59 & 1959-60	<u>600.00</u>	Publication Expenses	
Grant for Clearing House :		of Symposium	315.24
(Ministry of Education)	10,000.00	Directory :	2.40
Grant for Journal :		Bank Commission	41.42
Unesco	3,555.00	Shafique Memorial	6,534.94
Tenth National Seminar :		Staff Provident Fund	
Grants from Ministry of		(Final payments to members)	1,650.70
Education	4,500.00	Miscellaneous payments:	1,800.00
Bombay State Government	1,000.00	Advance for Travelling	
Delegation fees	<u>410.00</u>	Expenses	360.54
Sixteenth Conference :		TOTAL	<u>55,572.09</u>
Delegation fees	120.00	Cash in hand and with Banks :	
Donations received :	4,143.25	Cash in hand	218.21
Journal & Bulletins :		With State Bank of India	
(Clearing House)	2,641.70	in C/A	1,077.73
Hindi Journals :		With Post Office in	
(Clearing House)	2,017.98	Savings a/c	1,336.53
Membership Fees :	3,426.00	With State Bank of India in	
Sale Proceeds of Publications		Fixed Account.	7,574.00
and other literature :	5,531.20	TOTAL	<u>10,206.47</u>
Shafique Memorial :			<u>65,778.56</u>
Mysore Government Grant	1,000.00		
Bihar Government Grant	5,000.00		
Delhi State Grant	500.00		
Bihar University Grant	2,500.00		
Governor of Rajasthan	500.00		
Other Receipts	<u>831.44</u>		
Staff Provident Fund :			
Members' Contributions	418.19		
Employees' Contributions	418.19		
Interest allowed by Post Office	<u>20.15</u>		
Staff Reserve Fund :	900.00		
Miscellaneous Receipts :	3,539.10		
Advance for Travelling			
Expenses received back	360.54		
Clearing House and Excess			
Payment of Salary Recovered	28.23		
Rent of Electricity charges			
recovered	33.12		
Bank Commission Recovered	1.56		
TOTAL	<u>65,778.56</u>		

V. Sahai Co.
CHARTERED ACCOUNTANTS

S.C. DUTTA
HONORARY GENERAL SECRETARY

SEMINAR RECOMMENDATIONS

The following recommendations were made by the Eleventh National Seminar on Community Organization in Social Education. The Recommendations were presented to the Conference for Consideration.

1. With a view to effectively implement the comprehensive programme of social education that has been developed in our country, Community Organisation as an educational process should be recognised as an essential part of social education.

2. Community organisation in social education may be defined as an educational process by which the capacity of the community to function as an integrated unit grows as it deals with one or more community problems. It enables the community :

- (a) to identify its needs and its resources
- (b) to develop the necessary will and confidence, and
- (c) to acquire adequate knowledge and skill to initiate co-operative action for satisfying the needs and achieving desirable objectives.

3. It is necessary to examine the present social education activities with a view to strengthening the community organisation potential in them and to develop a more systematic use of appropriate methods and techniques related to intra-and-inter group work.

4. It is necessary to bring into existence an integrated administrative machinery for social education from the national to the block level which will be exclusively devoted to the organisation of social education in the country. It is desirable that this social education set up should be a separate wing of the Education Department at the various levels and it should have adequate powers to take speedy and effective action.

5. It is necessary that social education officers or workers at all levels should be properly selected, well trained and provided with

adequate facilities for work. They should not be frequently transferred, particularly the SEOs working at the block level.

6. Although it was necessary to set up ad hoc training centres to train social education workers to meet the need in the country, the Seminar feels that training in social education including Community Organisation should be offered by permanent institutions of the Government, Universities or voluntary agencies, like other disciplines.

7. It is necessary that the programme of the National Fundamental Education Centre, Delhi, the Social Education Organisers' Training Centres and other Institutions imparting training in Social Education at various levels should be properly co-ordinated.

In view of the body of knowledge that this new profession of Social Education has been able to develop in recent years, it is desirable that the Indian Adult Education Association should immediately undertake research to collect and collate all useful information regarding the skills, the methods, the techniques and the disciplines relevant to the field of Social Education and the Union Government should be requested to provide adequate facilities to the Association for this purpose.

TCM EXPERT CHANGES POST

Homer Kempfer, who served for two years as Adult Education Advisor, Union Ministry of Education, attached to the National Fundamental Education Centre, finished his assignment in October and joined the U. S. A. Technical Cooperation Mission in New Delhi as Deputy Chief Education Advisor. After return from home leave around next March 15, Dr. Kempfer will be available for consultation, conferences, short training programmes, and evaluation work in adult education on invitation from states, training centres, and other agencies.

Professional Development of SEOs

By Saktipada Chakravarti, Inspector of Social Education, Tripura

Here are some ideas for an in-service staff development programme. Which ones are you using? The Journal will welcome letters or articles describing staff training and development programmes for Social Educators. Letters or articles will be particularly useful to other workers if accompanied by data on results of the training—evidence of improved work, higher job satisfaction, improved relations with other officers and the public, etc.

SOcial Education Organizers came in with the launching of Community Development. It is their task to educate the adult population to function effectively in a parliamentary democracy and to fit into changing circumstances.

Before the development schemes actually started in 1952, it was recognized that training would be needed for the SEOs. Accordingly, training centres were established by the Ministry of Community Development and Cooperation with the help of the Ford Foundation of America. Five months' job training was not considered enough to equip an SEO for the profession. But this was as much as could be given if the country was to implement her schemes within the time schedule.

About 5,000 SEOs are now working under this scheme throughout India. By 1963 when the full target of 5,000 blocks is achieved, there will be 10,000 SEOs.

DSEOs for Guidance and Supervision

It has been observed by the planners that in addition to job training, the SEOs require constant guidance and supervision from a technical person for their professional growth. Our Centre Ministry of Education, in collaboration with the Ministry of Community Deve-

lopment and Cooperation, is encouraging all State governments to provide a District level officer in each district. If DSEOs are appointed, the Centre will contribute 50% to their pay and establishment.

Some states are now fully staffed with DSEOs and some are coming up. As soon as DSEOs are appointed in all districts of India, a more effective planning and execution of Social Education programmes will be ensured.

On-the-job training and guidance of SEOs is a major responsibility of DSEOs. It is therefore essential to have a district plan for the professional growth and development of the SEOs.

Suggested District Plan for Professional Development

I. One day monthly conference with the SEOs.

All SEOs may be invited to a monthly conference, either at District Headquarters or at any Block Headquarters. An agenda circulated in advance will help SEOs come prepared. Brief monthly programme reports, new programmes to be undertaken, and new problems may be discussed, together with any outstanding administrative matter which requires review by Headquarters.

II. Monthly individual conference.

A programme may be chalked out to meet every SEO at work at his own place of posting. This may be done regularly or even without schedule. This on-the-spot study of activities will help in appraising the situation in a particular block, and permit study of specific problems and working with the SEO toward a solution. Evaluation, self-evaluation, and other means of improving work and public understanding may be discussed. In such a conference, a patient hearing must be given to the problems the SEO has encountered in the

field. Any new ideas put forward by the SEO should be welcomed with due spirit.

While visiting the block headquarters, steps may be taken to further improve the relationship between the BDO and SEO and to ensure understanding of the SEO's function.

An individual conference is necessary when a SEO is transferred from one block to another. Guidance must be given about the nature of the report that he should prepare and leave at his Headquarters for the next SEO who will take over charge of the circle.

A personal individual conference is also necessary when a new SEO is posted within the district. Guidance to the newcomer at this stage will definitely help him in understanding the administrative pattern of the block. It can also help in developing good relationships between the SEO and the BDO and other Extension officers. At this interview the SEO may be told about and asked to review the reports of the departing SEO. Some tips may also be given about the preparation of a working plan for his new circle.

III. Study of 'Single-Village-Project'

For his own best interests, the SEO should select a 'village' adjacent to his Headquarters. All major items of Social Education programmes may be taken up here for experiment. Guidance is needed in selecting this nucleus village. Help will be needed with methods and techniques to be used in working with established organisation to overcome impediments.

IV. Week-long Annual Seminar

A week long seminar of all SEOs in the District may be organised at the District Headquarters. A draft working paper may be circulated well in advance so SEOs can give due thought to items on the agenda. The year's work may be reviewed, the next year's scheme prepared, and problems discussed. In addition the following are some items that might be suitably divided among the seven days of the seminar for practical study, observations, suggestions and comments:

- (a) A demonstration of conducting effective group discussion.

- (b) A test-case on formulation of a model working plan for a block.-
- (c) How to prepare a budget for SE.
- (d) Maintenance of records and registers—existing procedure—its defects—suggestions for improvement.
- (e) Discussion of existing syllabus for training of adult literacy teachers—existing deficiencies in the syllabus and in training—methods and techniques to be used for conducting such courses.
- (f) Practical demonstration of handling of mechanical audio-visual aids already supplied to the block HQs.
- (g) Preparation of two or three simple visual or audio-visual aids with available local materials to suit local conditions.
- (h) A demonstration of how to conduct a cinema-show pointing out the instilling of self-discipline in addition to its recreative value.
- (i) Discussion of the existing syllabus for training of Gram-Sahayaks, rural librarians, youth club members—inviting suggestions for improvement.
- (j) Experts' lectures.
- (k) Interviews with departmental Heads.

V. Conducted tour of Departmental Deputy Directors for SE.

DSEO may arrange conducted tour of Deputy Directors (SE) wherever they exist in some selected blocks for helping them understand practical difficulties encountered by the SEOs and SEWs. This will help ensure speedy and smooth supply line of all departmental materials needed by the workers. This on-the-spot visit may also be utilised for appreciating the best work done by a particular SEO or applying sugar-coated quinine pills for less energetic field workers.

VI. Field Visit and Observation

Arrangement may be made for a conducted field visit of the SEOs within the district or possibly to other districts where outstanding achievement has been made in social education. This study has a unique value in developing new skills on the part of the SEOs. Within-District field visits could be combined with the one day monthly conferences. They would be stimulating to Blocks visited, as

well as educational for SEOs from other Blocks.

VII. Study of Voluntary Organisations

Proper functioning of voluntary organisations in the villages means effective Social Education programmes. It can therefore, be helpful to SEOs to study the organisational pattern, aims and objectives, and procedures of work of different voluntary organisations established at district Headquarters—namely District Welfare Association, District dramatic club, district branch of the Bharat Sevak Samaj, Harijan Sevak Sangha, Zilla Byan-Prasarini Samsad, Zilla Gandhi-gram-Vikash Samity. This observation is likely to pay dividends to the SEOs while working at the block level.

VIII. Issue of Circulars and Bulletins

From time to time it is necessary to furnish SEOs with the latest administrative rules and regulations, Government decisions, new orders on specific subjects relating to SE and social welfare, and abstracts of the decisions arrived at during the one-day monthly staff-conference.

It has also been observed that occasional issue of bulletins incorporating suggestions on how to organise (1) mahila mandal (2) a literacy class (3) proper follow-up activities of a literacy centre (4) seasonal campaigns on a particular project, etc., brings forth new interest and enlivens with new knowledge and techniques on related subjects.

IX Guidance through professional literature

In our programmes there is no single approach to success in a particular programme. Circumstances of each case must be considered individually. It is the accumulation of experiences of workers engaged at different fields and on different subjects that helps most. Such accumulated experiences are available through case-studies, articles of special interest published in a book form, or through professional magazines.

It is, therefore, necessary to build up a small library equipped with professional literature and magazines at the DSEO's office. Books of interest may be supplied regularly to the SEOs. Regular supply and guided readings on articles of interest published in the journals like *Indian Journal of Adult Education*, *Funda-*

mental and Adult Education, *Indian Journal of Social Work*, *Kurukshetra*, etc. may help in further development in the profession.

X. Evaluation

Evaluation of work of different agencies as well as the work of the SEO is important from many standpoints. It is essential that field officers like the SEO know simple techniques of *action research* and *evaluative-research*. The DSEO may arrange such programmes for developing further efficiency in the SEOs.

Moreover, evaluation of SEOs' work by the SEOs themselves has a unique corrective force and it is important in improving professional efficiency. "Self-evaluation, as any other evaluation, is a process of judging the work, in terms of accomplishment of the objective for which it was taken in hand". An attempt must therefore be made to encourage the SEOs to start this part of their job honestly.

XI. Other special methods

In addition to the methods suggested in the foregoing paragraphs, there are other special methods which also help considerably in professional development of SEOs. The following may, therefore, be tried :

- (a) *Arrangement of higher training for specialisation.* On the basis of job sincerity and ability to accomplish specific programmes, arrangements for higher training may be made for the best SEO of the district to specialize in a particular field in which he has shown interest and dexterity. This measure will serve as an incentive to other SEOs working in the same field.
- (b) *Arrangement of prizes, recognition, and promotion.* Prizes may be given for the best work on specific programmes of SE, with due public recognition. Departmental promotion to higher jobs may also be arranged. Such stimulation and incentives encourage future growth and development of SEOs.
- (c) *Personal letters.* Personal letters to the SEO about specific situations can help a great deal in bringing much more attention to the job, and keep them assured of your interest.

(Continued on page 15)

“Educating Grandmothers”

By Peter du Sautey

(Retiring Director of Social Education and Community Development, Ghana)

To prevent family conflict, to prevent negation of childhood education, to reinforce childhood education and to modernise the ideas of a whole society rapidly, older people as well as youth must receive education.

IT is an old saying that, if one educates a man, one educates an individual ; whereas if one educates a woman one educates a family. It is, however, a saying which is still true in its application in many parts of the world, particularly in developing countries.

One might, however, go further and say that, if one makes a point of educating grandmothers, one will have made it more certain that the education of the family will follow the right lines. It is usually the older women who influence the thinking of the family and the upbringing of its younger members ; they represent a natural educational force. What they think today may well remain in the minds of their grandchildren forty years later.

The educator who seeks to change old ideas must, therefore, not only think in terms of the young, who are most receptive to new ideas, but also in terms of the old, who are not. New ideas must flourish not only in the classroom, but also in the family circle. If they are to be effective in action it is in the family that they must take root, and to deal with the family one must think in terms of persuading women, and particularly the older women, who have the most influence.

There is sometimes in the modern world a tendency to compare education with status. In many countries the formal education of women has not kept pace with that of men ; this need not necessarily mean that women do not enjoy a high status in society.

To take the example of Ghana, it has to be admitted that, in the past, women have not received the same educational opportunities as men. This is, on the surface, surprising in a social environment where the status of women is extremely high. In large areas of Ghana the succession to property and to Chieftaincy is by matrilineal descent, and in the actual election of a new Chief the Queen Mother has an important role to play.

In addition, women have the right to vote, the right to own separate property, the right to divorce, and equal pay for equal work. Women are also about to have special seats in Parliament and most of the petty trade of Ghana is in their hands. The women also tend to be the financiers of the family and to have the principal say in what goes on in the family home.

In some of these respects their status is higher than that of women in so-called more developed countries. Yet a large proportion of women have not been educated and have, therefore, not been exposed to modern ideas of home and family management. A strong conservative force still, therefore, exists in the home, of which the educator must take account.

Why is it that, enjoying such a high status, women in countries such as Ghana have not in the past seized for themselves the benefits of formal education which have been so readily grasped by the men, and that the educated “career woman” in the Western sense is still a rarity ?

It may be that the women were conservative and content with the influence and position they already had. It may be that they regarded formal education as merely the stepping stone to regular salaried employment, which they did not want, preferring to select any outside activities in which they might engage from those more compatible with the continued management of the home.

It is even possible that the situation may have had its origins in the colonial past. It was a man's world so far as the early colonial administrators were concerned and they thought in terms of men when training the local inhabitants for employment. Accordingly, as opportunities for formal education increased, the family, although under women's influence, may have tended to reserve its investment in education for men, who needed it in order to obtain salaried employment. It is clear from the existing social pattern that the family concentration on the education of its male members did not mean that the female members were less highly regarded.

Whatever the reason for it, it is a fact that, although it is the women who have the influence in educating and bringing up the family, they themselves have proportionately received much less formal education than the men. Thus, the educator is faced by the need to implant new ideas of hygiene, home management and child welfare in the family but has not the assistance in this within the family circle which educated older women would provide.

The great influence of the family matriarchs is still permeated by considerable conservatism and by the old ideas which their own parents and grandparents instilled into them. At the same time the young, both boys and girls, are now going to school in increasing numbers and are being taught in school much which affects home life, which they do not find being applied on their return to their family homes.

These new ideas may run counter to the conservative beliefs of the older women of the family, who have the most to do with the children in the home. Modern education, instead of reinforcing family discipline and harmony, may, in fact, even be sowing the seeds of conflict in the home.

If such a conflict of opinion arises between a young schoolgirl, anxious to introduce to the family a new idea which she has learnt in class, and one of the older women of the family, one might safely accept a wager that the latter would win. It is a very courageous girl who could argue with her grandmother. Moreover, even though the parents of the children may have more modern ideas, they

themselves are still subject to the influence and authority of the older members of the family.

The influence of the older generation, through its continued control over domestic affairs, may well linger far into the future after its death. Thus, the eradication of old fashioned ideas, despite the rapid spread of school education for the young, may take far longer than one might suppose unless positive steps are taken to counteract opposing influences within the home itself.

In addition, special attention is usually paid by the women to bringing up the young girls, who will be responsible, in a matrilineal society, for carrying on the family in the future. Their education in the home starts at an early age; while the young boy may be allowed to amuse himself during his out-of-school hours, the young schoolgirl will have her education firmly continued in the home.

Often it may be thought that it is not worthwhile to pay particular attention to the education of the older generations, who may be difficult to teach and who have not long to live. There is, therefore, a concentration on the education of the rising generations and the old are neglected. It is, of course, necessary to intensify the education of the young in a developing country, but one may be wasting one's time, in so far as new social ideas are concerned, unless one takes account of the possibility of the existence of a strong counter-influence in the home, which is exercised during the most formative period of the children's life.

If it is desired to modernise the ideas of a whole society as rapidly as possible the schools alone are not enough. There should be a parallel and coordinated programme of adult education directed towards those older people who most influence the home environment.

If the grandmothers themselves can be persuaded to accept a few basic new ideas which are also being taught to the children in school, they are likely to help the teachers to implant those ideas more firmly in the minds of the young. When an older person, with much experience of the world, has accepted a new idea, that person may be relied upon to be an enthusiastic convert and teacher. Thus

the work of the school teacher will receive a strong reinforcement in the home. In other words, one will be using the indigenous and well proven methods of family education to reinforce the new.

Is such education of the old a feasible proposition? It is, if it is carefully planned to appeal to their own aptitudes and desires. The teacher must be tactful and never openly show them to be wrong or humiliate them in their own eyes in front of the class. Only a few basic ideas should be taught and a sense of prestige arising from their being prepared to learn new ideas should be continuously inculcated.

They should be allowed to start with subjects which interest them most and their classes should follow their own pace and timing. They should never be allowed to feel that education is being imposed upon them as if they were children but that the teacher has come there to help them because they want it.

In Ghana there were 18,805 adult women in rural home Economics classes at the end of 1959, following a carefully prepared programme deliberately constructed to appeal to the older woman. A special effort was made to interest the older women to join the classes in view of their influence in the community as well as in the family.

No village class would have had much success unless the older women actively participated. Even the teaching staff had to be selected from among women of mature age. Grown women with children and their grandmothers are not likely to pay much attention to a young girl fresh from school or training college, however persuasive and however high her qualifications.

Special courses were also organised for Queen Mothers, and similar older women of influence, at the Governments' Rural Training Centres. Such courses were given considerable publicity and were deliberately designed to give prestige as well as instruction.

Even the husbands were indirectly influenced. One chief who had been mildly opposed to the programme became a keen convert upon tasting his wife's new cooking recipes after her return from such a course. Improved designs of kitchens and stoves have been taught to the women, so that they may proudly display them to their neighbours. The results of this con-

centration on the education of older women are already beginning to be felt in the home and family circles.

If a society is to be developed rapidly through educational means, some such short cut, by tackling grown-up women as well as young children, is needed. It also has the merit of removing a possible source of family conflict and may even provide a positive ally, since no grandmother is likely to forego the satisfaction of passing on to the captive family audience the new ideas which she has recently learnt.

I am sure that, in developing countries, the education of the very old should march side by side with that of the very young. If we invest some of the resources available for education in the basic education of grandmothers, I am sure that we shall find that the new ideas on the family, the home and society generally, which are being taught in the schools, will be very much more firmly implanted in the minds of future generations.

(From material supplied by Education Clearing House, Unesco)

Worker's Education Board Meets

The Annual General Meeting of the Central Board for Workers' Education was held on the 13th of October, 1960, in New Delhi. Shri R.L. Mehta, Joint-Secretary, Ministry of Labour and Employment and Chairman of the Board, presided.

The Board approved the Annual Report and the budget for 1961-62, amounting to over 23 lakhs of rupees. It also approved revised estimates for 1960-61, amounting to about 14 lakhs of rupees. The Board also made certain amendments to the grant-in-aid rules to voluntary organizations and trade unions to enable the Board to give a part of the grant in advance.

The Board elected a seven-member Board of Governors, consisting among others of Sarvaswari Kashinath Pande, M.P., of Intuc, Vithal Choudhury of Aituc, R.G. Gokhale and Advani, representing the employers and the General Secretary of the Indian Adult Education Association, S.C. Dutta. Dr. B.N. Datar and Shri Anantkishman were the two other elected, to represent the Government.

Book Reviews

Community Development by R.S. Pande. Published by Tata Iron & Steel Company Limited Public Relations Department, Calcutta. 1960. Pp. 16, Price not given.

THIS is a preliminary report of a pioneering work being carried out at Jamshedpur—one of the important industrial towns of India. With the rapid expansion of industries, new industrial towns with their advantages and problems are coming up. Population in these towns has been increasing haphazardly and creating slum conditions which affect the life of local people adversely and this forms a vicious circle. The Tata Iron and Steel Company deserves congratulations for the steps taken by it, in order to break this vicious circle.

The author of the report deserves appreciation for conducting the experiment in urban community development on scientific lines and with the help of volunteers. Social scientists and field workers will wait for the detailed report of this endeavour which is bound to be a success, being in expert hands. The author has clearly shown that the private life of workers affects their work. He has also advocated that an improvement in workers' life can be brought through a well planned community development programme conducted in a free atmosphere.

The editing and printing of the report is excellent. Such experiments in community development and their wide publicity are need of the hour, in modern India.

The Social Education Organizer by J. L. Sabharwal. Published by Delhi School of Social Work, Delhi 8. 1960. Pp. 50, price Rs. 3.00.

ALL of us know that a Social Education Organizer is the incharge of Social Education in a Development Block. Many of us also know that he, unlike his colleagues, has more difficulties to face in his work. But few of us know objectively that he is not satisfied with his working conditions nor his friends and colleagues, and higher officials have been able to appreciate his work much. The Delhi School of Social Work paid its attention towards these problems and made a worth-

while study of background, training, and functions of twenty SEO's and their opinions about their work.

The interview method has been used in the study which confines itself to the state of Uttar Pradesh. Four districts from the Western part of the State were selected and all the SEOs working in the Development Blocks of these districts were intensively interviewed.

The sample of study was so small that the author, basing on the data collected, has refrained from passing any conclusive remarks. But the conclusions drawn at the end of the report are valuable. The author concludes that the Social Education Organizer performs a very useful job within limitations in and around him. The author stresses the obvious need of more thinking on the desirable job activities, training and administrative set up in which the SEO should work.

Professional Development of SEOs

(Continued from page 11)

- (d) *Encouragement to professional writing.* Many of us fail to write papers giving our personal job experience. In the best interests of all, we should share our experiences to help others in the field. The writers themselves gain in confidence when they write up case studies and experiences for professional magazines, bulletins, etc.
- (e) *Improving human relationships.* In our behaviour toward SEOs we can set an example for their behaviour toward VLWs and Sarpanches. Reducing our rank and position will improve inter-personal relations with the SEOs. Our behaviour toward our subordinates has a great influence on them. Any improvement in human relationships is likely to bring much more results in the long run.

We should also keep in mind that we shall have to work under village Sarpanches under the democratic decentralization which scheme has already started functioning in two Indian states.

These are some of the methods which may be used for staff development. There may be many other methods found useful in developing professional skills of field workers. It is up to us to give much more new creative thinking over this issue.

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ASSAM : District of Nowgong and town of Gauhati.

BIHAR : Divisions of Bhagalpur and Ranchi and the Municipal and Notified areas in Patna and Tirhut Divisions.

GUJARAT : Cities of Ahmedabad, Rajkot, Baroda and all the Regulated Markets in the State.

KERALA : Districts of Kozhikode, Ernakulam and Quilon.

MADHYA PRADESH : Districts of Sehore, Indore, Gwalior and Jabalpur and in all the Regulated Markets of the State.

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WEST BENGAL : Municipal areas of Calcutta and Howrah.

DELHI : The whole of Delhi.

HIMACHAL PRADESH : Districts of Mandi and Sirmur.

MANIPUR : Town of Imphal.

TRIPURA : Town of Agartala.

ANDAMAN AND NICOBAR ISLANDS : Town of Port Blair.

PONDICHERRY : The whole of Pondicherry.

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CULTURAL HERITAGE

TRADITIONALLY the great work of schools has been to perpetuate the cultural heritage. Insofar as adult education is remedial—providing education for those who missed it in youth—it is concerned with the cultural heritage too. Other jobs in the job chart for Social Education Organizers are just as clearly focussed on creating the new culture. Still others may serve both purposes.

Both the cultural heritage and the newly evolving culture are important. Social educators, however, need to distinguish and know clearly what they are doing. *Cultural heritage is not development.*

One easily gets the impression that Social Education is often much concerned with perpetuating the cultural heritage. One sees much emphasis on “cultural and recreational activities”, on folk dances, folk dramas, kathas, kirtans, bhajans, and other forms of folk art. The lowest common denominators of women’s clubs and youth clubs are recreation and many never get beyond that.

The Indian culture has long had well developed ways of passing the heritage from generation to generation. It far outstrips anything the Western world has in methods of continuing and maintaining the rich heritage through song, story, literature, legend, religion, and custom. Most of the methods function well even among illiterates.

The success of this perpetuation has given a cultural stability seldom exceeded in human history.

Into this picture comes the Social Educator. What is his primary function? To perpetuate the past or to build the new?

Fortunately the answer does not require an attack on or denial of the past. The vehicles of transmitting the cultural heritage (songs, drama, stories) can become vehicles for implanting new ideas, and as better solutions to problems of living—of food, health, amenities, and human relations—evolve and are accepted by people, certain old solutions will disappear. Superstition can fade, custom can change, social systems more satisfactory to the new day can evolve.

Possibly the greatest contribution of the Social Educator is to help the new evolve without social disorganization and loss of cherished values. To help best, the Social Educator will not assume that he knows all the problems and has the best solution to teach. Instead, he will help people evolve their own solutions. He will help groups, clubs, panchayats, villages, solve their problems.

If this point of view is sound, the Social Educator will not fall into the temptation of promoting activities in which participation is easy to get, (although this would permit him to report big numbers). He will spend only enough time with cultural and recreational activities to show that he is one with the people among whom he works. He will spend most time on the harder tasks of helping groups plan and work for their own development. He will become skilled in helping them go through the necessary steps in problem solving. He will be a *Social Educator*—not a recreation director.

And at all times he will have clearly in mind whether he is perpetuating the cultural heritage or developing new competence in group living.

Cultural heritage is not development!

ACCESS OF WOMEN TO EDUCATION

AMONG the many problems faced by the young States of tropical Africa, which have just reached, or are about to reach, independence, none is more serious than the problem of education. These States want to be modern—that is, to adapt their social structures to the economics of the 20th century while reshaping their agricultural and industrial enterprises. This requires tremendous change, inconceivable without an “educated” population in the western sense of the word. The school-age population of tropical Africa is estimated at 25,000,000; of these, 17,000,000 children have no possibility of going to school. Among the 8,000,000 privileged ones, only a minority go through the entire primary schooling, and scarcely 260,000 get secondary education.

These are the over-all figures. But it would be a mistake to believe that they are equally divided between boys and girls, as in Europe or America. At all levels, the proportion approximates three boys to one girl. Occasionally, in more populated and more prosperous areas, the ratio is three boys to two girls; but often it is four to one. Furthermore, it is estimated that most of the girls who enter primary school do not stay long enough to learn the rudiments of reading or arithmetic. Statistics for the primary and “medium” schools of eleven countries indicate that about half the girls attending are in the first and second-year classes. Only a few of them will go on to complete the primary course.

In other terms: not only does the great majority of African girls lack the chance to go to any school, but a great many who do enter the schools come out without having learned anything.

As for those who really study and come through primary schools, very few can go through the secondary schools, which are quite rare. In theory, 10 per cent of the girls who graduate from primary courses should go on to the “lycée” or high school, but only in two countries of Africa is this rate achieved; elsewhere the figures are 3 or 4 per cent, and in

some cases less than one per cent. In vocational education, the figures are less favourable; even for simple training in dressmaking, cooking or stenography, there are only a few hundred girl pupils in each country.

If it is correct to say that in every civilization the social evolution depends in great measure on the evolution of women, who as wives and mothers can hasten or retard progress, the situation of Africa would seem disturbing. All observers agree that African girls are not prejudiced against going to school. On the contrary, there have been public demonstrations by women in favour of free compulsory schooling; in many territories, girls would like nothing better than the chance to be educated, if there were enough schools and their families would send them to school.

So it is not the fault of African girls if most of them are less educated than their brothers. But it is time to consider the reasons for this state of affairs and what can be done to change it. That, precisely, is the purpose of a meeting which Unesco is arranging in co-operation with the Government of Dahomey, at Cotonou (West Africa), from 24 May to 2 June. The theme is the access of girls to primary and secondary education—what are the economic and social factors that encourage or prevent them from taking advantage of educational opportunity offered them?

Even the simple tasks done by young girls in the country are of much importance in family life. If the girls go to school, who will take care of the younger children, who will help the mother work in the garden, in the field, at the market, or with the cooking? And how will the girls learn the household tasks that are essential for married life? That latter point is most significant, for it has bearing on what is to be taught. Many Africans believe that primary education does not help girls to take their place in society, but that it distracts them from their responsibilities or makes them unfit for the heavy tasks ahead of them. (UNESCO)

SECRETARY'S REPORT

(Continued from page 6)

and institutions. A number of queries were received both from India and abroad and the Association's reference section helped the queries with the information they had sought. The Association also helped many organisations in planning and organising their programme.

Visitors from America, West Germany, the Sudan, Malaya, Thailand and Cambodia visited our office and had discussions about the Adult Education Movement in the country.

Association and UNESCO

The Association continued its close cooperation with UNESCO. The Education Clearing House, UNESCO, continued its assistance of Rs. 7,110 to the journals.

Shri Sohan Singh continued to represent the Association at the Indian National Commission for Cooperation with UNESCO.

Training Course—Pilot Project

The Association will start a three-month training course for workers in the field of workers' education and social education from the 14th November 1960 to 15th February 1961.

This is being organised in cooperation with UNESCO and the International Federation of Workers' Educational Association. The American Women's Club of Delhi has been approached to give donation for the Course.

Evaluation

In co-operation with the National Fundamental Education Centre, New Delhi, the Association is undertaking an Evaluation of the impact of television in the field of Social Education in Delhi. The Research Project has been undertaken on behalf of All India Radio and is being sponsored by UNESCO. A Sub-Committee with Shri A.R. Deshpande, Association Vice-President, as Chairman has been set up to conduct the Research Project.

World Conference on Adult Education

This World Conference on Adult Education convened by UNESCO was held in Montreal, Canada from August 22 to 31, 1960. India was represented by Shri R.P. Naik, Joint Secretary, Ministry of Education and Shri R.M. Chetsingh, Vice-President of the Asso-

ciation. Shri J.C. Mathur, a member of our Executive Committee and of the Editorial Boards of our Hindi and English Journals, addressed the Plenary Session on Audio-visual media. From reports received from Canada, it is learnt that both Shri Chetsingh and Shri Mathur created a very good impression on the Conference. Shri R.M. Chetsingh was elected Chairman of one of the Commissions. We congratulate both of our leaders for the work they did at Canada and for the laurels won.

The Conference has proposed the establishment, within the framework of UNESCO, of an International Committee for the Advancement of Adult Education.

Other Bodies

Dr. Mohan Sinha Mehta has been nominated as a member of the Central Advisory Board of Education and of the Standing Committee on Social Education.

The Honorary General Secretary continued to represent the Association on the Central Board of Workers' Education, set up by the Government of India. He has been re-elected a member of the Governing Body of the Board for another term.

Shri S.C. Dutta attended the meeting of National Advisory Committee on Public Cooperation held in New Delhi in August this year. He also attended Working Groups set up by the Committee. He had also been attending the meetings of Working Group on Social Education.

Association—Universities

The Association has suggested to all the Universities to establish Adult Education Departments. Most of the Universities have welcomed the idea. It is learnt that the Delhi University has proposed to establish Adult Education Department during the Third Plan. Utkal University is also proposing to take steps towards the establishment of a Department of Adult Education. In a few other Universities, the matter is being discussed in their various bodies. It is hoped the Universities will soon realise their responsibility and undertake some activities in regard to Adult Education.

Adult Education Movement

In conclusion, I would like to say a few words about the Adult Education movement.

In a world where large-scale scientific and technological changes are being brought about, one finds that people's minds, action and behaviour are not keeping pace with the changes. While Science has advanced, bringing Nature almost under the control of man, we find that man's behaviour has not as yet adjusted itself to those changes. Man has not been able to utilise properly the Power that is within his grasp, nor has he been able to adjust his behaviour to the advances made by Science and Technology with the result that we have 18th century practices still rampant in the 20th century. This mal-adjustment must be set right. Adult Education alone can perform this task.

In India, the present situation, with the rapid industrialisation and the consequent urbanization of the country and the emergence of the Welfare State, have placed a heavy responsibility on Adult Education. We have to prepare the minds of the people to realize the responsibility which devolves on them as a result of the acceptance of a Welfare State and to prepare them to participate in the task of building the Welfare State. We have to foster among the people a desire to intelligently use the facilities and the resources which the Welfare State is providing in an ever-increasing measure and also to encourage the outlook of participation in the activities of the State and the community rather than passive acceptance. The scheme of democratic decentralization has given us a focus and a responsibility and it is my appeal to my fellow educators to measure upto the responsibility which history has cast on us.

"Adult Education for Social Responsibility" is the task of the present age, and all our programmes, all our methods and techniques, should be geared to the task. And social responsibility includes political and economic, for a social man is essentially an economic and political man.

Rapid industrialization of the country is forcing the village communities to be disrupted. We have to evolve suitable techniques to develop new communities in the towns and cities which are growing in ever-increasing number. Community organisation as an educational process will have to be used in increasing measure, so that peoples' problems could be solved by community action.

Organised discussions, to all intents and purposes, is the main educational weapon of the full grown citizen. The arts of communication have now reached the point where it is possible to question the supremacy of the printed word as a stimulant to discussion. Films and radio occupy a considerable portion of the modern imagination. These are perhaps, more malleable tools to further the group activities proper to social education. As things are, audio-visual media are going to play an increasing role in social education. Therefore, it should be our task to interest ourselves in film production and programme planning of the Radio and also of T.V. Instead of treating them as media of entertainment, let us treat them and use them as media of Social Education. There should be closest of cooperation between Adult Education, Films and Radio and our Association should provide the nucleus for such a cooperation.

But the most important and the disturbing factor in the whole situation in the country is the attitude of the Government. While the Government wants Social Education to permeate all activities in Community Development, its attitude on the whole towards Social Education is, shall I say, step-motherly. While the Government leaders cry from house top that development of human resources is the sine qua non of the Plans, they are very miserly in providing funds for Social Education. Our modest request to provide 25 crores of rupees in the Third Plan does not seem to have evoked a favourable response from our Planners, with the result that our targets are still *Things* and not *People*. This imbalance must be set right. Happily for us, the World Conference on Adult Education at Montreal, which was attended by the representatives of the Government of India have drawn up a declaration saying that "Governments should treat it (Adult Education) as a necessary part of the Educational provision of every country". I have full hope that India's Education Minister, a life-long worker in the cause of Mass Education, will fight for a better deal for Social Education in the country.

Finance :

Before concluding the Report, I wish to inform the members that the Association has

received assistance from the Ministry of Education for its Clearing House activities and for the seminar. The Gujerat Government, the newest State, has also very kindly sanctioned Rs. 2000/- for the Seminar. The Government of Orissa has made contribution of Rs. 1000/- for 1959-60 and the Assam Government of Rs. 1000/- for the current year. Bihar, Madhya Pradesh, Maharashtra, have also sanctioned grants to the Association. We are grateful to the Central and State Governments for the kind assistance in our work.

Lastly, I must express my gratitude for the guidance received from our President, Dr. Mohan Sinha Mehta, but for whose interest and advice, it would not have been possible for us to do what we have done. About Prof. Mujeeb, the least said the better, for he is not only a source of guidance and strength but also of inspiration to all workers in the field of Social Education.

CASE STUDY

El Manayel, Egypt

In El Manayel, Egypt, health services were established, and a radio set brought in for the first time. People's gatherings around the radio gave the worker a chance to *listen*. The main problem was a school. Children loitered walking to the distant school, and incurred fines for their parents under the compulsory attendance law. A petition for a school was signed by nearly every father. The governor agreed to have a school if the people provided a site.

No site was available. The worker suggested that one large pond be filled in. But there was nothing to use as fill. The worker suggested that the village streets be leveled, and the earth and rubbish used to fill the pond. The villagers approved and started work. This solved the problem of a site and got the village streets cleaned as well.

Some weeks later, when the worker was away, the governor became annoyed with the slow progress. He sent police to round up the men and their donkeys and move everything in sight (including stored fuel) to fill the pond. When the worker returned, villagers were furious. The worker phoned the governor and got the police removed. But it took a long time to restore confidence and interest.

Analysis : Making the people work deprived them of their self-motivation. Community development organizers build first a *spirit* then a *project*. If the project depends too much on the organizer, rather than on the people's spirit, it may actually be doing a dis-service. The governor here came to see that carrying out their own project in their own way was of more concern to the people than the pond as such.

—Reported in the book *Working with People in Small Communities* by Clarence King, Published by Harper & Brothers, New York, 1958, and available at the USIS Library, Curzon Road, New Delhi.

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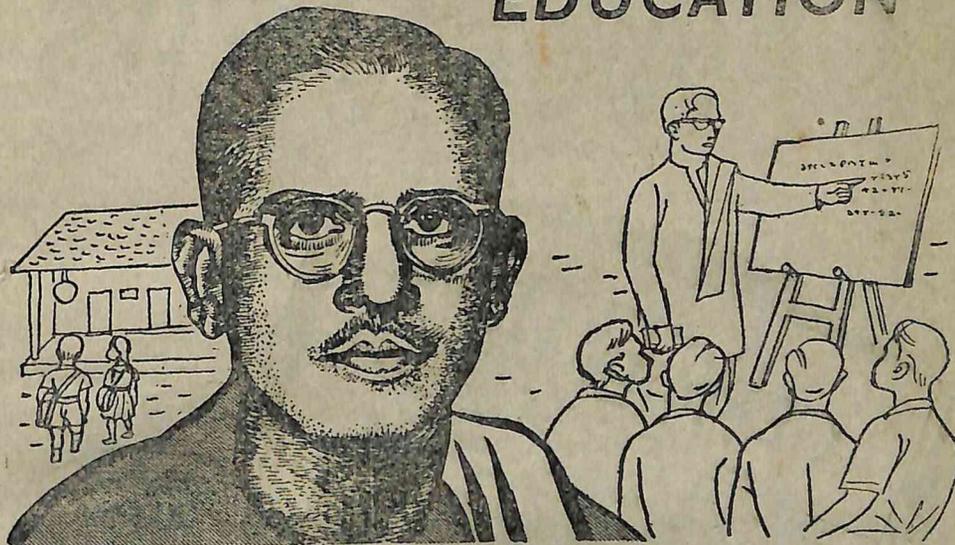
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Blow to Social Education

NEWS is coming from Kerala in the South and Punjab in the North that the posts of S.E.O.s are being converted or merged into those of Panchayat Officers. News is also coming of pressure in other States to follow suit.

This is bad news. If the work that the S.E.O. was meant to do—the work of stimulating the growth of groups and communities whose members are equipped with modern communication skills and are eager for social, cultural and economic development—if this work was worth doing, the abolition of the S.E.O. or his remodelling or merger with the Panchayat Officer is a mistake.

Not all those who support the abolition or merger of the S.E.O. want to destroy his role. On the contrary, some of them think that the S.E.O. will be better able to perform his role if he works through the Panchayats. Working with or through the Panchayats and working the Panchayats are however, two different things. The Panchayats are statutory bodies. They are also political bodies, and their statutory character is only a method of regulating their political functioning. A functionary who is to deal with the work of regulating a political body will have neither the time nor the outlook necessary for an educational task—be it remembered that the S.E.O.'s is essentially an educational task.

It is perhaps too much to ask Kerala and Punjab to reverse their decision so soon after they have taken it. But we can surely request the States which may be on the verge of a similar decision to pause and reflect on what they are losing with what illusory hopes.

The unfortunate situation that the S.E.O.'s role has become a matter of doubt has arisen because, for some years past, the Ministries of Education and Community Development and Co-operation have not been able to see eye to eye with one another. But basically, the situation has arisen because of the timidity of Education Departments in some States to accept and grasp the responsibility for social education work and for the Social Education Organiser. No wonder the orphans have been whisked away.

The Indian Adult Education Association, the Central Advisory Board of Education and practically all educational bodies that have given thought to the matter have said with one voice that the S.E.O. must belong to the Education Departments. That is the only way, not only to avert the debacle that has overtaken the S.E.O. in Punjab and Kerala, but to evoke a respect for this functionary in doubting minds. We hope the Education Departments that are still treating the S.E.O. as an alien will recognise him as their own and take him into their fold for the good of all.

CORRECTION

The November *Journal* contained an error in listing new officers for the Association for 1961-1962. The General Secretary continues to be Shri S.C. Dutta, who was incorrectly listed as a Vice-President. Shri V.B. Karnik is an Associate Secretary.

Gujerat Plans Illiteracy Removal

The State of Gujerat is making plans for the removal of illiteracy in the state. The DPI has been asked to prepare the plan, which should be ready soon. Over the past four years Gujerat has had several very successful literacy drives, as reported in the May, 1960, issue of the *Journal*. Numerous unexpected side benefits resulted from the literacy drives, which have encouraged officials. Side benefits included increased support for childhood education, reduced caste prejudice, and greatly increased participation of women in development programmes.

Social Education Week

Social Education Week in the Delhi State was inaugurated November 25, by Shri Prem Kripal, Secretary of the Union Ministry of Education.

Shri Kripal called attention to the plight of urban areas, which were not served by block staff in the same way as rural areas. The need for social education is greater in urban areas, which have a strategic role to play in development.

Social education aims at building social harmony from the base and developing effective communication skills, Shri Kripal noted.

BUILDING FUND DONATIONS

The following donations to the Building Fund have been received recently.

Delhi Cloth Mills, Delhi.	Rs. 1500/-
Shri Mushtaq Ahmed	25.81 nP
Shri Kesari Hanuman	25.00
Shri Y.S. Paul	8.55
Miss A. Vishalakshi	10.00
Shri Samson Ramakrishaniah	2.00
Shri V.B. Karnik	15.00
Smt. S. Sondaram	2.00
✓ Dr. Frank Laupach	\$2,000.00

ENCOURAGEMENT OF POPULAR LITERATURE SEVENTH COMPETITION AWARD WINNERS

The Union Ministry of Education has announced the award of 38 prizes of Rs. 500 each to the authors of books and manuscripts in the Indian languages on the results of the Seventh Competition for Books for Neo-Literates under the Government of India's Scheme "Encouragement of Popular Literature."

Out of 38 books and manuscripts, a further selection of five best books will be made for additional awards of Rs. 500/- each.

Realising the great dearth of suitable literature in Hindi and other Indian languages for adult neo-literates, the Union Ministry of Education initiated the scheme "Encouragement of Popular Literature" in 1945. The object of this scheme is to provide wholesome literature in adequate quantity for literates, as well as for neo-literate adults and juveniles in the country.

Under the scheme, prizes are awarded annually for good books for neo-literates in every regional language and, at the same time, prize-winning books and their approved translations in other regional languages are bought in bulk for distribution in community projects, N.E.S. Blocks and other educational centres.

In the earlier six competitions, 201 books have been awarded prizes of Rs. 500/- each and 30 books Rs. 1,000/- each.

About 600 books were received for the seventh prize competition this year.

GRANT RECEIVED FOR WORKERS EDUCATION TRAINING COURSE

The three-month Training Course on Social Education in Urban Areas and Workers' Education began in New Delhi on the 14th November. The course has been sponsored by UNESCO and the International Federation of Workers' Educational Associations and is being organised by the Indian Adult Education Association.

A grant of Rs. 2,000 has been received from the American Women's Club in New Delhi to help with the course.

Mr. Harry Nutt, Secretary of I.F.W.E.A., London, and Dr. Mohan Sinha Mehta, Vice-Chancellor of Rajasthan University and the President of the Indian Adult Education Association, have sent their greetings to the Trainees.

Dr. Mehta writes that the Trainees should realise "the importance and the great purpose of the role of adult education movement in social progress and all round development of the community life." Mr. Harry Nutt writes, "Although we are separated by a distance yet we are deeply conscious of immense need for adult education in India and are very appreciative of the sustained endeavour of your Association to make some contribution towards meeting it."

On the 15th of November, Dr. Homer Kempfer, Acting Chief Education Adviser, T.C.M., gave a talk on "Adult Education in U.S.A."

Among others who have given talks to the trainees are Shri G.K. Athalye, Director, National Institute of Audio-Visual Aids; Shri Sohan Singh, Asst. Educational Adviser, Ministry of Education; Dr. B.N. Datar, Dy. Secretary, Ministry of Labour and Employment; Mrs. Helen Kempfer; and Mrs. Elinor Corey.

Shri S.C. Dutta who is the Hony. Director of the Training Course is being assisted by Shri Dharm Vir, Shri Hans Raj of the Asian Trade Union College, Calcutta, and Mrs. Helen Kempfer as Faculty Members.

DR. LAUBACH IN INDIA

The Literacy Expert, Dr. Frank Laubach was in India on a short visit. He arrived in New Delhi on November 19, and had meetings with Dr. A.N. Khosla, Member Planning Commission; Shri P.N. Kirpal, Secretary, Ministry of Education; and Shri L.K. Jha of the Finance Ministry.

Dr. Laubach, who was accompanied by Mr. Lorenzo Lowe, had talks with Rajkumari Amrit Kaur, Mr. Cornchins, Secretary YMCA and Mr. S.C. Dutta, Hony. General Secretary, Indian Adult Education Association.

A donation of \$2,000.00 has been made to the Association Building Fund by Dr. Laubach following his visit.

Dr. Laubach visited Literacy House, Lucknow, on the 22nd and took part in the Convocation of the School of Social Writing and Mass Communication, run by the India Literacy Board.

Dr. Laubach left Calcutta for a tour of the South East Asian Countries.

Promotions

In Rajasthan, 12 social education organizers have been promoted to block development officers and more such promotions are expected. The State expects to appoint three more district SEOs soon. Rajasthan will then have 17 DSEOs to supervise 26 districts.

Education by Post

A scheme to provide university education by post is being planned, Dr. B.V. Keskar, Minister of Information and Broadcasting, reported in the Lok Sabha November 24. Details are not yet complete. The scheme will help relieve the shortage of accommodation in colleges and universities.

Dr. Homer Kempfer, the USA Technical Cooperation Mission expert in adult education, has been advising on the development of correspondence instruction. Dr. Kempfer has had wide experience in correspondence education.

The Use of Audio-Visual Media for the Education of Adults

By J. C. Mathur, Director General All-India Radio

From an address before the World Conference on Adult Education, Montreal

Production of Programmes : Basic Principles.

There are two extreme positions held among those concerned with the production of audio-visual media. At one end is the professional man—whether a film-producer or television-producer or a broadcast-editor—who is convinced that competent and imaginative treatment is all that matters and that a memorable aesthetic experience which holds the audience is in itself an adequate education.

At the other extreme is the conservative educationist who views all popular entertainment and tastes with suspicion and would impose a pre-conceived course of informative instruction and motivation which he regards good for the people like the doctor who prescribes medicines.

Experience of the use of television in France, Japan, and even in India, for adult education points to a middle position. A fundamental principle of children's education is correlation—a principle which in a specialised way, was repeatedly underlined by Mahatma Gandhi in India. Correlation of activity of useful and constructive work—to learning and theoretical knowledge, was the psychological bed-rock of what Gandhiji called 'Basic Education'. Work-centred education may or may not succeed with adults; it has undoubted value for vocational and professional groups. But, *pleasure-centred education*—if I may venture an 'unorthodox' description—can be a smooth and engaging process with adults—both groups and individuals, if only producers and educationists join hands and learn from the pilot projects.

How do we go about the task of planning and producing programmes that would lead to pleasure-centred adult education? Perhaps two general principles should be accepted without too much argument. First, when an audio-visual medium is to be used for adult education, the entire programme presented through

the medium should be regarded as an educational potential and not merely a specially designed series of features or documentaries. The film-show or television or broadcast programme that fills the leisure-time of the worker or farmer provides throughout its duration an opportunity for culture, and therefore, it will not do to concentrate on the educational value of only a portion thereof.

Secondly, learning, assimilation, and educational response of the adult would be facilitated by the mood of enjoyment that the programme may create in him. That mood of enjoyment, which in the ultimate is the *rasa* or the climactic experience of pleasurable sentiment, as described in ancient Indian poetics, prepares the ground, as it were, for a ready response to ideas and messages.

One need not be contemptuous of the forms and subjects that bring pleasure to the audiences, so long as one knows how to use them as a spring-board. Thus, the fondness of an audience for films could be used for awakening their interest in other art-forms such as painting, music and literature. Even without the effort of educators, this has been happening: thousands of persons otherwise disinterested in literature have been irresistibly drawn towards Tolstoy after seeing the films *Anna Karenina* and *War & Peace*. Film stars popular in otherwise purely entertainment films draw a large audience if they read aloud on TV or radio a piece of classic literature.

Mr. Dumzedier suggests in his account of the Tele-Clubs in France that even reports on exciting events in the field of sport, whether cycling, football or wrestling, or athletics, might provide glimpses of different peoples, provinces and lands, while describing their champions and sports teams. "The excitement worked up in connection with commercialised sport, which so often acts as an opiate for the public, could thus be turned to account for the spread of worth-while knowledge".

From the known to the unknown is a fundamental educational principle ; from productive activity to related knowledge is the guiding principle of Gandhiji's Basic Education. And from "pleasurable experience" to the "mindawakened" should perhaps be one of the important processes of adult education.

Production of Programmes : Educational Methods.

From these general premises one could perhaps proceed to discuss the organisation and methods of production that might suit the present situation.

In the first place, films and TV and radio programmes that are meant primarily for general entertainment can adopt motifs and techniques that would incidentally serve the ends of adult education in a larger, as distinguished from a specialised sense. This need not detract from the entertainment value of the film or even its box-office attraction. I would venture to submit the following ideas to the commercial programme producer.

(a) So many film-stories present the problems of abnormal individuals and situations leading to the creation of a fantasy and providing a sort of escape. Couldn't some of these stories be concerned with normal human beings and situations ?

Undoubtedly it is difficult to present a slice of everyday life and yet to make it evocative, to lend colours which are not too gay nor too dull. But, to quote Mr. Dumazedier, "between a routine attitude to everyday existence which cheapens its significance, and an escapist attitude which denies it, there is room for popular culture firmly linked to everyday work and leisure".

(b) While an artistic piece of entertainment need not necessarily indicate the solution to a problem, couldn't it suggest certain behaviour patterns and inculcate a positive or constructive attitude in relation to a social situation ? For, as things are, films do encourage certain behaviour patterns—not all desirable—and the claim that they might not have been intended by the film makers hardly reduces their responsibility.

(c) A certain standardised cultural form is being imitated by film-producers all the world

over. The world market apparently calls for such a standardised form. Couldn't, in some cases at least, a form using some local traditional styles be accommodated so as to encourage more genuine response and participation by communities in under-developed countries ?

Perhaps all this is a rather tall order to make on the purveyors of commercial entertainment. In any case, the ready answer will be that such objectives can be better achieved by educational and cultural Foundations and Trusts and similar other bodies which are after all financed from the profits made by industry. In spite of the rather uncharitable description of the American environment by George Soule, as being one of "commercialism mitigated by Foundations", I am an admirer of the projects of far-reaching importance, promoted and financed by these bodies.

Nevertheless, subsidised and sponsored films, TV and radio programmes mainly serve specialised educational purposes which we shall consider later. The general educational objective of influencing behaviour-patterns and attitudes will always be served or foiled by general and commercial entertainment. And, therefore, if we are serious about the use of these powerful audio-visual media, we should endeavour to bring the makers of general and/or commercial entertainment within the orbit of adult education.

Since beginnings of such association of educationists and producers of commercial entertainment have been made in some countries through bodies like Film Boards and Film Advisory Committees, an extension of such consultation to entertainment films and TV programmes could be attempted. High level consultation between financiers and educationists should, however, be accompanied by Seminars and Conferences of producers and directors for a discussion of the problems of the educational influence of these programmes on the general public and the possibilities of developing such influence on the right lines.

However, in spite of the vastly more extensive power of general entertainment, educationists are, for obvious reasons, much more interested in improving the organisation and techniques of the production of audio-visual programmes of a more specifically educational character. These have received exhaustive

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PRESIDENTIAL ADDRESS

By *Dr. Jivraj N. Mehta, Chief Minister, Gujerat State*

Delivered before the 17th All-India Adult Education Conference, Aliabada, Gujerat, November 8, 1960.

THIRTEEN years ago we achieved freedom from foreign rule. But we never looked upon it as the final goal of our struggle. Freedom, when conceived as a mere absence of foreign rule, is much too negative a concept to satisfy any democracy. Such a concept would be devoid of positive content. What we struggled for and for which the struggle continues is a much larger and positive concept of freedom with a rich content, namely, freedom from want and ignorance and also freedom from all forms of exploitation, and that too, not only for the rich and the educated, but for the lowliest in the land. In throwing away the foreign yoke, we only won a crucial battle, to place ourselves in a strategic position to carry on the war to liberate our countrymen from the shackles of poverty, disease and ignorance. Political independence constituted only the means, the objectives for which we launched the struggle having yet to be achieved.

It is with this view that we have now undertaken a revolutionary programme of an all round development and have launched our Five Year Plans. Unless we mobilise our entire resources—human as well as physical, there is no prospect of a real and lasting success in the foreseeable future. It is in this context that we have to view the problems facing this Conference.

We do not need any experts to tell us that the country's real wealth can be assessed only in terms of the quality of its human material—the character and capacity of its citizens. The ultimate aim of all planning is also to build up human character. At the same time, it is precisely the quality and character of people which determine the tempo and direction of social and economic development. All planning implies, in the first place, a firm and unshakable faith on the part of the people that they are the masters of their destiny, that nothing stands between them and their happiness and prosperity. Some of our traditional

philosophies have done incalculable harm to the country by overstressing the part played in human life by factors that are beyond human control. If the people as a whole are to play a decisive and dynamic role in the development of the country, they must be enabled to regain their faith in their own destiny. I look upon this as the fundamental objective of adult or social education in our country at the present juncture. This means giving a new philosophy to the masses, reconstructing their attitude to life and human affairs. It is the fundamental basis of all active, intelligent and purposeful participation in the affairs of the community, and the nation at large.

In the light of these observations, if we look around and take stock of the present position in the country, we cannot fail to be impressed—nay, awed by the immensity of the problem. In a world-wide survey of illiteracy around mid-century carried out under the auspices of the UNESCO, India is recorded as one of the major areas of illiteracy. According to the 1951 Census, the overall literacy figure for India around 1950 was 16.61 per cent. It is revealed from the same source that the figure of illiteracy in the population over 15 years of age in 1951 was 80 per cent, i.e. nearly 18 crores of adult men and women were illiterate in 1951. The percentage of illiteracy among men and women was, respectively, 70.6 and 91.6; and among men in urban and rural areas 45.3 and 76.3 respectively. The corresponding figures for women in urban and rural areas were 74.9 and 94.8, respectively. The overall figure for illiteracy was 87.9 per cent among agricultural classes, 80.4 for men and 95.5 for women.

The broad conclusions emerging from these statistical data can be summarised as follows :

- (1) Around 1951, India had within her borders 180 million adult illiterates, that is, more than 25 per cent of the total adult illiterate population in the world which was estimated at 700 million.

- (2) There are wide disparities in respect of literacy between men and women, between urban and rural areas and between agricultural and non-agricultural sections of population in the country.

We must further remember that the basis of this world-wide survey was a minimum concept of literacy which is far from satisfactory if the real object of literacy is effective and purposeful participation in the affairs of the community.

Let us now look at the situation as it obtains today after thirteen years of our existence as a free nation. Adult Education movement as such can be said to have started in real earnest in India way back in 1937 when popular ministries took over the reins of Government in the Provinces. The movement suffered a temporary setback during the Second World War and was resumed with the formation of the first National Government in the country, when the concept of adult education underwent a radical change and gave birth to a new concept of social education with its five point programme of (a) health and hygiene, (b) economic improvement, (c) development of civic and social sense, (d) healthy and creative recreation and (e) literacy. Suitable agencies were created at the National, State, District and Block levels. The combined efforts of the State Education Departments, Community Project authorities and various semi-official and non-official voluntary organisations have made some contributions to the social education movement during the past decade. Unfortunately, however, these efforts have helped to raise the adult-above-age-10 literacy percentage only from 20 in 1951 to an estimated increase in literacy percentage over the last ten years of only 6.4 per cent, which you will agree is lamentably inadequate. In fact, a sizeable portion of this increase in literacy is attributable to primary schools, the contribution of the social education movement in the country being estimated at 2.5 per cent only. In other words, if social education programme continues to proceed at the leisurely rate, we may achieve 60 per cent literacy in our adult population in 1975, provided free and compulsory education for the age group 6—11 all over the country is fully implemented during the Third Five Year Plan.

Let us look at the problem from another

angle, that is, from the viewpoint of yearly rate of increase in our population, which is approximately 2 per cent. Unless the yearly increase in literacy percentage far outstrips the annual increment in our total population, the absolute number of adult illiterates will remain almost stationary, if not actually increase. In fact, even though the number of literates in the country has undeniably increased during the last 13 years, all the same, perhaps we have today a slightly larger number of adult illiterates than in 1950. These considerations lead us to important conclusions which should be helpful in formulating national policy regarding the liquidation of illiteracy. It is obvious that effective enforcement of compulsory primary education is the best single method for liquidating illiteracy. Secondly, a vigorous and sustained drive in social education over a number of years will pay greater dividends if our efforts are concentrated on a limited age range, say 15 to 40 or even less. With proper planning and careful husbanding of all available resources, it should not be difficult to wipe out illiteracy from the land in about 15 to 20 years.

The efforts made by the ex-Saurashtra Government and subsequently by the ex-Bombay Government to accelerate the tempo of social education through well planned literacy drives have met with considerable success and are, therefore, worth mentioning here. During the period of the Second Five Year Plan, three literacy drives were organised in this area. The lead was given by the ex-Saurashtra State in 1956, by organising a mammoth campaign in summer months covering all the villages in the State with the total enrolment of 1,34,900 adults, of whom 70,400 eventually passed the literacy test. Another campaign was launched in 1958, in the same area by the Bombay State which attracted a countrywide attention. This was followed up by the third literacy drive in 1959. The total number of adults made literate out of the total enrolment of 2,47,600, as a result of these three campaigns was 1,42,100 persons, which made a substantial contribution to the increase of literacy percentage in the Saurashtra region from 18.84 in 1951 to 26.57 in 1959.

Such campaigns entailed considerable planning and preparation months ahead on the part of the organisers. They also require a

close co-operation of many agencies—Government Departments, Social workers, teachers students and village leaders—and thus take on the character of a mass movement in a worthy cause. Action on such a large scale serves to focus the attention of the people on the problem. Some of the other consequences of the three literacy drives are worth mentioning. Quite a number of parents at the end of the drive showed more keenness in sending their children to school. Thousands of women in the backward areas for the first time left the inner apartments of their houses. A number of adults continued their studies to equip themselves adequately for occupying positions of responsibility in the village community, such as the presidentship of the Village Panchayat. Youth clubs and Mahila Mandals in the project areas became more alert and their activities gained a new momentum. One important thing to guard against in the literacy drives is not to lose sight of the broad objectives of social education. The activity should not degenerate into a mere teaching of the three R's.

As far as mere literacy is concerned, we have to face the problem of relapse into illiteracy. A sample survey to measure the permanence of the effects of 1956 and 1958 drives, was carried out in 1959, in the Saurashtra area. It was found that about 20% of the adults had relapsed into illiteracy. About 30% adults had retained the ability to read and write, and the remaining 50% were found to be semi-literate. The importance of follow-up work was quickly realised by the Education and Development Departments. In organising the 1959 campaign, they provided against this contingency, by supplying suitable literature for neo-literates to the Gram Panchayats through the Block Development Officers. The problem of relapse into illiteracy will have therefore to be tackled more effectively if the efforts made in the field of adult education are to have lasting effects. An important step in this direction would be to establish village libraries with sufficient books which could be read by the newly literate. Arrangements should be also made to circulate books among these libraries thus giving a wider range of books to choose from with the help of these revolving libraries. Care will have to be taken to see that books in village libraries are not stereotyped school primers. While simple in language, the subject-matter

will have to be carefully selected so as to evoke sufficient interest in the newly literate to have a desire to read them. They could, for example, deal with current problems and contemporary personalities. It goes without saying that such libraries which may be started by village panchayats would need to be subsidised to some extent from State funds.

Literacy is, however, only a part of the Social Education programme. In an age of rapid industrial and technological development, ability to communicate with one's fellow human beings through written symbols has become an indispensable tool for a citizen for intelligent participation in the life of the nation. Nevertheless, it is only a tool and is liable to misuse like an other instrument. Literacy, even if it attains the functional level, does not necessarily make the person educated. Hundreds and thousands of our young men and women pouring out from our primary and secondary schools and institutions of higher learning are undoubtedly literate, but I should hesitate to describe all of them as educated within the meaning of social education. It is quite conceivable that many an illiterate villager is socially more educated than an average University graduate. It is fair to ask how many of our educated population take an intelligent and active interest in our development programmes or have an understanding of the issues and problems facing the country. Education in modern complex societies with democratic political systems can no longer be regarded as a personal adornment or a private possession. Unless it becomes a social asset, that is, an instrument of orderly and harmonious social change and progressive enrichment of individual and collective life, it is worse than useless. It may act as a clog in the social machinery and create social upsets. Social education is, therefore, as much necessary for our educated classes as for our illiterate masses.

As far as our vast illiterate rural population is concerned, social education programme is not merely a matter of giving them minimum literacy or lecturing to them on the principles of health and hygiene, on the rights and duties of citizenship, or scientific attitude to life and its problems. Unless there is a direct impact on their life resulting in a perceptible change in their daily mode of living, in the practice of their occupations, in their

dealings with nature and fellow human beings and in their relations to the various events and incidents, our task will remain incomplete and all our efforts and money will go to waste. In the field of social education also, 'Learning by doing' is the sound maxim to follow. But people will not change their age old ways of living and attitudes by listening to the lectures and advice given to them by young men and women from a nearby town who themselves are half strangers in the rural areas. They will follow their natural leaders who have a stake in the village life and whose fortunes are bound up with their fortunes. The crux of the problem therefore lies in creating healthy leadership in the village itself and this should be the main responsibility of the community projects authorities. As social education is a continuous process without any terminal point, it should be the function of some permanent organisation in the village itself. The only organisation that can fulfill the necessary condition is the village panchayat. The community project authorities in the development blocks have at their disposal the services of technical personnel consisting of experts in Agriculture, Education, Health, Co-operation and Engineering. Social Education is the joint responsibility of all the extension officers working in a development block. It is in the actual process of implementation of the various schemes and projects pertaining to health, education, agriculture and co-operation where the importance of social education lies. The implementation of the projects requires careful preparation and planning as well as intelligent co-operation and participation of the local population. These are the natural occasions which provide strong motivation for learning and acquiring various skills including that of reading and writing.

Unless adult men and women are made to realise vividly the inter-relationship between social education programme and their practical interests; such as more abundant crops, better prospects for their children, well-being of their cattle wealth, better facilities for credit and less cumbersome methods of doing their daily tasks, they will not respond to the minimum amount of formal instruction which is inescapable in social education. The oft repeated criticism of our school education that it is divorced from life applies to social education with equal force, when it is isolated

from other activities in community project areas. Happily, this is being increasingly realised by the leading workers in the field of social education and has found recognition in the training programmes for District Social Education Organisers, Social Education Organisers and Village Level workers. The same concern is seen reflected in the symposium and seminar arranged by the organisers of this conference.

Ladies and gentlemen, I have just tried to spell out some of the problems in social education facing our country in general and this Conference in particular. I see some of the best brains and veteran workers in the field assembled at this gathering. I am sure your labours and discussions will provide the necessary inspiration and guidance to the Social Education workers all over the country, and especially to those who are engaged in similar works in our infant State.

EDUCATION FOR GIRLS

In certain countries educated girls are favoured on the marriage market: the young men want educated wives. But even this can have its disadvantages, since where the dowry custom prevails, educated girls find it difficult to discover bridegrooms with sufficient funds to pay the sums demanded by the families. In other countries educated girls are less sought after; their diplomas are a disadvantage.

Cultural factors are important in regions, especially those populated by Moslems, where it is the custom to keep girls closely guarded until their marriage. But everywhere country families are unwilling to let their daughters go to a town and stay a while, even with relatives, as would be necessary for them to get primary schooling. They are even less willing to free them from surveillance in the years required for secondary or vocational education. The most economical solution, that of mixed schools, must be disregarded, therefore, in most cases. Public opinion would favour boarding schools, but few countries can afford to equip or maintain them. For it is not only a question of constructing buildings: everywhere there is desperate need of teachers and professors; qualified women teachers are scarce, and those willing to take up teaching "in the bush" are very rare.

(UNESCO)

SELF-ASSESSMENT OF HOW SEOs WORK

This article continues the report of an exploratory research study of SEOs. The first article "What Do Social Education Organizers Do?" appeared in the September issue. The present article reports how they think they work. A subsequent issue of the Journal will report on "Concepts of Leadership and of Leadership Development."

How do Social Education Organizers think they work? What practices do they follow? What attitudes do they have? How successful are they in village relationships? These and similar questions were in the back of our minds at the National Fundamental Education Centre as we embarked on an exploratory inquiry last June.

Purpose

One purpose of the multi-purpose inquiry was to find out how SEOs looked upon their work, their methods and their success. Other purposes and findings were reported in the September issue of this *Journal*.

Method and Population

The items presented in the findings were a part of a two-page cyclostyled questionnaire. We thought that the exploratory inquiry did not justify the work of building a carefully designed sample and follow-up on it. Instead we obtained responses from four convenient groups.

A. Twenty-three District and Divisional SEOs were mailed a total of 149 questionnaires divided somewhat according to the number of SEOs in their areas. They were requested to distribute them to their male SEOs. Most of the questionnaires were returned to the NFEC directly by the SEOs although some were returned via the DSEOs. Of the 149 questionnaires, 79 (53%) were returned in usable condition.

B. Forty questionnaires were filled in by

male SEOs in Kerala meeting in zonal groups and were collected on the spot.

C. Forty-five questionnaires were likewise filled in by Kerala Women SEOs (Mukhya Sevikas) meeting in zonal groups.

D. Thirty-eight questionnaires were filled in by male Panchayat Officers-cum-SEOs in training at Nilokheri. These were from Punjab State and had from two to ten years of experience as Panchayat Officers. They had been assigned Social Education responsibilities only a few months before being deputed for two months of training in Social Education.

These four groups gave a total of 202 respondents. All members of the Kerala groups had been trained and had been in social education work from two to eight years. Considering prevailing practice, we can assume that a great majority of Group A (Miscellaneous) were also trained.

Limitations

It must be remembered that the responses were those of the SEOs on an introspective basis. They are not objective observations or even opinions of outside observers.

The instructions asked that the questionnaires be returned directly by the SEOs. Likewise, the instructions asked that the DSEOs not examine any completed questionnaires or let other officers examine them. However, a considerable number of Group A questionnaires were returned through other officers. A 13-item comparison of per cent of presumably favourable responses given by Group A and the whole group showed that the average of Group A responses was about two points lower than those of the total. Apparently, no inflation of data was caused by returning the questionnaires through supervising officers.

If inflation in responses occurred, it must have resulted from the inherent deficiencies of the introspective or self-appraisal method. Numerous studies have shown various types of bias in self-judgment.

Organizational Leadership

Success in working with organizations is a key to the SEOs total effectiveness. The appearance and timing of rules and by-laws in organizations gives a clue to how an SEO works.

Do organizations you help start usually adopt rules, by-laws, or constitutions within the first month?	Yes	Some times	No.
79 men, misc.	21	30	22
40 men, Kerala	5	24	9
45 women, Kerala	10	14	19
38 PO-cum-SEO, Punjab	7	11	20
202 Total	43	79	70

The viability and longevity of organizations is another index of effectiveness of the Organizer.

Do organizations you help start active for at least a year?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	All ways
79 men, misc.	1	10	9	31	25
40 men, Kerala	2	3	6	18	11
45 women, Kerala	—	4	3	21	15
38 PO-cum-SEO, Punjab	1	7	7	13	6
202 Total	4	24	25	83	57

Local leadership is essential if organizations are to survive and become effective as instruments of Social Education and social change.

Are you able to induce local persons to take hold of and lead new groups which you help start?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	All ways
79 men, misc.	3	10	10	28	23
40 men, Kerala	2	7	9	13	8
45 women, Kerala	—	12	8	20	5
38 PO-cum-SEO, Punjab	2	5	4	11	13
202 Total	7	34	31	72	49

How seriously do SEOs take the leadership of meetings? Time spent in advance planning is an index.

Do you spend 20 minutes or more in advance planning of meetings which you lead?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	All ways
79 men, misc.	2	9	6	23	36
40 men, Kerala	2	7	1	14	15
45 women, Kerala	—	8	1	13	21
38 PO-cum-SEO, Punjab	—	3	4	9	20
202 Total	4	27	12	59	92

Comments: Early adoption of rules, by-laws, and constitutions by new organizations is often a sign of perfunctory assistance, poor leadership, poor understanding among the members, and target-filling. Such formalization and institutionalization usually can better be a slow growth. Form should become a result of function and grow out of the needs of the group. Groups which start with constitutions before adequate understanding has developed have high mortality.

The reports of the SEOs show that possibly too many of them rush in with rules and by-laws before sufficient member understanding has been built. Field observation supports this fear.

The fact that a sizable number of SEOs report organizations becoming inactive within a year indicates serious weaknesses. (The *Seventh Evaluation Report* of the Programme Evaluation Organization indicates that nearly 60 per cent of the organizations which had been started during the preceding seven years in a sample of blocks had become defunct by the end of that period.) If organizations are started only when the members are ready, suitable potential leadership is available, and adequate follow-up services can be provided, they should not fail.

The next table shows that more than one-third of the SEOs report that they are able to induce local leaders to take hold only one-half the time or less. This is quite revealing. It means that SEOs often encourage or let groups organize before local leaders have been found or developed. The result is that the group soon dies or expires when the SEO can no longer give it adequate attention.

It is encouraging to know that a great majority of the SEOs spend at least 20 minutes in preplanning the meetings which they lead.

Village Relationships

Skill in human relations at the village level is probably the most important area of competence for SEOs. The inquiry asked seven questions intended to throw light on this aspect of his work.

Are you pleased when villagers ask you to do extra jobs that fall outside your assignment ?	Yes	Sometimes	No
79 men, misc.	52	22	5
40 men, Kerala	33	5	2
45 women, Kerala	24	21	—
38 PO-cum-SEO, Punjab	26	11	—
202 Total	135	59	7

Are you able to get the village leaders to like you ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, misc.	—	4	5	30	31
40 men, Kerala	1	8	2	19	10
45 women, Kerala	—	11	2	18	11
38 PO-cum-SEO, Punjab	—	1	—	15	19
202 Total	1	24	9	82	71

Are you able to persuade factions to work together on village improvement projects ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, misc.	2	19	9	19	25
40 men, Kerala	3	17	5	10	2
45 women, Kerala	3	15	3	18	4
38 PO-cum-SEO, Punjab	—	5	4	14	12
202 Total	8	56	21	61	43

Are you able to get the panchayat to take responsibility for developing new Social Education activities ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, misc.	6	26	7	17	16
40 men, Kerala	3	23	3	4	7
45 women, Kerala	3	20	2	11	6
38 PO-cum-SEO, Kerala	1	3	—	5	28
202 Total	13	72	12	37	57

Are you able to keep your appointments in the village ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, misc.	—	6	9	24	23
40 men, Kerala	2	6	4	19	6
45 women, Kerala	1	5	1	25	9
38 PO-cum-SEO, Punjab	—	6	3	9	18
202 Total	3	23	17	77	56

Can you keep your other promises to the villagers ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, misc.	6	5	9	33	19
40 men, Kerala	1	6	3	22	6
45 women, Kerala	1	10	6	15	7
38 PO-cum-SEO, Punjab	1	5	3	17	10
202 Total	9	26	21	87	42

Do you take part in village social, recreational, and cultural activities ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, misc.	—	18	4	28	26
40 men, Kerala	1	5	3	21	8
45 women, Kerala	—	12	3	16	13
38 PO-cum-SEO, Punjab	2	12	1	6	14
202 Total	3	47	11	71	61

Comment : The data reveal no extreme tendencies in village relationships. SEOs think they keep other promises to villagers more often than their appointments.

Two thirds of the SEOs reported being pleased by being asked by villagers to do extra jobs outside their duties. One wonders why the other third were not pleased. Is it a narrow concept of their work or relationship ? Do villagers seek to take advantage or merely ask for help from a possible source ?

The task of inducing factions to work together is a difficult one. Objective answers might spread over the whole scale. Most of the SEOs report that they usually or always were able to persuade factions to work together. This rate of success would appear to many observers as being unduly high. One wonders what types of situations have been included.

Apparently SEOs are not quite as successful in getting panchayats to take responsibility for Social Education as in getting factions to work together. The median would be slightly above "one-half the time."

The item on participation in village social, recreational, and cultural activities did not define the situations clearly. Even so, one might think that SEOs could gain greater acceptance if they participated more freely in such activities. It is heartening that more than two-thirds of them reported that they usually or always did so.

Staff Cooperation

Most SEOs revealed favourable attitudes regarding inter-staff cooperation. About 77 per cent of the SEOs reported that they referred appropriate problems to other extension officers. About 86 per cent said they welcomed suggestions and referrals from other extension officers.

When problems arise of concern to other extension officers, do you refer the problems to them ?	Yes	Sometimes	No
79 men, misc.	66	13	—
40 men, Kerala	31	8	—
45 women, Kerala	26	18	1
38 PO-cum-SEO, Punjab	32	4	2
202 Total	155	43	3

Do you welcome work and suggestions referred to you by other extension officers ?	Yes	Some-times	No
79 men, misc.	64	15	—
40 men, Kerala	34	6	—
45 women, Kerala	38	6	—
38 PO-cum-SEO, Punjab	37	1	—
202 Total	173	28	—

Comments : We do not know why nearly one-fourth of the SEOs only sometimes refer work to other extension officers. Likewise, a fraction of the SEOs do not always welcome work and suggestions made by other extension officers.

Are these situations caused by timidity, inadequacy of personal technique, or poor personal relationships between members of the block staff? Further inquiry on these points may reveal useful information which could be applied to the selection and training of SEOs and other extension officers.

Usefulness of Social Education

Two questions attempted to detect how conscious the SEOs were of the benefits of Social Education. Because the questions were very general, the findings are not of great significance. Nonetheless, it is encouraging to see that most of the SEOs answered them as they did.

When villagers come to you with problems, do you try to show how Social Education could help ?	Yes	Some-times	No
79 men, misc.	68	7	4
40 men, Kerala	38	2	—
45 women, Kerala	37	7	1
38 PO-cum-SEO, Punjab	34	1	2
202 Total	177	17	7

Do you plan to get several benefits from each Social Education programme ?	Yes	Some-times	No
79 men, misc.	50	20	6
40 men, Kerala	28	9	3
45 women, Kerala	28	14	1
38 PO-cum-SEO, Punjab	29	5	2
202 Total	135	48	12

Family Planning

The SEC plays an educative and not a technical role in family planning. Much preparatory work of a propaganda and interpretative nature needs to be done before technical medical people enter the picture. Are SEOs able to discuss family planning freely ?

Can you explain family planning without embarrassment ?	Yes	Some-times	No
79 men, misc.	47	16	14
40 men, Kerala	35	2	3
45 women, Kerala	19	10	15
38 PO-cum-SEO, Punjab	17	5	16
202 Total	118	35	48

Apparently about a fourth of the SEOs are embarrassed to discuss family planning and inevitably are ineffective in this important phase of their work. Embarrassment is highest among the Panchayat Officers-cum-SEOs in Punjab and among the Kerala women. Another sizable group is sometimes embarrassed. This leaves under 60 per cent who claim not to be embarrassed by the subject.

Referring inquirers to appropriate technical help in family planning is another important function of the SEO. About 84 per cent claimed to know where to refer people desiring such help. The greatest deficiencies again were among the Kerala women and the Punjab men.

Do you know where to refer people for technical help in family planning ?	Yes	Some-times	No
79 men, misc.	71	1	6
40 men, Kerala	36	1	1
45 women, Kerala	32	4	8
38 PO-cum-SEO, Punjab	27	2	8
202 Total	166	8	23

Comment : As family planning has its private aspects, additional training, supervised practice, and opportunity for discussion may need to be given. If provided in an objective fashion, all SEOs may eventually feel more at ease in group discussions of the subject.

Attitude Toward Job

Do the SEOs feel capable of doing their work? One question throws some light on their feeling of confidence.

Do you feel that you have enough background of experience to help Social Education workers in the villages ?	Yes	Some-times	No
79 men, misc.	56	6	16
40 men, Kerala	33	2	5
45 women, Kerala	24	10	10
38 PO-cum-SEO, Punjab	30	2	6
202 Total	143	20	37

Another question attempted to see what proportion of the SEOs were using self-evaluation as a method of self-improvement. A

majority said that they usually or always make the mental review but another large group never or only occasionally do it.

Before sleeping do you mentally review your day's work and try to think how it might have been done better ?	Never	Occa- sion- ally	About $\frac{1}{2}$ the time	Usu- ally	Al- ways
79 men, misc.	8	25	7	17	20
40 men, Kerala	2	13	2	14	8
45 women, Kerala	2	16	—	12	15
38 PO-cum-SEO, Punjab	3	11	1	9	11
202 Total	15	65	10	52	54

Comment : While diaries are rather universally maintained, apparently the habit of self-evaluation is not well established. Here is another opportunity for training centres and District SEOs to inculcate an important concept and instill it as a habit.

Implications

The reports of 202 SEOs regarding how they work provides considerable data which,

if substantiated by other observation and research, could be put to at least three good uses.

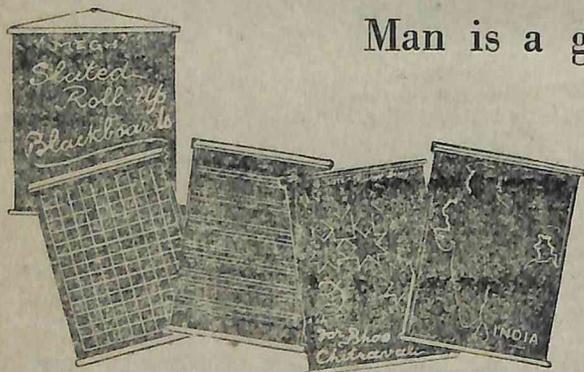
1. SEOTCs might find several places where they could modify their curricula and instructional methods: e.g. they might want to consider giving more practice in applying the principles of building viable organizations, in working with factions, in dealing with panchayats, etc.

2. DSEOs and other supervisors can see areas where they could provide in-service training and supervision.

3. Other training centres can note problem areas to which they might desire to give further attention.

These findings are largely useless information until they lead to action—to improvement of the present situation.

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VISIT TO AYDIN

By Melih Cevdet Anday

In this article Melih Cevdet Anday, Turkish poet and journalist, has invited us to visit Western Anatolia. "Letter from Aydin" is one of a series of articles designed to bring readers in touch with the lives and problems of their contemporaries in other lands, both in the East and the West.—Ed.

IF you decide to visit Western Anatolia, you will probably land in Turkey at the big port of Izmir (which used to be called Smyrna) and you will travel by train across one of the world's greenest and most fertile plains. The ancients called this region Caria, bordering on Lydia, the fabulously wealthy kingdom of Croesus. Later the country fell into the hands of the Persians, the Seleucids, the kings of Pergamum, and the Romans...

The train takes you past fields and orchards and then, after eighty miles or so, the villages seem to grow livelier and the fig trees grow more thickly. You are approaching Aydin, the local country town, which lies in the centre of its district.

The city is almost as old as the memories of Croesus and the Persians. It was once called Tralle. But Tralle, which a Byzantine emperor was still busy fortifying in 1280, stood in the hills. The town which succeeded it was built lower down and bears the name of the Seljuk conqueror, Emir Aydin, who founded it at the end of the 13th Century.

With its 18,500 inhabitants Aydin is not a very big city. And, after you have admired the gardens surrounding it, you may be disappointed to find that it boasts no important historical buildings and scarcely any industry. The reason for this is probably that we are too close to Izmir: well-to-do people in Aydin know that they can find everything they want

in the big city. Even our newspapers come from Izmir and Istanbul: there is a daily sheet, published in Aydin, but it only carries local announcements and advertisements and you find it only in barbers' shops.

When you leave the station, you are already in the centre of town. The street winding up the hill ahead of you with the local government buildings standing out at the top is Aydin's main street. If you are lucky, you will arrive in the town on market day. Then the city will be filled with farmers who have come in early with the produce of their fields, their gardens and their barnyards. They set up shop on the pavement, spreading out their wares, which, of course, are always cheaper than those you find in the shops. But the market also offers things you can't find anywhere else: the first figs in summer, for example, and the embroidery of village women all the year round.

Let's take a walk through the shopping centre. The sky is clear and very blue; it's always fine in Aydin. Trees have been planted along the street to offer protection from the sun. This means that you will be in the shade as you stroll past the shops—groceries, sweetshops, barbers, shops, etc.—banks, cafes and hotels. In narrow alleys, smiling, graceful village women wearing their best clothes are squatting behind baskets filled with embroidery: lace, tablecloths, shawls, belts, wedding dresses.....The colours of these embroideries are so bright and the designs so beautiful that you feel you are in an art gallery.

The colours are just as gay in the fruit and vegetable market a little further up the street where art doesn't enter into the picture. There you'll see an amazing variety of those products of the orchards of Anatolia which Turkey exports, dried or canned, to the entire world. There are figs and olives in huge

quantities. Along with cotton, these form the main source of wealth of Aydin district.

The market comes to an end halfway up the hill. Further on, the road runs along the bank of a river bordered by ruins that date back to the war—a war which is already long past and where traces fortunately are gradually disappearing. Between 1919 and 1922, the town was taken and retaken several times, sometimes by the Greeks, sometimes by the Turks, and this section suffered badly.

Keep on climbing till you reach a little park at the top of the city where you get a splendid view of the plain below. This plain is the valley of a river which everyone has heard about, even if he can't place it on the map; its name is the Meander—in Turkish, the big Menderes. You see it winding through the plain like a huge snake. And there, close by, is Aydin airport. There's a plane in from Istanbul. That means that it's noon and time to go down into town.

Besides, it's getting hotter and hotter. The restaurants on the main street look cool and inviting: tables are set in a shady garden around a fountain. The dishes are typical of the Eastern Mediterranean: shish kebab, stuffed eggplants or squash, and pilaff, all of them cooked in rich olive oil. There are two local specialities: *pastik*, a cake flavoured with boiled grape juice, and *sabunieh*, a form of Turkish delight.

In the afternoon, the streets are deserted. The few citizens who are not working in their shops or the fields are in cafes playing backgammon. When a lorry or a tractor drives by, raising a huge din and an equally huge cloud of dust, the backgammon players look up and say "They've mended another engine". But, the tractors don't come into town merely for repairs. The farmers use them as a means of transport. They climb aboard with their whole family and drive into Aydin to enjoy themselves.

Around five in the afternoon, the streets become lively again: school is over. We have several primary schools, a high school, a commercial school and a technical school. But the rich people send their children to school in Izmir and Istanbul. Our local member of Parliament, for example, studied at the American College in Izmir. Like our river, the name

of our M.P. is known throughout the world... for he is the Prime Minister, Mr. Menderes.

The wealthiest people in our town do not live in luxury. Their houses are not very big and their cars are used mainly for their work, You rarely see them. When they have time, they go off to the big cities. Similarly, the doctors, chemists, schoolteachers and civil servants keep very much to themselves. They call upon each other after dinner and, occasionally, go down to the casino near the station with their wives, children and guests. This casino is the most modern building in town; it is almost as fine as those in Istanbul.

At night, the ordinary folk of Aydin pour into the streets filling the restaurants and the "mephanes" where raki is served and where naturally, all the customers are men. Women don't go to the cafes; you see them in the municipal park where an orchestra plays every evening. The cinemas are also full—it's hard to find a seat if you don't get there on time.

The best time to see Aydin is during a national holiday. Then you'll wake up in the morning to the sound of *davul* and *zornas*, our traditional drums and clarinets. You'll see young farmers parading in the streets in turbans, embroidered jackets and baggy trousers. They dance, and sing and make everyone laugh.

But, the next day you'll miss the festival, and like all the other tourists you'll hurry off to visit the Greek, Roman and Seljukian ruins nearby. We hope at least that you'll remember our fruit, our olive trees, our embroideries and our songs. (UNESCO)

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THE ADULT EDUCATION ASSOCIATION

AUDIO-VISUAL MEDIA

(Continued from page 5)

treatment in the deliberations and recommendations of several Conferences, Seminars and Workshops organised by Unesco since the Elsinore Conference. Here I shall refer to a few aspects that seem to call for urgent attention.

(i) *Common factor in a heterogeneous audience :*

In the concise and able Unesco pamphlet (No. 25) on "Adult Education Groups and Audio Visual Techniques" there is an illuminating analysis of the pedagogics of adult education; a complicating factor mentioned therein is the heterogeneous environment of an adult education group.

What is the common denominator of a municipal scavenger, a petty shopkeeper, a bank-clerk, a vegetable-grower and an industrial worker—all viewing the same educational TV programme or documentary film? Since this heterogeneous character does not seem to affect the universal appeal of entertainment films, the inference is that the documentary, while still retaining its specialised character, should use to its advantage the story-interest which is the universalizing element in the entertainment film.

(ii) *Accommodating local conditions and requirements :*

According to Mr. Robert Lefrane, "many difficulties are encountered when use is made of audio-visual material produced in distant countries or even in other parts of the same cultural area. Moments of pathos are greeted with loud laughter. Scenes which are thought to be exemplary are strongly resented... Attention is taken up by an insignificant detail which the educator has never thought of and the essential point is lost".

Experience in Haiti and some other countries shows that this drawback of audio-visual media can be overcome, to some extent, by interpreting ideas and terms in the local idiom and not merely translating the text or dubbing the film or recording.

This has, however, a limited value. A more effective arrangement may be to regionalise and decentralise production. In All India Radio, regional units are given more or less complete freedom to plan their Rural and

Industrial programmes in keeping with the needs of the area. There is an Advisory Committee for every region; stock-characters have been built up on the basis of the local appeal.

In the Middle-East, Mr. Norman Spurr's experiment of the local production of films by a two-men team under a joint scheme of Unesco and Unwra shows the advantages of decentralised production. The filmstrip has an obvious value, in this context. It combines the merits of the ready-made with the unquestionable virtues of "making to order".

(iii) *Collaboration among personnel concerned with audio-visual media :*

A production for adult education should involve production personnel, educational specialists and social psychologists and field-workers and leaders. It is important that all these three categories should function as one single team at the production stage. Very often this does not happen and normally collaboration takes the form of the specialist supplying the raw-material, the producer transforming it to the best of his ability and the field-worker doing his best with it; and all the three blaming each other in the event of failure.

Collaboration, in order to be effective, should begin at the planning stage and should be "institutionalised". i.e., bodies like Programme Planning Committees should be set up and be given a fair measure of autonomy and responsibility.

If I had my way, I would lay down a law that no programme shall be produced except by a team which, though headed by the producer, should include the specialist, the educationist and a field worker.

(iv) *Planning and pre-programme investigations :*

Makers of commercial entertainment seek to ensure appropriate returns for their investment by holding thorough investigations in advance, of their market, the tastes, outlook and leanings of their audience. Most pilot projects of audio-visual adult education in the West and some in the East have taken this precaution. But in the developing countries with large areas and populations, government and semi-government organisations engaged in community development and operating under the pressure of the impatience for quick

results, detailed pre-programme investigations are an exception rather than a rule. While radio organisations have some sort of listener research sections, not so the film producing units. Quite often, haphazard observations by specialists and experts determine the choice of topics and approach.

Planning by producers calls for not only detailed sociological surveys but also a practical procedure whereby those responsible for production and script-writing would be constantly in touch with the field. Decentralisation in production recommended earlier will automatically result in such constant contacts. Nevertheless, a drill has to be laid down for pre-production surveys, whether under a centralised or decentralised arrangement, and it should involve both specialists and producers.

(v) *Presentation of educational subject-matter :*

Audio-visual programmes have to steer clear of the two extremes of what have been aptly called "empty aestheticism" and "arid didacticism". Excessive pre-occupation with the complexities of light and shade and sound effects, subtleties of abnormal situations and sophistication of thematic suggestivity are as much out of place as the specialist's thoughtless insistence upon packing into a programme all facts and figures, and incorporating all high-sounding theories and principles.

There is also the easy temptation of using sheer entertainment as a preliminary "bait" for dull and monotonous purposive talks and lectures to follow. This encourages indifference towards educational elements in the programme and raises a hide-bound wall between entertainment and education.

Broadly speaking, dramatization—simple and direct and based on either everyday life or traditional tales—effectively transmits both ideas and information. Deft blending of dramatization with commentary and direct talk is the true measure of the success of an audio-visual programme.

(vi) *Professional and amateur talent :*

While the professional actor who uses his role as a realistic mask and not as an expres-

sion illumined by genuine experience and inner sympathy may be suspected by an adult education audience. The amateur who is nervous and uncommunicative or repetitive may arouse resentment and a sense of humiliation. The solution seems to lie in (a) occasionally sending out the professional performer to watch for himself the way of life of his audience and to understand the milieu; (b) spotting and encouraging amateur talent, taking care not to allow them to become conscious performers.

(vii) *Programme for instructional and direct teaching :*

Film and filmstrips, posters, flannelograph, etc., are, for the purposes of direct instruction, in the nature of aids; but radio and TV programmes can be and have been effectively used as media not requiring any teacher or instructor.

In preparing instructional audio visual programmes, particularly on the radio and TV, the inherent psychological difficulties of the adult student should be borne in mind, viz., that he has a smaller capacity for concentration than ordinary students, that there is a wide gulf between his day-to-day life and studies and, therefore, the programme should in awakening the mind, stimulate it to action in which the adult plays a positive part and can put his intellectual abilities to the test.

These seven points relating to the techniques of production are by no means exhaustive. They cover only some problems common to most audio-visual media to-day. But, in considering them, one is bound to conclude that a producer of an audio-visual programme for education has, unlike the pure artist, anxiously to follow the fortunes of his work. He cannot declare: "This is my creation; I have done my work and it is for you to use or admire or spurn it". Indeed, even those concerned with the production of commercial entertainment should be persuaded to interest themselves in the educational effect or otherwise of their work.

(From material supplied by UNESCO
Educational Clearing House)

To Think About—

DEVELOPING INSTITUTIONS

The *Manual on Social Education* clearly assigns responsibility for the organization of community centres, youth clubs, and women's organizations to the Social Education Organizers.

While admittedly a small and not necessarily a truly representative sample, the survey of 18 blocks reported in the *Seventh Evaluation Report* of the Programme Evaluation Organization throws important light on the progress made in building such community organizations. Nine were Stage I blocks and nine were Stage II. During the year, they were 19 per cent understaffed with SEOs.

Four elements were reported :

A. *Number of institutions.* The average block had been in the Community Development programme for 5.5 years. This condensed table shows the number of Social Education institutions.

	Number of community centres	Number of women's organizations	Number of youth clubs	Total
Per block	18.2	10.9	24.2	53.4
Per 100 villages	15.0	8.4	18.0	41.4
Per 1,000 population	0.22	0.13	0.30	0.65

The above data show that about one village in seven has a community centre, one in 12 has a women's club, and fewer than one in five has a youth club. There is one community centre for every 4,500 people, a woman's organization for every 7,700 people, and a youth club for every 3,300 persons.

B. *New institutions per year.* The total number of institutions established since the inauguration of the blocks was not always available. The figures below are based on existing institutions divided by the number of

years the blocks had been in existence. Wastage is not shown.

	Average Number created per block per year
Community Centres	3.2
Women's organizations	1.9
Youth clubs	4.4
All institutions	9.5

C. *Mortality.* The *Report* presents a table showing the mortality rate of the three types of organizations. "The most significant fact emerging from the figures... is the very high rate of mortality among institutions of all types. Nearly 60 per cent of the social education institutions... have become either inactive or defunct. The rate of mortality is almost the same for the three different types we are considering." (p. 62)

D. *Effectiveness.* While no solid and comprehensive evaluative data are presented on effectiveness, many scattered bits of evidence are disturbing :

"In spite of (block assistance) the community centres seem to have failed in many blocks to strike root. In one block 75 per cent of the community centres are not making any contribution to the social life of the villages.... In another almost all the centres are inactive, and in a third the radio sets are mostly lying idle or have been monopolised by certain persons. Bhajan, Kirtan and radio-listening are the usual activities in the community centres which are in a working state." (pp. 62-63)

"In 1 block all women's organizations are inactive; in 7 others, 14 per cent to 70 per cent of them are inactive." (p. 63)

"In one block where every village is reported as having a youth club, most of these are inactive, and action had recently to be initiated in some villages to revitalize them. In one block almost all are not working. In many other blocks appreciable proportions are inactive... in 3 blocks more than half the youth clubs are practically defunct.... In one block

(Continued on page 21)

Book Reviews

An Overview of Adult Education Research, by Edmund de S. Brunner et al, published by Adult Education Association of the USA, 1959. Pp : 275+viii.

THE term *adult education* is used in a far broader sense in the USA than in India. It encompasses almost all the vocational and non-vocational or liberal aspects of adult life for which education is imparted, both of formal and informal nature, through various methods and media. The liberal adult education alone comprises a large variety of knowledge and experiences and is almost entirely conducted on a voluntary basis.

The Adult Education Association of the USA was formed about forty years ago. A huge amount of experience has gathered in the various fields of its activities, which, to enumerate a few only, include programmes on health, home-economics, agricultural extension, cooperatives and cultural activities of all sorts, great books, workers' education, community organisation, etc. A large body of researches and surveys of sufficient technical sophistication as well as of descriptive nature is available on most of these programmes.

The field of adult education being so vast, and the existence of the Association being comparatively recent, it has not been possible, however, to conceptualize the problems of adult education on a strictly scientific level. Even then, the tremendous popularity gained by this movement and the enthusiasm shown by most of its workers and planners is highly encouraging. Indian adult educators have to traverse a great distance to catch up with their American counterparts both in the field of activities and their scientific studies. America today can offer a great deal of material for adult educators in the whole of the free society for guidance and application with necessary modifications of regional character.

The volume under review is a sort of report prepared under the sponsorship of the Fund for Adult Education. The authors were entrusted with the work of preparing an inventory of all the significant researches and studies which have been conducted in the field of adult education. Geographically speaking,

this survey, due to certain limitations of time and fund, has confined itself primarily to the studies made in the Americas. Some important studies available in other English speaking countries have, however, also been included. Unfortunately, it could not be possible to avail of the translations of studies made in the non-English speaking countries.

Despite such obstacles the authors have made a thorough job of this work by collecting between 5,000 to 6,000 titles for review and perusing minutely about 3,000 of them. They applied a rigorous set of scientific criteria for selecting only the most objectively conducted studies. After a ruthless purging and screening, they selected about 600 titles for reviewing in the present volume. The review has been objective and critical, and an unbiased reporting has been made of the conclusions obtained in each of these studies and of the methodology adopted in them.

As a happy result of the rigorous criteria applied by the authors, a large number of descriptive studies and less scientifically designed researches have been eliminated. And by the same token, a fairly large number of researches conducted in the field of psychology and sociology which have direct or indirect bearing on adult education have been included. The major purpose of this report was to discover whether the researches conducted in the field of adult education warrant any generalizations of such a dependable character on which policy could be based, and could be used for the guidance of adult education workers.

A second objective was to be in a position to suggest specific problems and broad areas which need the attention of research workers in the field of non-vocational adult education.

The organization of the report has been mainly in terms of three major elements, the educatee, the educator and the students of evaluational problems. The first six chapters have been written on topics such as learning, interest, participation and motivation, etc. The latter chapters have been prepared under heads like those of programme building, organisation, methods and techniques, leadership, role of groups and community institutions, etc. The last chapter has dealt at

some length with problems and techniques of evaluation.

The language throughout the report has followed a popular style of presentation. It appears as if the authors have made special efforts to make the book particularly suited to the nature of understanding and the linguistic ability of the adult education workers at the peripheral levels. This feature of the report, as is only to be expected, has become both its weakness as well as its strength. On the one hand the workers and the officials at the intermediate levels of the hierarchy in Adult Education will find the report immensely beneficial, but on the other, keen students of research methods and those interested in conceptualizing problems on theoretic planes will find little of value for their use. The objective of the report being as stated above, the authors, probably could not find it feasible to attend to this aspect of the issue.

In India, where commonly the term *adult education* is not held in as comprehensive a connotation as in the USA, this book will be of great value to all those engaged in the various programmes of community development, social education, cooperatives and social welfare. One important contribution of this book to the development work in this country will be to enlighten to some extent the minds of our bureaucrats more busy with official documents and what the authors of the report have called 'bookkeeping' of development programme than having any idea of the tremendous potentialities of scientific researches and studies.

Another lesson offered by this book is the religious scrupulousness on matters concerning researches and surveys. Huge sums of money are being squandered in this country by most non-official as well as official organizations in the name of social research in development work under the guidance of those who do not have even a smattering knowledge of its methodology and techniques. To a large number of big bureaucrats, sponsoring and conducting of researches has become a good cloak to hide their ignorance and incompetence and a plea to justify their nonsensical ideas with questionnaires prepared and filled in a biased manner, and by hideous manipulation of analysis and interpretations to reinforce their defense of vested interest in development work.

It is high time when a survey of all researches should be conducted in India applying as rigorous criteria as have been adopted by Brunner and his associates. This survey will make it possible for adult educators and researchers in this country to find in one volume all that has been genuinely discovered concerning problems of development work. It will also expose, indirectly, the kind of fraud and ignorance which is passing under the sacred name of scientific research.

—M. Rafiq Khan
New Delhi

TO THINK ABOUT—

(Continued from page 19)

some clubs have become a source of friction between the young and the old in the villages." (p. 63)

"Those youth clubs which are working usually confine their activities to sports and recreations." (p. 63)

To Think About : Evidence like this stimulates certain fundamental questions :

1. Are community centres, women's organizations, and youth clubs rooted in the needs felt by the villagers :

—when 60 per cent of the organizations become defunct ?

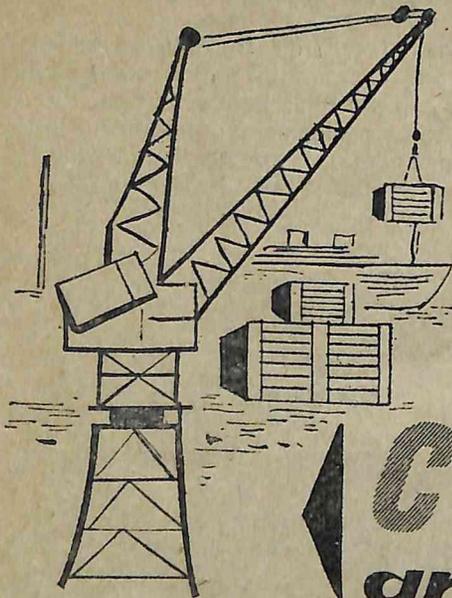
—when two SEOs can establish only three viable community centres and 4-4 youth clubs per year ?

—when after 5.5 years there is only one community centre per 4,500 people ?

2. If properly organized, can community centres and clubs have an important role to play in Social Education and Community Development ? Are they appropriate ways for making progress in village settings ?

3. Are the SEOs well trained in methods of organizing viable centres and clubs ?

4. Do grants-in-aid sometimes obscure the more fundamental requirements of successful establishment of institutions and thereby contribute to high mortality ?



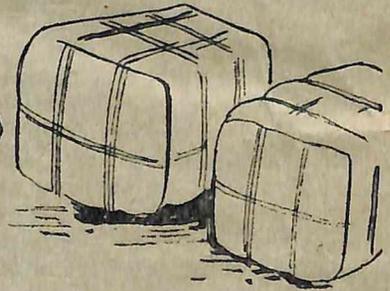
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