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Wish you A Happy
New Year

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Indian Journal of ADULT EDUCATION

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Indian Adult Education Association

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BRINGING about changes in the minds of people and thereby in their practices and behaviour is a very difficult task.

To rush through such a task or to be impatient about its results would only mean failure. Similarly, attempts to force changes in attitudes, behaviour and actions through measures which are either propagandist or non-educational, would be equally futile. But that is what we are doing in India at the moment. In order to bring about changes in the country quickly, we are hurrying through measures which the people for whose benefit we propose to do such things hardly understand nor support. Since they neither understand nor participate, the benefits which would accrue to them, go to those who pretend to act on their behalf or against whom perhaps, those measures were taken.

It is not too soon, therefore, that Government have set up a committee to enquire into the amazing phenomenon of the benefits of the Community Development programme, not accruing to the common people of India. It is hoped that the report, if at all made public, will open the eyes of the administrators and also legislators who prize their art above everything else, and especially above—the education of the people.

However, without waiting for the report, we would like to reiterate that the Community Development programme can still be saved, only if it is looked upon as an educational venture. Instead of harping on THINGS we should concentrate on PEOPLE. This is what our planners announced that they would do but have promptly forgotten what they announced. If they had not, we would not have seen the sorry spectacle of our economic plans going awry, with beggars abounding the streets of our cities. It is only when all social obstacles in the way of the people acquiring more and better knowledge and techniques are washed away that we will see a release of their creative energies which will astound even the optimist. We hope our administrators will see this before the abyss is reached.

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Social Education Week

Social Education Week was celebrated in Lucknow from the 2nd December. It was inaugurated at Literacy House, by the Director of Education, Uttar Pradesh, Shri C.N. Chak. The function was held in Literacy House and was presided over by Dr. Radhakamal Mukerjee, President of the Uttar Pradesh Adult Education Association.

Speaking on the occasion, Dr. Mukherjee said that a definite target of total liquidation of adult illiteracy in the country should be fixed and suggested that by 1975, there should be literacy for all adults, men and women.

Literacy for women, he observed, was more imperative than for men, since a change in the goals and values of life for the next generation could be brought about more easily and efficiently through the mothers in homes.

Dr. Mukherjee emphasised that social education should aim at the propagation of the new outlook and values through renewing and rehabilitating our ancient techniques and methods of story-telling, recitals, song, drama and puppet show. These indigenous methods of instruction and avocation would go a long way in inculcating moral and social values.

Concluding, Dr. Mukherjee said that graduates in the Universities should be mobilized for the abolition of illiteracy. It was only University youths, who could bring a message of hope to India's half a million villages, now steeped in superstition, ignorance and despair.

The meeting was also addressed by Shri Phok Sonasiry, Deputy Director, Fundamental Education, Cambodia Phnom Penh, now on a visit to Literacy House, Lucknow.

Social Education Day was celebrated in all the adult schools run by the Literacy House. Funds for the building of the Indian Adult Education Association were also collected during the week from the participants of adult schools and social educators. A cheque of Rs 25/- has already been received by the Central office of the Association. Further amounts are likely to be received soon.

DELHI COLLECTS 1360

In Delhi, nearly 1,300 rupees was collected during the Social Education Week, for the building of the Indian Adult Education Association. The collection includes donations of 4 annas to five rupees. The concluding function of the Social Education Week in Delhi was held in Alipur Village.

The Chief Commissioner of Delhi, Shri Bhagwan Sahay, presided.

Social Education week was celebrated in Kaudia Block in Raipur Distt of Madhya Pradesh, from Dec. 1 to 7.

An exhibition was also organised on the occasion. This was declared open by Rani Saheba of Pithora. A collection of Rs 35/- for the building of the Indian Adult Education Association was made.

Life Members

Shrimati Durgabai Deshmukh, Chairman, Central Social Welfare Board, and Shri G. R. Damodaran, MLC have become life members of the Association.

Building Fund

Collection in Delhi during Social Education week Rs. 1297/28

Imperial Tobacco Company of India Limited	500/-
Shri C.C. Desai	100/-
Shri A.N.C. Lothian	100/-
Shri K.C. Gupta	10/-
Shri E.C. Shaw	5/-
Shri P.N. Shivpuri	5/-
Shri R.C. Ariel	2/-
Shri L. Thomas John	1/-

TIBETAN TEACHERS

In February this year, Literacy House trained 5 Tibetan teachers. During the training a Tibetan Primer was prepared. The Primer is being tested in the Tibetan School at Mussoorie, after which it will be published.

The second batch of 12 Tibetan teachers is undergoing training from August 25. They are learning English, Hindi, Arithmetic, Elementary Science, Teaching methods, etc. and will return to various Tibetan camps at the end of December.

Social Education—A Retrospect

IT was 1937. The Congress Ministries had for the first time come to occupy the seats of power. A rebellious organisation was installing itself as a ruling party. It had the whole country solidly behind it—practically. Yet it was on a kind of suffrance. For the key to open or shut the doors of provincial secretariats was still in the hands of foreign rulers, and at any time they could,—as later they actually did,—bang the doors and lock-out the men who said with truth, that they were the rightful possessors of the key.

In this situation, the Congress ministries could only do one thing,—they could secure themselves in the hearts of a people even more firmly than before. How? By uplifting them, of course. And in the brief time the Congress was in power, it justified amply its right to power by pushing up vigorously measures for the welfare and uplift of the people. Among the measures was the huge effort that the Congress generated in the field of adult education. The symbol of this effort was Shri Syed Mahmud standing in the middle of a street in Patna with a chalk in his hand, a blackboard behind him and the men eager to acquire literacy in front of him. Whereas in 1936-37, the whole country had reduced illiteracy only by some thousands, in 1937-38, Bihar alone raised the ranks of literates by a few lakhs. This was the result of the effort.

Ten years later, history repeated itself—slightly differently. This time, too, there was the same enthusiasm for uplift of the people, sobered by the awareness that now there was no one to blame but ourselves if our plans went awry. Unfortunately, this weight of responsibility proved too heavy for our zeal for education. The history of the last thirteen years is the history of a people gradually losing faith in education, of a people pursuing the shadows thinking that that was the substance.

This is a rather harsh judgment on ourselves. The point is, it is true. We need adduce here just one instance. In all solemnity, we put it in our Constitution that by 1960, elementary education shall be universal. We have not the slightest prospect of fulfilling this

promise to ourselves even by the end of 1966. We try to wriggle out of it, and wise men in authority are indignant at those visionaries who have the temerity to point out this failure of ours. But the failure stares us in the face and the indignation is only the obverse side of our shame.

The story repeats itself in the field of adult education. Immediately upon the achievement of our independence, we pulled out the Sargent Report from the shelves where some dust was about to settle on it. We impatiently scanned its pages dealing with adult education and threw away the report in disgust. Forty years to obliterate illiteracy. Surely, a rising, resurgent nation cannot wait so long for giving the people their elementary due. Effervescently, we drew up plans for cutting down this period drastically. And when we had drawn up our plans, we were so happy. Then....

And then, the cold, clammy, clutching claws of "financial stringency" stretched relentlessly on these plans. Soon, all too soon, they were scotched—nipped in the bud, as we say. We were bewildered!

We soon got over our bewilderment. Perhaps we were too hasty! As the years passed, we picked up our courage. The community development movement gave us new hope. There is no doubt some advance was made.

In 1948, Maulana Abul Kalam Azad rechristened adult education as 'Social Education'. The idea was that our people need more than anything a social orientation, a habit of citizenship which puts society and its interests above the individual and his interests. The concept of social education became richer with the passing of years and perhaps the greatest contribution towards this enrichment was made by the community development movement, officially launched in 1952.

From the very start, the authors of community development thought of a device to bring the people into groups which would sooner or later generate their own development potential. The debate as to whether this device should merely be organisational, or whether it should be educational was serious and prolonged. It was touch and go. The educational people won—a sort of victory!

Thus in the pattern of a Development

Block there came to be two whole-time persons for Social Education work. It was intended from the very beginning that it should be a man and a woman team. This had never been the case before—two whole time social educators in a group of 100 or so villages !

Also, over the years, the concept of education grew until we now have in theory at least an educational tool which on the one hand does justice to the whole life of an adult and on the other is oriented towards the developmental needs of the people. But in its very growth it developed a structure which confused and annoyed and misled quite a number of the persons who, as the saying goes, were 'in it'.

The concept of social education is composed of a three-fold chord. The first chord responds to the thesis that our social structure, as we inherited it from centuries, had fallen foul of the times. Even the milk in it had gone sour. Social education thus endeavoured to strengthen society to respond adequately to the need of modern times, by weeding out the clogging evils it had accumulated through the centuries and by introducing in it new harmonies of thought and action in well-bonded groups.

Secondly, these well-bonded groups in a society were to be oriented towards a total development of society, socially and economically. Social education was to use all the techniques of communication in this linking the various organizations of the community towards the great task of reconstructing our national life to achieve a standard of living which will accord with the spirit of our times.

But the central chord in social education was the old one of adult education, of leading the adult people to use print for enhancing the dimensions of their lives, or, which comes to the same thing, leading the people into the modern age.

Social education thus combined within one rhythm, the individual urges and social aspirations. But the very amplitude of its rhythm, worthy of a statesman's calibre, proved somewhat confusing and irritating to many. It proved particularly incomprehensible to administrators in the lower, and even the higher rungs, with the result that that concept split apart in their minds like the opening bi-valves

and what flew out of the gaping valves was the educational content.

There were three reasons for this de-educationalising of the content of social education. In the first place, education is always a difficult process. To lead an illiterate and grown up man across the rough regions of persistent application to the plateau of literacy was never an easy task and average human nature avoids difficult tasks. Secondly, education is a slow process and as such did not fit in very well with the visage of community development, which from its very inception had salesmanship as one of its prominent aspects. Salesmanship thrives on spectacular results. Where in the field of education can you show these? Thirdly, the lower administrative *echelons* failed to comprehend the true significance of social education and reduced the social education worker into an odd-job man. All this led to the discrediting of social education. The unfortunate set-up of social education at the higher levels added further to the confusion until the *stultification* of social education was all but complete.

All these circumstances operating in the self-complacent atmosphere in the country have had a disintegrating effect on social education. The "leaders" of thought have deluded themselves and others into the belief that adult education in the orthodox sense of imparting reading skills to the people and giving them reading material can wait,—nay it is not necessary. This is rationalised by pressing into service the fine and false distinction between literacy and education, saying that our people may not be literate, but they do not lack in education. The doctrine of felt needs also comes handy to them. Literacy is not the felt need of the people. But neither is the Government of India a felt need of the people !

No wonder that in the prevailing atmosphere you may one day learn of Block Development Committee passing a resolution to the effect that social education is not necessary. No wonder even if you learn one day that the educationists gathered in solemn assembly formally discounted any need of a large-scale literacy effort in the country. And, of course, you will not wonder if you learn sometime that our planners have allocated less money on social education in the Third Plan

(Continued on page 18)

Concept of Leadership and of Leadership Development

This report of an exploratory study of how SEOs work is the third of a series. The report is based on 202 completed questionnaires from 79 miscellaneous male SEOs, returned by mail; 40 men and 45 women SEOs in Kerala who filled out the questionnaires in meetings; and 38 male Panchayat Officer-cum-SEO's in training in Nilokheri. For an explanation of methods and further details of conducting the study, readers should refer to "Self-Assessment of How SEOs Works" in last month's issue of the Indian Journal of Adult Education, and to "What Do Social Education Organizers Do?" in the September issue.

Concept of Leadership

The SEOs' notions about leadership make a big difference in the ways they work and their effectiveness. Choice of leaders with whom to work is a crucial decision.

"With which type of leader do you work most?" This question with its three pairs of alternatives was asked of only three groups.

Type of leader	79 men misc.	40 men Kerala	45 women Kerala	Total N=161
Older	10	2	10	22*
Younger	61	33	23	117
Traditional	31	10	15	56
Non-traditional	33	21	11	65
Able and Interested	70	35	38	143
Weak and Unprogressive	3	2	3	8

*Non-responses are omitted from this and subsequent tables.

Do you spend more time listening than talking ?	Yes	Sometimes	No
79 men, Misc.	43	30	5
40 men, Kerala	23	14	3
45 women, Kerala	28	14	3
38 PO-cum-SEO Punjab	22	10	4
202 Total	116	68	15

Do you select for development into model villages those whose leaders seem most ready and willing to go ahead ?	Yes	Sometimes	No
79 men, Misc.	51	20	6
40 men, Kerala	26	6	7
45 women, Kerala	30	10	3
38 PO-cum-SEO, Punjab	30	4	4
202 Total	137	40	20

Do you plan and conduct meetings so that everyone has a chance to express himself ?	Yes	Sometimes	No
79 men, Misc.	53	19	4
40 men, Kerala	22	14	4
45 women, Kerala	27	15	2
38 PO-cum-SEO, Punjab	26	10	2
202 Total	128	58	12

Do you refrain from promoting the erection of buildings until Ne-villagers demand them ?	Occasionally	About $\frac{1}{2}$ the time	Usually	Always	
79 men, Misc.	7	17	4	17	23
40 men, Kerala	12	12	—	9	4
45 women, Kerala	19	4	1	9	7
38 PO-cum-SEO, Punjab	5	10	—	12	9
202 Total	43	43	5	47	43

Comment : SEOs show some differences of opinion, if not confusion, about the type of leaders with whom they should work. The great majority say they usually work with younger rather than older leaders. This is good in so far as younger leaders generally are more receptive to change and have a longer

period of service. Even more SEOs select able and interested leaders over weak and unprogressive ones. For SEOs who desire to stimulate change, this is another wise choice. Both these choices are supported by extensive experience and research in other situations.

One wonders why eight who work mostly with weak and unprogressive leaders? Are they motivated chiefly by charitable considerations for helping the weak? Certainly, training centres are fully justified in impressing upon their trainees the necessity for giving most attention to able and interested leaders rather than helping the weak. This is not a plea for neglecting the weak, but only recognition that help to abler leaders will bring greater dividends.

The evidence for selecting non-traditional leaders is not so clear. One would think, however, that traditional leaders might not exert as much influence toward change as would the non-traditional.

A clear majority of the SEOs feel that they are good listeners and even more claim to see that everyone in meetings has a chance to express himself.

Nearly a third do not always select for development as a model village those whose leaders are most ready and willing to go ahead. While possibly not the sole criterion, one think it would be the major one. Yet it is completely denied by about 10 per cent.

The item on erection of building may not have been clearly understood. If it was, it reflects some of the ill effects of certain policies often found in a target-from-the-top approach, emphasis on construction of physical facilities, need to make a good showing in the expenditure of the budget, etc. Certainly buildings are promoted before the people demand them, physical facilities are being given higher priority than the development of people.

Supervisory Leadership

What notions do SEOs have about their responsibility for developing and guiding VLWs, village leaders, organizational leaders, Social Education teachers and workers? Four

questions revealed something of the human relations attitudes and practices of the SEOs.

Do you give them specific praise for good work they do ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, Misc.	—	18	1	14	42
40 men, Kerala	1	13	—	10	17
45 women, Kerala	—	19	1	11	12
38 PO-cum-SEO, Punjab	—	8	1	10	17
202 Total	1	58	3	45	88

Do you sympathetically listen to their problems and try to give helpful suggestions	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, Misc.	—	1	—	16	59
40 men, Kerala	1	4	—	17	19
45 women, Kerala	—	1	1	14	28
38 PO-cum-SEO Punjab	—	3	—	13	20
202 Total	1	9	1	60	126

Do they have idea and suggestions for the solution of their problems ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, Misc.	2	37	4	25	7
40 men, Kerala	2	21	6	8	4
45 women, Kerala	1	23	3	13	2
38 PO-cum-SEO, Punjab	1	14	3	9	10
202 Total	6	96	16	55	23

Do you seek their ideas before giving yours ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, Misc.	1	5	4	24	39
40 men, Kerala	1	7	1	17	15
45 women, Kerala	—	9	—	14	22
38 PO-cum-SEO, Punjab	—	4	2	15	15
202 Total	2	25	7	70	91

Good SEOs try to build up local leaders by helping them plan their meetings in advance.

Do you help local leaders plan their meetings in advance ?	Yes	Sometimes	No
79 men, Misc.	40	33	6
40 men, Kerala	25	12	1
45 women, Kerala	30	15	—
38 PO-cum-SEO Punjab	19	13	5
202 Total	114	73	12

Inspectors who want to catch workers in shortcomings make surprise visits. Supervisors who want to help workers develop and become more competent in doing their work usually make appointments or give advanced notice. There is a world of difference between the two attitudes as revealed in practice. The next table reveals a wide spread of behaviour :

When you visit paid Social Education workers in your block, how often are they surprised ?	Never	Occasionally	About $\frac{1}{2}$ the time	Usually	Always
79 men, Misc.	10	28	12	19	5
40 men, Kerala	5	22	6	4	1
45 women, Kerala	6	20	4	9	2
38 PO-cum-SEO, Punjab	7	13	7	7	2
202 Total	28	83	29	39	10

Another question was asked of three groups to find out why SEOs visit literacy teachers and other Social Education Workers. It offered seven optional answers and asked that the three most important ones be ranked in order—1, 2 and 3.

Why do you visit Literacy Teachers and other Social Education Workers ?

Composite Rank Order of Different Reasons.

	79 men Misc.	40 men Kerala	45 women Kerala	Total N 164
To help the worker better solve his problems	1.6 (68)*	1.6 (26)	1.3 (35)	1.5 (129)
To examine progress of students or group members	1.8 (56)	1.5 (19)	2.1 (23)	1.8 (98)
Other	2.0 (4)	—	2.0 (1)	2.0 (5)
To deliver materials	2.2 (15)	1.7 (7)	2.1 (9)	2.1 (31)
To inspect class attendance, records, accounts, supplies, etc.	2.3 (39)	2.6 (22)	2.3 (18)	2.4 (79)
To collect information for research or state reports	2.4 (12)	2.2 (10)	2.5 (12)	2.4 (34)
To evaluate the work of the teacher or worker	2.6 (26)	2.6 (9)	2.6 (12)	2.6 (47)

*Number in parenthesis is the number of SEOs who included this item among the most important three.

Comment : In general, the self-reported supervisory attitudes and practices of SEOs are reasonably good. However, the data revealed several places where instruction and points of view could be improved.

A sizable group of SEOs apparently makes little habitual use of the tested and proved tool of praise. On the other hand, four-fifths of them said that they sought the ideas of others before giving their own. This technique, of course, helps build a sense of equality and common purpose. Likewise, it provides both recognition and stimulation.

Nearly 90 per cent of the SEOs claimed to listen sympathetically and give helpful suggestions. These two items would have yielded more useful data if they had been divided in the inquiry. While sympathetic listening is always a good technique, the value of giving suggestions is highly dependent upon the manner given. The next table shows that a majority only occasionally have ideas and suggestions to offer. A good supervisor, of course, ought to have a rich supply of ideas and experience on which to draw.

While most SEOs help local leaders pre-plan their meetings, a sizable group do this only sometimes and a few never do. As advising and planning with local leaders is a primary way of developing leadership, it would seem that more SEOs could use this method consistently and systematically.

The inspectional attitude still seems to prevail among a considerable number of SEOs. Only 15 per cent of them claimed they never make surprise visits. Over half of them occasionally make surprise visits or do so about half the time. Over a quarter make most or all of their visits by surprise.

Reasons for visiting teachers and Social Education Workers show a more encouraging picture. Nearly 80 per cent of the SEOs offered the most professional reason for supervisory visits—to help workers solve their problems. This reason also ranked highest in value. Routine inspection of records ranked third in frequency of reasons and fifth in value. Examination of progress of students ranked second in both frequency and value. Such examination may have considerable emphasis on inspection. Evaluation of the work of teachers or workers was valued lowest although over a quarter of the SEOs in-

cluded it as one of the three most important purposes.

In general, evidence reported here indicates that training of SEOs for supervisory leadership has a long way to go to bring practice in harmony with the precepts of democracy and good human relations.

Training Camp Methods

Three groups of SEOs were asked to rank in order the five most frequently used methods used in training camps which they organized. This question was intended to find out the range and kinds of methods preferred. Thirteen methods and techniques and one "other" were listed :

Methods used in Training Camps.

	Composite Rank Order of Different Methods.			
	79 men Misc.	40 men Kerala	45 women Kerala	Total N 164
Lectures	2.0 (42)*	2.1 (23)	2.3 (25)	2.1 (90)
Group Discussion (Over 10 people)	2.9 (31)	2.2 (23)	1.9 (26)	2.4 (80)
Role Playing	2.3 (3)	—	3.0 (1)	2.5 (4)
Demonstrations	2.7 (40)	2.9 (17)	2.3 (25)	2.6 (82)
Other	1.0 (1)	2.0 (2)	5.0 (2)	2.6 (5)
Seminars	2.8 (9)	3.0 (1)	—	2.8 (10)
Questions-and-Answers	3.0 (40)	3.1 (13)	3.0 (21)	3.0 (74)
Dramatic performances	2.2 (9)	4.2 (10)	3.3 (3)	3.3 (22)
Study visits to Villages, etc.	3.7 (11)	3.8 (5)	2.9 (14)	3.4 (30)
Small Group Discussion (under 10 people)	3.5 (23)	3.2 (11)	3.8 (5)	3.5 (39)
Committee Reports	—	4.0 (2)	3.0 (2)	3.5 (4)
Films	3.5 (21)	3.5 (16)	3.9 (20)	3.6 (57)
Cultural and Recreational Programmes	3.8 (30)	3.2 (14)	4.0 (26)	3.8 (70)
Puppets	—	—	—	—

*Number of SEOs who included this item among the most important five methods.

The above table lists the methods in order of value. Lectures were most valued and most frequently used. Demonstrations, group discussions, questions-and-answers, cultural and recreational programmes, and films were the next most frequently used in order named. Role playing and seminars ranked relatively high in value although both were infrequently used.

Comment: Observation of the inconsistencies in the table indicates that methods should be an area of real concern to training centres. Why were films and cultural and recreational programmes so often used even though they were adjudged low in value? Role playing and seminars were rated rather high but were used by only a few—possibly because most SEOs do not know how to use them. Tradition may hold the lecture in top place on both counts even though its limitations are serious and its effectiveness often low. Although widely recommended, why were puppets not used at all in any training camps?

A more thorough examination of this area of methods could well set the stage for a thorough renovation of the curricula and training practices in training centres.

Relationships with Schools

Many educational leaders feel that Social Education and the schools should be closely associated. Two questions were asked about this relationship.

Do you keep teachers informed of all new Social Education developments and proposals and try to enlist their cooperation?	Never	Occasionally	About ½ the time	Usually	Al-ways
	1	23	8	21	22
	2	16	3	14	5
	—	21	1	12	9
	5	14	1	11	7
	8	74	13	58	43

How often are you able to develop the school building into a community centre?	Never	Occasionally	About ½ the time	Usually	Al-ways
	9	36	15	12	6
	8	23	3	3	—
	17	20	4	1	—
	3	6	5	13	7
	37	85	24	29	13

(Continued on page 18)

Audio-Visual Media for Educating Adults

J. C. Mathur

Director-General, All India Radio

The following is taken from a speech delivered before the World Conference on Adult Education in Montreal. It follows the discussion of basic principles and educational methods presented in the December Journal.

CLOSELY connected with this attitude is that of the aesthete and art critic who is also a person to be reckoned with in those under-developed countries which have a vital middle-class. Certain theoretical notions of the freedom of the artist and the writer have been for them almost in the nature of a creed or shibboleth cultivated under the influence of 19th century liberalism and accentuated as a result of the faith of the artist and the writer in some totalitarian States. Consequently, many an attempt at using drama and creative writing on the radio and television for constructive and educational purposes, is ridiculed and subjected to unsympathetic notice by art critics and by newspapers and journals. They have limited circulation among the people who have a strong influence with those sections of the society which constitute the leadership and influence the decisions of authority. An interesting sidelight is that because this type of art critic is cut off from the indigenous traditions of drama and other cultural forms in which this type of educational use of cultural forms was very common, he is inclined to label as propaganda any attempt to use even those techniques. The answer to these problems lies, of course, in the re-orientation of primary and secondary education in these developing societies so that a new generation more responsive to the responsibilities of the welfare State would arise. In the meanwhile, it is in the techniques of production that audio-visual media have to find their validity inspite of these criticisms.

Purposeful use of audio-visual programmes.

Purposeful use of audio-visual programme is generally organised in three ways. First, mass-audiences are given the opportunity to witness film-shows, filmstrips and TV programmes on large-screens, and, with the aid of amplifiers and loudspeakers, to hear radio programmes. This may be described as *community* reception and would include the Documentary Theatres, TV Theatres in large cities, community radio centres in Asian countries, particularly at fairs and festivals, and the large number of mobile vans operating in rural areas for filmshows, exhibitions and similar other programmes. The aim in community reception is obviously to evoke certain emotional responses, to create public opinion and influence community behaviour without involving them in any intellectual effort. This objective brings it perilously close to propaganda and care has to be taken to coordinate the activities of such agencies to ensure priority to the needs of community education and of avoid duplication.*

Also, the demonstrators and leaders responsible for community reception should be, as rightly emphasised at the Mexico Seminar, more than mere projectionists or operators. Dr. C. W. Marshall of the National Film Board, Canada, has explained** five cardinal principles or steps in the purposeful use of films which could very well apply to leaders for mass-showings or auditions of all kinds :

- (i) Selection ; which includes selection and obtaining of films from various film libraries, etc., and choice of radio and TV programmes.
- (ii) Self-preparation ; which involves 'pre-

*In India, the Ministry of Information & Broadcasting operates 76 mobile vans and the Community Development Ministry 806 vans, besides several hundreds operated by State Governments.

**Article on Film Appreciation in journal of "Education and Psychology", Baroda—October 1957.

viewing' of films or study of background material and of points requiring emphasis.

(iii) Audience preparation ; which takes into account the physical preparation for the 'show' or reception or the condition of equipment operation, etc., and which also implies mental preparation of the audience for the programme.

(iv) Presentation ; which includes a brief introduction given by the leader and the actual showing of the programme.

(v) Follow-up ; by which is meant watching the reactions of the audience and encouraging them to express their reactions in an informal way.

Demonstrators and leaders are, however, not directly required in the second type of purposeful use of audio-visual media, that is, reception and assimilation on an individual basis. Obviously, such individual uses are practicable only in the case of radio and TV programmes. Language teaching, professional and vocational courses, art and music appreciation courses, courses in current affairs and general knowledge—these provide welcome facilities to adults who wish to improve their minds and/or to increase their efficiency in their professional work. The working paper on mass media submitted to this Conference gives interesting facts and figures of progress achieved in various countries. It appears that such individual utilization is generally successful if programmes are supported by correspondence follow-up and reading material, and secondly, if an appropriate educational body like a University recognises the course and also organises tests and gives credits, etc. Except perhaps in Malaya, Universities and such like bodies in under-developed countries have not yet given serious attention to this aspect of adult education.

We have considered community reception and individual utilisation as two major methods of the purposeful use of audio-visual media for adults. The third and, in my opinion, the most significant method, is the small group which views or listens and discusses every programme. Of these, the obvious examples are the Cine-Clubs, Radio Forums and Tele-Clubs. (I am purposely not referring to the other type of small groups, viz., the adult classes of the People's University type because their utility is greatly limited

and also because, basically, audio-visual media for those groups are no more than aids for secondary school pupils.)

The small listening-cum-discussion or viewing-cum-discussion group is based upon the simple psychological principle that, unless transmitted ideas and information are analysed, questioned, discussed and corroborated, they cannot become part and parcel of adult-thinking. Such a group combines the advantages of community-reception and those of individual assimilation. Above all, these small groups are a clear and unhesitating answer to the criticism to which mass media of audio-visual communication are often subjected, that they are a one-way process and that they dull critical faculty, encourage passive reception of ideas and extinguish the spark of individual protest. We have the reports on the Canadian Farm Forums, Tele-Clubs of France, Italian Telescola, Indian Radio Rural Forums, Japan's Workers Listening Groups, the Groups of Iowa State College and similar experiments in certain Latin American countries ; and all these show the emergence, in these small groups, of a new institution which can very well be called the University of Equals.

The *University of Equals*—this is an important aspect to which I wish to refer on the basis of our experience in India. These discussion groups should avoid outside leadership except at the initial organising stage. In some of our villages, even the presence of a Government official or an important dignitary thwarted free and uninhibited expression and the groups ceased to function on a footing of equality. Secondly, the listening (or viewing) cum-discussion group should, wherever possible, be encouraged to function also as an action-group. Apart from mobilising people's collaboration in community development, an action-group of this kind will more thoroughly serve the educational objective. It is a recognised fact that people retain 20% of what they hear, 30% of what they see, 50% of what they both see and hear and 70% of what they actually do for themselves.¹ Thirdly, a way should be found to overcome the difficulties created by the heterogeneous character of these groups. One possibility is, as suggested

1. Unesco Reports and papers on mass-communications—No. 25

by the experience of M. Andre Terrisse in French West Africa (and earlier tried out successfully in People's Republic of China) to redistribute radio programmes by means of wired-diffusion to smaller and compact groups.² Finally, a constant and living contact between these groups and those who plan, produce and present programmes is necessary if deadening routine is not to overpower these pioneering efforts.

Use of traditional media for adult education : the theatre

In considering the place of audio-visual media for adult education in a changing world, we are bound to emphasise the modern media, such as TV, radio and the film. But a changing world need not necessarily discard the more traditional media to which a passing reference is called for. Years ago, George Bernard Shaw called the theatre "a factory of thought, the promoter of conscience, an elucidator of social conduct, an armoury against despair and dulness and a temple of the Ascent of mass". This is indeed a most comprehensive description of the role of the theatre as a social force. But in a more specific sense, stage-drama could be organised as a group-activity for adult education—even in industrialised urban society. Back in the inter-war years, Robert Newton employed group-improvisation among the unemployed and found it a valuable method of awakening a flagging interest in life by means of creation even if the thing created did not achieve anything remarkable. In group play-making, according to Mary Kelly, "to use the imagination and sympathy and to enlarge the powers of expression—these are the real gains".³

When this is so in urban and industrialised society of the West, the gains are bound to be more spectacular in rural societies of Asia and Africa. Mr. Pickering's admirable experiments in Ghana have shown that the village drama can profitably be used both as an indirect method of instruction and as part of an integrated teaching process essential for the optimum use of the visual aid in direct teach-

ing.⁴ For emphasising constructive values stimulating interest in Development Plans, the Song & Drama Division of India's Ministry of Information & Broadcasting has been subsidising dramatic performances by over 100 troupes throughout the country and has also been maintaining a demonstration troupe of its own. A competition for obtaining scripts in local dialects and local folk forms of drama was recently organised. Adaptation of folk drama for adult education has been more elaborately attempted in parts of Bihar State in India through what are known as *Mod Mandalis* or the Joyful Teams.⁵ In the People's Republic of China, the revival of the classical theatre has been so planned as to bring out those elements in the classics which are helpful to contemporary reconstruction of the peasant life.⁶

Though it is not possible to draw firm conclusions of wider application on the basis of these experiments, some general principles as discussed at the 1958 New Delhi Seminar⁷ deserves notice. Thus, educational ends can perhaps be more aptly served through stylized, traditional drama than through modern naturalistic drama. The blending of song, dialogue and dance so common in the traditional drama of South East Asia, provides scope for even direct exhortations without compromising aesthetic elements. Incidentally, this will give a much-needed vitality to a kind of drama which is distinct from film-drama. Moreover scenic effects, elaborate property and mechanised aids should be reduced to the minimum, thus focussing attention upon action and dialogue. Finally, the entire programme should be planned with an eye to securing participation of the whole community: the wall between the performers and the spectacles should be removed which means that the arena rather than the picture-frame stage should be used and group-play-making and

4. Village Drama in Ghana : A.K. Pickering—*Fundamental & Adult Education* Vol. IX (1957) No. 4.

5. 'The Folk Theatre as an Instrument of Social Education' article in the Symposium "Place of Recreation in Social Education"—*Indian Adult Education Association*, Delhi : 1954.

6. 'The Use of Audio Visual Methods in China's Development Programmes' article in "Audio Visual Aids" journal of National Institute of Audio Visual Education—July 1959.

7. 'Visual Aids in Fundamental Education & Community Development'—Unesco.

2. Article on "Broadcasting Services and Education" in *Fundamental and Adult Education* Vol. XI (1959) No. 1

3. "Group Play-making" by Mary Kelly, London 1948.

post-performance group-discussion and group-appreciation should be an integral part of the undertaking.

Training and organisation

May I, in conclusion, refer in brief to the twin problems of training and organisation as related to the use of audio-visual media? I feel that at the top-level, joint Seminars of educators and those responsible for audio-visual media are absolutely essential. At the lower level, such joint gatherings should be preceded by separate and intensive training of educators in the use and technique of audio-visual media, and of audio-visual producers, script-writers and field-workers in the principles and pedagogics of adult education. In the absence of such separate intensive training, much time is wasted in Seminars over discussion of subjects which may seem to be elementary assumptions to one or the other.

Organisation and control of audio-visual media for adult education purposes takes different forms in different countries. Considering the tremendous influence of the media of mass-communications over the public, the ideal position would be for the adult educator to get a foothold in the inner directive circle of the radio, television and the film. In developing countries, wherever the radio and television are a national undertaking, this position can be conveniently arranged. The other alternative of entrusting all adult education programmes to special broadcasting stations and other audio-visual units operated by Foundations and Universities has its merits and is yielding commendable results in the United States. But, such a system assumes that all popular entertainment is the responsibility of commercial interests and all education of the professional teachers, University-men and other specialists. To my mind, this widening gulf between popular entertainment and adult education will ultimately be disastrous for culture and education, though it may seemingly ensure, for the present, freedom of planning, operation and a sense of achievement to both the parties. If I may say so, this easy way is the way of escaping the challenge of collaboration. All attempts at collaboration among experts of two different kinds bristle with problems, resistance and mental reservations. But the spirit of accommodation, the capacity for tolerance, the desire for understanding the point of view of others—these are the very values which adult

education seeks to promote in its subjects. Couldn't we make a beginning with ourselves?

I would not be so unrealistic as to assume that in western countries educationists can easily gain admission into the directive circles of commercialized popular entertainment. But what about under-developed countries? This is no place for discussing the merits of and demerits of the advertisers—radio and TV. But I come from an under-developed country, and I am amazed at the indifference of educationists and leaders to the vital problem of whether the media of mass communication should in the face of cultural instability in these countries be allowed to be exploited by commercial interests. I am further disturbed by the attitude of governments in these countries to use radio and TV as a source of increasing their revenue through advertisements and thus avoiding the financial burden of promoting these media for educational purposes. Little do they realize that once the public gets used, in these countries, to mere light entertainment, it is going to be extremely difficult to restore them to serious and educational programmes.

I cannot suggest a solution to this problem but the crisis is serious and the challenge unmistakable.

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Report from Cooma

Laurie Brown

Almost overnight, Cooma, a sleepy country town in New South Wales, has become the centre for a gigantic power scheme which is changing the face of eastern Australia. The article below, describing the scheme and the cosmopolitan work force it has brought to the area, is one of a series aimed at acquainting readers in every country with the ways of life of their contemporaries in other lands, both in the East and the West.

COOMA, nestling in the foothills of the Snowy Mountains, is a small Australian township about 70 miles south of Canberra in New South Wales. Its name "Coombah", in the Aboriginal's language, means "open country", and since its beginnings around 1825, Cooma has been a rural settlement supplying graziers with stores and supplies for their vast, and usually wealthy, sheep properties.

But in October 1949, a new era opened for Cooma. On the 17th of that month, a blast and a cloud of smoke marked the start of work on Australia's Snowy Mountains Scheme: and since then Cooma has become the most cosmopolitan town in Australia.

The Snowy Mountains in the south-eastern part of Australia, form the country's highest land mass. Since the beginning of time these mountains have stood silent and deserted. Only in the past hundred years—and then only in the summer months—was their silence broken by stockmen from the nearby plains who drove their cattle high up into the hills where snowgrass made good summer stock feed. But today, the crack of the stockwhip has been replaced by the rumble of trucks, the blasting of rocks and the shrill vibrant note of pneumatic drills.

In what was formerly isolated bushland and rolling ranges, the Snowy Mountains Authority is carrying out a vast irrigation and hydro-electric power scheme involving the construction of eight major dams, and several smaller ones, ten power stations, over 100 miles of tunnels and many miles of aqueducts to water Australia's dry inland plains.

Cosmopolitan Community

The Snowy Mountains are Australia's Great Dividing Range. On the coastal or eastern side of the country is a tableland and the major part of the run-off from the rain and melted snow is collected and carried down to the sea by the Snowy River. Here no irrigation is necessary.

On the inland side, however, where the mountains slope steeply down to the western valleys, the run-off is much lighter and is collected by two great inland rivers, the Murray and its tributary, the Murrumbidgee, flowing across hundreds of miles of dry, but otherwise fertile, plains. The purpose of the Scheme is to extend irrigation and generate electricity in this area by diverting some 2 million acre-feet of water westward every year through tunnels under the mountains into the Murray and Murrumbidgee.

Cooma has become the nerve centre for the Scheme, throbbing with life and activity. Modern shops, a swimming pool, a high school and roads have been constructed. Hotels have been rebuilt and modern motels established for the thousands of tourists who use the town as a base for visiting the project, the most ambitious in the history of Australia. In the past eleven years the town's population has risen from 2,000 to almost 10,000, the difference representing workers from more than thirty nations who have been recruited to work on the Scheme and have added to the community with their customs and culture. This international work force—a UN in miniature—is 33% British, 20% Italian, 12% German, 10% Yugoslav, 5% Austrian and 20% a mixture of other nations.

In many cases the first task for a worker arriving in the Snowy Mountains has been to learn English, so as to understand instructions on the job and, just as important, to enable him to mix socially and to integrate himself into his new community.

Classes, Concerts and Coffee-bars

So classes have followed everywhere in the wake of construction as new camp sites were established in the mountains. There are now 26 of them, and their organization has been a feat in itself. Teachers are faced with a set of problems not usually associated with school: the mountainous country and comparative isolation of sites, enormous distances, the weather, high turnover of labour, shift work, overtime, and so on. Finding classrooms has also been a problem. Besides regular schools, laundries, messhalls, recreation rooms, church halls, offices, private homes and even hospital wards serve on occasion.

The new immigrants are not only integrating themselves into Australia... they are integrating Australia into their own customs. In Cooma, a modern satellite township of nearly 700 houses has been established, and the Europeans are enriching the everyday life of the town. Concerts are held which bring famous musicians to the town, as well as art exhibitions. Continental coffee bars have sprung up throughout the town; and delicatessen shops, mostly run by New Australians offer a wide range of Central European and Scandinavian foods.

Cooma is not the only international community in the area: others have sprung up on the Upper Murray and Snowy River, while Cabramurra, a township 5,000 feet up in the Australian Alps, has probably the most cosmopolitan citizen of the area: a housewife who was born in India of Dutch parents, met her Polish husband in the French zone of Germany, has an Australian-born daughter and teaches English to Italians.

These New Australians recruited on an equal footing with local labour have had equal opportunity for advancement, and many of them today are holding foremost positions. With eleven years of work and co-operation behind them, they have already made considerable progress towards achieving the goals of the Snowy Mountains Scheme.

The Scheme's first project, Guthega, on the Upper Snowy River, was completed in 1955, and since then it has been feeding electricity into the transmission system of New South Wales. Then, in May, 1958, Eucumbene Dam was built and a new lake, Lake Eucumbene, made its appearance on the map of Australia. Ultimately, the waters of this small man-made sea will cover an area of 55 square miles. Already they are lapping at the fringes of the old town of Adaminaby, but long before that, over a hundred buildings—houses, churches, halls and even a two-storey bank—had been shifted bodily by the Authority to a new town site six miles to the north-east. Today, new Adaminaby boasts an attractive modern shopping centre, a hotel and facilities such as a town water supply, sewerage and electricity which did not exist in the old town.

Tunnel Under the Mountains

An even more ambitious project, the Eucumbene-Tumut Tunnel was completed in 1957. This is a 14-mile long channel driven through the hard rock under the mountains, which links the Eucumbene River (a tributary of the Snowy) with the Tumut River on the other side. As water from these rivers is diverted from East to West, it drops some two thousand feet and the vast power potential of this falling water is being harnessed by huge underground power stations.

The Tumut Pond Dam, built in a deep gorge near the outlet of this tunnel, stores the waters of three rivers: the Tumut and those diverted from the Eucumbene and Upper Murrumbidgee for release to Tumut 1 power station. Waters of yet another river, the Tooma, will soon be diverted there, too, through a new tunnel now under construction.

With all these water resources available there is the risk that periods of high flow water in excess of requirements for power generation will accumulate in the reservoir. To avoid this, the Eucumbene-Tumut Tunnel has been designed for flows in two directions so that excess water can be diverted back to Lake Eucumbene for storage.

The Scheme's power output, now 380,000 kw, will increase to 660,000 kw in 1962, when the second power project, known as Tumut 2, comes into operation. Eventually it will

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Cooperation: Its Economic and Social Significance

J. S. Pardeshi

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COOPERATION is defined by Sir Horace Plunkett as "Self-help made effective by organization." Hubert Calverts defined it as "a form of organization where persons voluntarily associate together as human beings on a basis of equality, for the promotion of the economic interests for themselves."

These definitions indicate that cooperation is rooted in (1) a common recognition by the participants of the desirability of improving their condition and (2) general agreement among them as to how that improvement can best be affected. In Social Education, the problem solving process is one method through which integration of people is achieved. That is to say, good things of life come by mutual effort.

Cooperation represents a happy mean between the forces of extreme individualism on the one hand and socialism and communism on the other. It stands for individual rights, tempered by considerations of justice, equity, fair dealings as between man and man. Its one great aim is to prevent the exploitation of the weaker by the stronger party and to improve the standard of living through lowering costs and increasing returns. It is based on mutual aid in the conduct of economic enterprises and on a social theory which finds expression in these enterprises. It is a voluntary association of individuals having common economic need who combine their capital and work-power towards the achievement of a common economic end. They bring into this combination a moral effort and a progressively developing realization of moral obligation.

Cooperatives are social groups. Through instruments of economic progress, they tend to help integrate the communities or groups they serve. They work within the existing framework of society and its regulations for their members, not against anyone. By his

voluntary connection, the individual multiplies his own powers through association with a like-minded group.

The term cooperation literally means a working together? in its technical sense, it applies to a particular method where the members of a community or society combine to provide for themselves such services as would otherwise be rendered by an individual or company. These latter agencies are capitalistic, often primarily concerned with earning high profits for their private use and enjoyment. They include the moneylender, the shopkeeper or large merchant, and professional operators of various kinds.

On the other hand, cooperatives discourage the profit-making motive and stress the idea of mutual help. The cooperative societies enable their members to obtain money, goods or services cheaper and better in quality and to carry out the operations pertaining to their trade or occupation with greater economy in time, money and labour. They provide a source of mutual aid in times of need.

The cooperative movement in the modern sense took shape in Great Britain and in France in the 1820, mainly under the influence of Robert Owen and of Charles Fourier. It spread all over the world, taking widely different forms according to national differences of economic and social structure.

Methods akin to cooperation formed essential elements in village economic life in many areas. Thus cooperative features formed a part of life in China, in the Indian Panchayats, the Russian Mir and the West European Manorial village. Such features existed in towns and villages alike. From a very primitive level upwards men are found acting together, with or without a religious element, for mutual aid of many types.

There are many forms of mutual guarantee found all over the world, from peasant credit societies to similar societies of small traders and craftsmen, and from collective labour groups of porters, builders and road workers to student fraternities, combining mutually to rent-lodging houses or to guarantee one another's loans.

In the world of today, where an individual feels helpless and is unable with his unaided effort to do many things which are essential for his health, happiness and economic well-being, he removes his helplessness by associating with others in a small group. Too big a group will defeat the purpose.

The more organised cooperation is, the stronger will be the foundation of democracy. Democracy functions in an intensive form in a cooperative unit. Apart from the economic and social fruits it might yield, it teaches the mutual responsibilities of the individual and the group and gives practice in the various skills of organised group functioning. It is a training ground for disciplined functioning on a small scale, for without a measure of discipline, mutual aid and mutual cooperation, the cooperative unit will collapse. The cooperatives also lessen the burden on the state when, through their combined efforts and skills, people solve their own problems.

The ultimate goal of all human association is the full development of the human personality. Personality develops through association with others in a mutually accepting and respecting atmosphere. One of the objects of cooperative organisation is to promote groups or activities in which those who lack group association may have an opportunity and encouragement to participate.

One of the best indices of the socialization of the members of a community is the degree of their participation in the organisations—just as breadth of participation is an index of the democracy of the community. The socialization of the person consists on his all round participation in the thinking, the feeling and the activities of the group, i.e. socialization is personality freely infolding under conditions of healthy fellowship.

But social organization is not the end of socialization. The end function of socialization is the development of persons through education and action. Personality develops almost wholly in social situations in the interaction of the person and his group. The person can only achieve his own interest through functional relations with other persons.

It is important for social stability to obtain social control through community spirit and loyalty. One of the primary objects of cooperative organization is to exercise such social control over the various groups and individuals which compose it as to enable them to act collectively for their common good. Social control becomes possible by the development of community spirit, by loyalty to the community spirit, and by symbols which express the common objectives of community activity. Sociologists have called these three factors *esprit de corps*, morale and collective representation.

REPORT FROM COOMA

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reach an energy capacity of between 2,500,000 and 3,000,000 kilowatts.

Scheme For A Growing Nation

Thus under the overall plan, project will follow project for at least another fifteen years until the final objective of supplying power for industry and domestic use in New South Wales and Victoria together, with the supply of nearly 2,000,000 acre feet of water for irrigation, has been achieved.

Australians are proud of this scheme and the benefits which it will bring. A practical people, they are particularly proud of the fact that it helps to pay for itself as it is built. Electricity generated here is to be sold at a price lower than that of power produced by coal-burning stations in New South Wales and Victoria and will contribute greatly to the steady expansion of Australian secondary industry. At the same time the scheme will be supplying water free of charge to irrigate Australia's dry inland plains. (Unesco).

Correspondence Instruction

Correspondence instruction is widely used in other countries. It makes more effective use of teacher time than other forms of instruction, and requires fewer facilities. Its effectiveness depends on the excellence of the lesson materials, which require careful preparation and testing. The initial cost is the heaviest. Correspondence instruction is not therefore, practical for small groups of students, however, where sizable enrollments can be expected, and initial costs can be divided among many students, correspondence instruction becomes the least expensive form of instruction.

Of the three main functions of social education, correspondence education is most useful in transmitting organized knowledge and skills. The second function, dissemination of newly developing knowledge, is best done through magazines, such as the *Indian Journal of Adult Education*, and through meetings, such as the recent Seminar held at Aliabada by the Indian Adult Education Association. The third function of social education, solving current problems of people, is best done through consultation with specialists in the "process" of education, such as the Social Education Organizers in the blocks. This aspect of social education is sometimes called community organization. It cannot be done by correspondence, and will always need well-trained people working in personal contact with the people.

Correspondence is the most flexible form of instruction for large groups. Each student receives individual attention from his teacher, as in tutoring. He may proceed at his own rate, and slow students are not left behind, nor are they a drag on their class.

Working people especially are benefited by correspondence instruction, since they can adjust their study time and progress to their work schedules. Correspondence instruction therefore makes education available to everybody. It is one way of putting into effect on a practical basis the democratic concept of equality of educational opportunity.

Literacy and appropriate attitudes toward study are the only prerequisites for benefiting from a correspondence course. Without liter-

acy, the person has no basis for further self-help in education.

American non-university correspondence schools in particular have shown great ingenuity in making wide varieties of subject matter effectively available through correspondence. Kits of materials go to students with extensive drawings and instructions. Directly geared to the written materials, they give the student a laboratory at home often as good as he could get in a classroom. Radio technician courses, for example, usually have kits of materials from which full radios are assembled step by step. Assembled parts are sent to the school for checking on workmanship.

Comparisons of correspondence graduates and classroom graduates generally show that correspondence graduates are superior. One reason for this is that the correspondence method requires students to cover all material systematically. There is no such thing as "getting by" on personality or influence with the teacher.

United States—USSR Teacher Exchange

During the next two years, twenty Soviet and American professors will exchange places in the universities of Columbia, New York and Moscow; Harvard and Leningrad; Yale and Kiev; and Indiana and Tashkent. This is part of a cultural agreement between the Soviet and United States Governments, which provides for exchanges of students and teachers in the scientific, technical, educational and cultural fields for a period of two years. Next year, according to the agreement, a number of Soviet teachers will give Russian courses in American institutions, while their opposite numbers in the United States will teach English in the Soviet Union. (UNESCO)

Engineering School Opens in Morocco

Morocco's first school for engineers—the Mohammedia Engineering School—was inaugurated in Rabat on October 24, United Nations Day. Sixty-five students, who followed a special two-year preparatory course, began their studies as soon as the school opened. In future, students with Mathematics training up to Baccalaureat level will form the nucleus of the school. (UNESCO)

SOCIAL EDUCATION

(Continued from page 4)

than they did in the much less ambitious Second Plan. Least of all will you wonder when at the end of the Third Plan you learn that even the small lay-out proposed at the beginning is not spent—a euphemism for “not allowed to be spent”.

What is the way to restore social education to its rightful place in society? The attempt has perhaps to be made on two lines. One line may be to lift it out of the administrative confusion at the higher levels to which it has fallen a prey. There are two Ministries at the Centre fathering social education, thus leaving it an orphan. Fundamentally, this is a part of the wider problem to free education from the clutches of “administrators”. In the present circumstances, it is a very difficult task. The other line may be to bring back to prominence the original strand of adult education in the present concept of social education, that is to say, to reduce again social education to adult education. This will be unfortunate, for admittedly, social education is a richer, more fruitful concept. But as stated earlier, it is a concept worthy of statesmen and less than statesmen, that is to say, most of us may not be worthy of it. The simple adult education may perhaps be more comprehensible for most of us. But in the present mood of the country, adult education itself is to be approached with a barge pole! The outlook for Social Education in India, that is, for civilization, is admittedly dark for some years to come. In these times when linguicism and casteism are not only tolerated but complacently recognised as a part of “the genius of our people”, who will listen to the call of social education to ban these abnormalities from our thinking? In these times when the mad rush for material gain on the part of individuals and managements is not only permitted but lauded as necessary to our “social system”, who will listen to the eccentric who cries out “education before material enrichment”? In these days when our illiterate and ignorant masses are called “nevertheless cultured and educated in the real meaning of the word”, who will pay heed to the warning that we are putting a premium on barbarism?

Nevertheless, even at the risk of being misunderstood and dubbed as a “fantic”, an educationist must state his faith in unequivocal terms. The fountain head of civilization

is knowledge. Knowledge comes to the people through education. A people, who under-rate education as we have done, witness our slighting of Article 45 of our Constitution, witness the actual increase of adult illiterate population in the country (due to our rate of literacy falling behind the rate of increase of population), witness...—have deprived themselves of the right to reach the modern times, that is to say, have sold themselves for a something one does not know.

Whether we like it or not, the world is comparing us with our big neighbour—and judging us. It is no use saying ours is a superior social system. That is to say, it is no use behaving like an ostrich. A social system is known by its results. And the results by which history has always judged men and nations, and will always judge them so, is whether they have grown in knowledge and power—which, again, comes to knowledge. And if our posterity finds after not many generations that they have lost the race, whom will they curse for it? Matter not! For we will have long been dead, though, of course, not forgotten. Our posterity will have very good, though not very pleasant, reasons for remembering us!

(Continued from page 8)

Comment : Answers to these two questions do not reveal a close relationship between the schools and Social Education. A great many SEOs apparently do not keep the teachers informed about the progress and proposals of Social Education. There is an even greater tendency not to develop the school into a community centre or else an inability to do so.

Summary

SEO's apparently tend to pick the younger, abler, more interested, and non-traditional leaders with whom to work. They have a rather favourable idea of their concept of leadership. In general, SEOs think they employ desirable supervisory techniques although they often make surprise visits to Social Education workers and often think people do not have ideas and suggestions for the solution of their problems. Apparently the “inspection concept” still prevails among many SEOs. The lecture is the most widely used method in training camps. So far, the ties between the schools and Social Education seem not to be strong.

Younger or Older Leaders?

A group of District Social Education Organizers split right down the middle.

When it comes to Social Education, Community Development, and introducing changes, exactly half said they worked mostly with younger leaders and half said they choose the older. Here are the reasons each group gave :

Older Leaders, they said,

- are more experienced ; they know what can and cannot be done.
- are more thoughtful ; they are less easily carried away by emotional appeals.
- have the respect of, and a command over, the village which can bring action and results.
- are usually sought after by the young for advice.
- are seldom challenged.
- think and work for the uplift of the whole community instead of for a few.
- draw upon a longer past experience for their wisdom.
- are more diplomatic.

Younger Leaders, on the other hand,

- take more easily to progressive ideas ; are more liberal in their views.
- are likely to have more general education.
- are more easily trained.
- are less likely to be affected by party and village politics and by factionalism.
- are not so tricky.
- accept training and ideas from young workers more easily than do older people.
- have more enthusiasm, optimism, stamina, and energy to put into their work.
- can be induced to show more spirit of self sacrifice and selfless service.
- can mobilize the young people (who are more numerous) more easily.

—will be around longer to repay society for the investment in their training.

Obviously, there is no clear one-sided answer. Each situation calls for using the most suitable leaders available in the wisest combination possible.

History and social science research give a lot of evidence in support of younger leaders in times of change. Studies show that younger people generally are more progressive and liberal, are more interested in the new, are less conservative, are more easily trained, and are more easily fired with zeal. Certainly the additional years remaining to them give an opportunity to return to society greater dividends than would a similar investment in older people. Teaching a twenty-year-old to read and write is socially a better investment than teaching a sixty-year-old.

Another article in this issue shows that most SEOs recognize these strong points. About 84 per cent of 139 SEOs said they work mostly with younger leaders. However, the young usually have not yet acquired the leadership skills and positions of influence that come with age. Sanction of a new idea by an elder can often lead to change. Older people are demonstrably more desirous of keeping the *status quo* but their leverage for change, if it can be obtained, can be great. They should not be discounted.

A combination of youth and age is often best—a combination that can work together. If an outside worker caters too much to youth, he is likely to find the road to change blocked. If he works too much with the elders, conservatism and the *status quo* may dominate. The outsider needs to think about :

- who will be the best leaders to bring about change and improvement ?
- who can help the ideas gain maximum acceptance most easily ?
- how can the assets of both younger and older leaders be utilized in a harmonious fashion and a split between the two groups avoided ?

Book Review

School and Community in the Tropics by T.R. Batten; Oxford University Press, London; 1959; Price 12s-6d.

IN India, and in fact in most under-developed countries of the world, there is today much anxiety about the social, cultural and economic uplift of the masses through programmes of fundamental education, community development and extension. A lot of things are being said both in regard to the philosophy and methodology of community development work with diverse communities. All the tropical areas with which Mr. Batten's book deals pose similar problems of social and economic reconstruction and the things he has to say in this book are as much of relevance to us in India as they are to other countries in the same latitudes. In view of the fact that there is so much wishful thinking among our educationists and planners about developing the Basic school into a community development and extension centre, this book assumes added relevance for it points out all the possibilities in this direction and indicates the possible effects which such cooperation between the school and community would have on all stages of school and University education.

Mr. Batten's analysis of the whole question of school and community cooperation in this field is eminent. Most schools in India (with the possible exception of some Basic school which are slow in coming to us) are designed to prepare children for work *outside* the community. In rural areas, for instance, the children who go to schools look up to future jobs in offices and factories in the cities. They are thus preparing to run away from the communities in which they are living. In urban schools as well education for community living is neglected. It might come as a surprise to many that urban schools, in fact, face a greater challenge in making their education community-centred and community-oriented. In most urban areas there are no urban communities at all. There are streets and rows of houses and flats with people living in them, but there are no communities; there is no com-

munity living. On the other hand since the needs of community development in the tropical countries are becoming greater every day for developments,—technical and industrial, distinct patterns of community life and community development must follow so that technological development and social stresses and strains accompanying it can be eschewed and assimilated.

The school can no doubt play an important part in community development but there are some very important considerations to be taken into account before we can assign them this role in India. The first big stumbling block is the deep-seated, traditional attitudes about what schools should do for children. The schools, it is supposed, should prepare children for job worthiness. Again, even if these attitudes are suitably oriented, the teacher cannot be, can never be, a whole time community development worker. He can only assist the community development personnel, not do everything that should be done. Again, community development work is not something which teachers can take to as a matter of course, without training and preparation. The teachers have to be trained to do community development work if we want any worthwhile results. There are yet other things which would stand in the way of teachers who take up community development work among communities. Most teachers are low-paid and they enjoy very low social status. There are further disadvantages: if the teacher is locally born he is not respected by the elders of the village; if he comes from outside he is not immediately accepted and taken into confidence about their problems; and if he is young, he is not taken seriously at all for 'Wisdom' in most rural communities is considered the prerogative of 'Age'.

The obvious conclusion one can draw from Mr. Batten's book is this: It is not yet time for us to burden the schools with community development and extension work and make it impossible for them even to fulfil their normal educational functions. In the first place we must work to build good and sound school systems. Developing schools into centres of community development will come later.

—H.S.

TRAINING COURSE ON WORKERS' EDUCATION

The training course on Workers' Education and Social Education in Urban Areas, organised by the Indian Adult Education Association continued in the month of December. During the month lectures were given on Sociology, Psychology, Labour Economics Trade Unionism and on Methods and Techniques of Workers' Education. Practical training on conducting survey, preparing wall newspapers, puppets, creative dramatics etc. were also given.

Lecturers on Psychology included Dr. P.K. Roy, Reader in Education, Central Institute of Education; Dr. S. P. Ghosh, Reader in Psychology, Delhi University; and Dr. H.P. Mehta, Asstt : Director, Vocational Guidance, Ministry of Labour and Employment. Lecturers on Sociology, included Shri H. P. Saxena, Asstt : Director, National Fundamental Education Centre; Dr. T. K. N. Unnithan of the School of Planning and Architecture, Miss Sushila Mehta of NFEC. Lectures on Trade Unionism and Workers' Education were given by Shri Hans Raj Gulati of the ICFTU Asian Trade Union College and Shri S. C. Dutta.

Practical lessons on how to conduct Literacy Classes and Adult Schools will begin in January. Shri Dharam Vir will mostly take these classes.

The trainees also had the benefit of a talk on 'Workers Education in the U. K.' by Mr. E. H. Cooper, Assistant Labour Adviser, U. K. High Commission in New Delhi, and a talk on "Adult Education in Switzerland" by Dr. Marie Boehlen, UNESCO fellow from Switzerland. Shri Ghulam Hussain, UNESCO fellow from Pakistan, also took part in the training course.

Prof. Asa Briggs gave a talk on "Adult Education in a Changing Society", on the 30th December.

NATIONAL FUNDAMENTAL EDUCATION CENTRE

Shri Sohan Singh has taken over as the Director of the National Fundamental Education Centre from Shri A. R. Deshpande.

Shri Deshpande, who retired, is likely to take up shortly a very important assignment in the field of Social Education.

NEW C.A.A.E. DIRECTOR

Mr. Arthur Pigott has been appointed Director of the Canadian Association for Adult Education. He will take over charge from Dr. J. R. Kidd, on May 1.

Dr. Kidd who has been Director for the past ten years will take over as Secretary-Treasurer of the Social Science Research Council and the Humanities Research Council with offices in Ottawa.

Mr. Pigott has been Chairman of Executive Committee as well as a Vice-President and Director of Community Relation for the Social Planning Council of metropolitan, Toronto.

ADULT SCHOOLS

Literacy House, Lucknow, has started a Junior High School for adults in Kandhari Bazar in Lucknow.

From 1958 to 60, Literacy House conducted on an experimental basis Adult Schools, in which illiterates were taught on the basis of the primary school syllabus. At the end of two years the adults were examined by the Department of Education, U.P. Government. The results were very encouraging. Therefore Literacy House has started 7 Adult Schools for primary level.

The Junior High School has been started in response to the demands of adults who have passed the primary examination.

SELF-SUFFICIENCY IN VILLAGES

"One of the chief tasks of a Gramdan worker is to rouse amongst the villagers such a spirit and enthusiasm for their own betterment based largely on their own efforts. It is this which is killed by a large amount of outside aid, which is generally asked by way of grant on grounds of the already existing poverty of the villagers. The rule must be that whatever can be improvised by the villagers with their own resources should not be imported from outside. It cannot be too strongly emphasised that in our anxiety to produce quick results we are ignoring this aspect to a great degree.

—R.K. Patil

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Social Education in CABE

THE Central Advisory Board of Education meeting in its 28th session in New Delhi from the 14th to 16th January, as usual, hurried through items relating to Social Education. However, except in one respect, we welcome its recommendations as making an advance on the present position.

We are indeed happy to note that the Board has recommended the setting up of an All-India Council of Social Education. Almost every field of Education has by now its own Council. The Social Education Committee of the Board was, hitherto, serving the function of the Council, but it ceased to do this when it got its present peculiar constitution. The creation of a Council outside the C.A.B.E. has, therefore, become of crucial importance to the progress of Social Education in the country.

The recommendation of the Board regarding integration of Social Education Organizers in the State Education Departments, is also timely. The Board members, expressed strong feelings in the matter. This is understandable, as lack of connection between Education Departments and the SEOs in some of the States has done great harm to the Social Education movement.

We also welcome the recommendation of the Board to the effect that the State Governments should provide facilities for adults up to the Secondary stage. The new civilization, which the country is building up, is hampered if the equality of opportunity to different ages is denied. It is not a question of the rights of the individual, but of the preparation of a nation for its new tasks.

While the Board has given an excellent lead to the country in the above matter, we feel sorry that it has balked at the suggestion of a library cess. As the President of the Indian Adult Education Association pointed out at the

meeting, with our universal education plans, it has become imperative that we should provide wholesome reading material to our people. Otherwise, we run the risk of wasting the huge sums of money we are now spending on our primary education. This calls for an adequate and free library service to the people. If we deny this to millions of our people, because we think that the country does not like to be taxed, then we are showing not only lack of faith in our people, but a lack of faith in education. More taxes are being levied any way and the educationists should have their share in them. We hope that the mistake that the Board has committed this time in refusing to recommend a Library Cess in the country will be rectified in the next session.

We share happy feelings of the members of the Board at the Prime Minister having addressed the Board for the first time. His talk showed a keen sensitiveness to the role of education in the present age.

LIFE MEMBERS

Shri K. P. Shah, President, Gangajala Vidyapeeth Society, has become Life Member of the Association. Shri K. S. Pangtey, Sub-Divisional Magistrate, Karan Prayag and Prof. Jyaswal of Lucknow University have also become Life Members.

The Director of the Canadian Association of Adult Education, Dr. Kidd, has joined the Association as its Life Member. Mr. Kidd recently presided over the World Conference on Adult Education in Montreal.

EDITOR ON LEAVE

Our Editor, Mrs. Helen Kempfer, is now on vacation in the United States. She is likely to rejoin us on the 15th of March. In her absence, her work is being looked after by Mrs. Dorothy Butts. The Association is grateful to her for this labour of love.

ADULT SCHOOL TEACHERS' TRAINING

A one-month training course for Adult School Teachers, organised by the Indian Adult Education Association, began in New Delhi on the 9th of January, 1961. Inaugurating the Training Course, Dr. Wealthy Fisher, President, World Education Inc., New York, said that India must liquidate illiteracy if she is to succeed as a democracy. For liquidating illiteracy the setting up of Permanent Adult Schools, providing education to adults, is essential. She said, India must provide the fullest opportunity to every individual to get the education he liked and for this, adult schools must become part and parcel of India's national education policy. She congratulated the Indian Adult Education Association for organising this pilot training course and expressed the hope that the trainees would join the army of social revolutionaries who were going to bring about real democracy.

The trainees were addressed on the 18th January, by the President of the Indian Adult Education Association, Dr. Mohan Sinha Mehta. He said that education was a life long process and it was the task of the adult education to provide facilities for continuation education to every individual at various levels. The scheme for compulsory education for children would be meaningless unless adult

education was there to take him further from the age of 11.

Dr. Mehta, who is also the Vice-Chancellor of the Rajasthan University, declared democracy in India would be meaningless, unless every voter was enabled to exercise his right intelligently. For this, adult education was absolutely essential. Therefore, adult education workers must work among the people to develop their minds to be able to exercise judgment and act for the solution of their problems.

Dr. Mehta expressed the hope that in the Third Plan, the Government would undertake large scale adult education, not only for the eradication of illiteracy, but for building up human beings, who would be able to solve their own and their country's problems. Without this, Dr. Mehta said, democracy in the country would be a farce.

Talks were also given to the trainees by Shri Saligram Pathik, General-Secretary, All-India Mass Education Society, Gonda, and Shri Musthaq Ahmed, Head, School of Writing, Literacy House, Lucknow. Shri Neki Ram Gupta, Asstt. Director of Education (Social) Delhi Administration spoke to the trainees on the PLACE OF LITERACY IN SOCIAL EDUCATION.

About thirty-five trainees have joined the one-month training course.

Social Education and Its Future

Prem Kirpal

Secretary and Educational Adviser to the Government of India

WE are now completing the 12th year of the Social Education movement in the country. Let us for a moment look back to the year 1948 when Maulana Abul Kalam Azad first blessed the movement and see what we wanted to achieve then and what has actually been accomplished since.

In 1948, the days of our subjection to foreign domination were not far behind us. Having won our freedom after a hard struggle and after years of waiting and many sacrifices, we were determined not to lose our freedom again. It was natural for us to try to understand why we had at all lost our freedom. It was evident that even in the days of our subjection, we were producing men who towered in intellect and character along with the tallest in other countries, men who distinguished themselves in literature, science, the arts, statesmanship and all other walks of life. While there was nothing basically wrong with our racial stock and with our traditional culture, the main reason for our subjection was the weakness of our social system. It was this weakness we had to set right. This could be done best, we thought, by a proper moulding of the minds of men through education. We called this kind of education Social Education. It was an education to mould the minds of men and women in this great country of ours, so that they may build up a society worthy of our place in the mid-20th century world. Defined as "Community Uplift through Community Action", Social Education came to include literacy drives, establishment of libraries, cultural and recreational programmes, organization of exhibitions, youth activities, radio groups, community centres and women's welfare.

Our main social deficiencies were two. Firstly, the caste system and parochialism had well-nigh destroyed the sense for wider loyalties. No doubt our common resistance to foreign rule developed a powerful sentiment of national unity, but this consciousness of unity seemed to be threatened after independence. It was the business of social education

workers in the country to educate the people against fissiparous tendencies, against old rivalries and conflicts, which had little relevance in our new national existence.

Secondly, our almost exclusive emphasis on the family and our tradition of each family fending for itself had dried up the springs of united action and group responsibility. This was worsened by years of slavish dependence on government. It was, therefore, necessary to educate the people in the formation of healthy and independent voluntary associations for the realisation of common aims and for developing that cooperative spirit and responsibility without which democracy is meaningless.

Besides these social weaknesses we were also behind the advanced nations in the greatest asset of the modern age, namely, literacy of the common man. Mass communication is an indispensable weapon of progress in the modern age, and mass literacy is the foundation of mass communication. Without literacy, there is no hope of the great mass of our people developing and sustaining a sense of over-all national unity. It is true that literacy will not automatically create unity and harmony among the various elements of the Indian peoples; but there is also no doubt that without literacy we cannot make our people understand one another. With 80 per cent of our people illiterate, we lacked the very base of a strong and united India.

Thus, we sought to achieve these three broad aims through the social education movement: the building up of social harmony from the base to the top, the emergence of new modes of common thinking and common action and the development of effective communication skills.

In 1952, when the Community Development Movement came and social education found a secure place in that movement, a great step forward was taken in strengthening social education work in the country. As you know,

the country was divided into small areas called 'development blocks'. Each block had a team of development workers, e.g. workers in agriculture, animal husbandry, etc. The social education organiser was also one of the team and his work on the team was perhaps more important than that of others, because he had not only his own work to do in spreading literacy, promoting libraries, and organizing youth organisations, etc., but had to help other members of the team in improving their communication to the people.

As we look back, we realize that this was a very important and a very exciting thing that had happened to social education; but the march of time has revealed that our hopes were premature. Our hopes have received a check in two directions: in the first place, we have lagged far behind in achieving our social education aims. Secondly, a large part of our population, especially that living in towns and cities, is left almost completely out of the influence of the programmes of social education.

That we have lagged behind in achieving the objectives of social education is clear from the fact that fissiparous tendencies are still strong in us. Our people have not grown out of their utter dependence on Government for everything that needs to be done for their good. Violent and unruly methods of presenting and pushing forward one's point of view are still rampant in the country, and literacy is proceeding at a slow pace. In the 14th year of our independence, we are still, by and large, an illiterate people, and at the present rate, it will take us a very long time to liquidate illiteracy and ignorance which are the greatest obstacles in the way of social and material progress.

Whatever measure of social education we have is confined predominantly to the development blocks which are rural areas. The towns and cities of India have not benefited much from the programme of Social Education. Cities like Bombay, and to some extent Delhi, have, no doubt, achieved a measure of success but these are the few exceptions to the general lack of social education effort among our urban and industrial population.

This lack of effort among our city and town dwellers and among our industrial workers is serious for two reasons. Firstly

the importance of an urban population is always far beyond its proportion in numbers. Throughout the history of civilisation, towns have been in the vanguard of new ideas and new movements and to neglect the town is to starve the future of a country's civilisation. Secondly, the felt need for social education is much greater in the towns than in the villages and consequently, it is much easier to bring our effort to bear fruit in the cities than in the villages.

The modern age is the age of a feverish urge for achieving higher standards of life, and this urge is also much stronger in the towns and needs to be channelised along lines which, in the experience of mankind, provide the only way of achieving the higher standards of life. These are the pursuit of orderly social life and acquisition of knowledge. Higher standards of life are achieved through the work of teachers, doctors, engineers, architects, bankers, industrialists and a host of other specialised workers. The only means of having the requisite number of specialised workers is education, and unless the country develops a passion for education, it will lack the essential instruments of progress and well-being.

An essential part of the new consciousness regarding the standards of life is the democratic urge for equality of opportunity. Equality of opportunity is desirable not only among children of different parents from diverse economic strata, but also among children of the same parents. If the younger son of a family is in school and the elder due to circumstances has not had his schooling earlier, it should not mean an opportunity lost for life. Thus, adult schools are necessary to give the people of all ages the equality of opportunity which is demanded of the modern age. In the coming years, the people of Delhi must build up their adult schools, not only general adult schools, but also vocational adult schools.

Besides the acquisition of knowledge as an essential means of building up higher standards of life. I have also mentioned orderly social life as another essential means to the same end. This is particularly important in the cities where life is so complex,

(Continued on page 20)

Role of Adult Education in a Changing World

The World Conference on Adult Education, which met in Montreal, Canada, dealt in one of its Commission with the role and content of Adult Education. Here are excerpts from the report of the Commission.

THE world has always been changing ; what is new and unprecedented is the extent and the speed of change. The most important recent changes which affect adult education in all countries, although not necessarily in the same way and to the same degree, are :

1. Technological developments.
2. The consequent weakening, or even disappearance, of traditional cultures, especially in developing countries suddenly exposed to urbanization and industrialization.
3. The changing position of women in society, and of the family as an institution.
4. The growth of nationalism as a powerful operative ideal, and the emergence of new national states.
5. The emergence of large power blocs, the political division of much of the world, the immense destructive forces which these blocs now command because of technological developments and a widespread fear of nuclear war.
6. In spite of this political division, technological, economic, social and cultural developments have emphasized the essential unity of mankind and the increased interdependence of the countries of the world.

With these changes in mind, is it possible to suggest what are the important functions of adult education in our world of today ? Adult education differs greatly from one country to another, according to its history and traditions, and the state of its economic, social and

educational development. It might, therefore, seem hopeless to look for principles of universal validity. Yet so much has the world become a unity that there are many principles that hold good for all countries, whatever their background and stage of development. We believe that adult education is a vital means whereby the following ends may and should be promoted :

(i) The best in the traditional culture of each country should be preserved and enhanced, and people should be encouraged to feel pride and dignity in their own cultural heritage. This is especially, but not exclusively, true of those countries that are undergoing rapid development. Not everything surviving from the past is worthy of preservation, and what should be kept raises the question of values, which will vary from one country to another. This lack of unanimity is an advantage rather than otherwise, because a diversity of cultures enriches the world.

(ii) People must be encouraged to understand and promote change, to welcome and co-operate with it, recognizing the extent to which they themselves can shape and fashion it, or on the other hand, must accept it. Men and women faced with changes which they do not understand are likely to become bewildered, resentful and hostile. Access to vocational training or retraining is one aspect of the educational needs that spring from technological changes.

(iii) Every man and woman should have opportunity for individual personal development to the utmost of which he or she is capable. This requires, for everyone, the right to share in all forms of the culture of the society to which he belongs. It also requires that adult education shall be carried on in a spirit of free enquiry, for it is only by having the power to choose between alternatives that the adult becomes a mature and responsible person. In education man must be subject,—not object.

(iv) In today's world, international understanding, mutual sympathy and tolerance of

different points of view are more important than ever before. Adult Education is needed to promote this understanding to combat propaganda, whereby it is impaired, and to put every adult in the way of arriving at the truth. The immense power of the mass media of communication is not always used with this end in view.

(v) In no country is the educational system perfect; through adult education, deficiencies in earlier formal education must be made good.

(vi) Everywhere there is a gap between the specialists and experts on the one hand, and ordinary people on the other (though it is to be remembered that the man who is expert in one subject will certainly be a layman in many others). Adult Education is a means of bridging the gap. It can also be a means of creating better understanding between other divided groups in society, for example, between different generations.

(vii) Every adult must be able to equip himself or herself to play as full a part as he or she wishes to take in social and civic life. Adult education has a special concern to see that in society there are not only the necessary trained personnel to meet the needs of that society, but also that socially active citizens (*les animateurs*, the active minorities) can equip themselves to play an effective and creative part in social life. There is a danger to the health of society if *les animateurs* constitute a small and permanent group; through adult education their numbers will expand. It must be remembered that those who are *les animateurs* in one field of social activity will be amongst *les usagers* in many others.

(viii) Especially in communities where the old patterns of family and economic relationships are changing with bewildering rapidity, women need help, through adult education, in understanding and fitting into the new order of things. Although this may be a more urgent need in some communities than others, it applies in some degree to all.

(ix) Thanks mainly to technological developments, the hours that need to be devoted to work are gradually falling. Every adult should have the opportunity of discovering how he or

she can most satisfyingly and creatively use his or her leisure.

(x) In the modern world the education of producer, by technical and vocational education, is generally well provided for because its economic value is obvious. Less immediately obvious, but equally important, is the need for consumer education, for an understanding of the basic economic factors are of immense importance in the lives of ordinary people.

The foregoing are, in our view, valuable purposes which can, and should, be promoted through adult education in all countries. In addition each country will have its own problems. It seems sometimes to be assumed that in the economically developed and educationally sophisticated countries the problems are few or none, that adult education is of only peripheral importance, and that the help which UNESCO can give is minimal. None of these assumptions is true. However, it is also true that the needs of the developing countries are even more urgent—indeed spectacularly urgent. There is a clamant need for education in community living, in literacy, in adjustment to the changes in social life that are wrought by urbanization and industrialization. Some of the developing countries can meet these needs from their own resources, and seek nothing from outside save sympathy and understanding. Many others, and in particular countries in Africa and Asia which have recently attained independence, must look to the developed countries for help of various kinds. We believe that this help the developed countries should give generously, speedily, and unconditionally. Funds released through disarmament should be devoted to a great expansion of adult education, and especially to helping the developing countries of the world.

In some parts of the world, and this is by no means true only of the developing nations, problems of immigration and of migratory labour face those who are responsible for adult education with special tasks and special opportunities. Immigrants must be helped to understand and find their contacts with the society of which they have newly become members. Migrant workers must, in addition, be enabled to acquire the skills and knowledge that are necessary to perform their new jobs efficiently and safely. More than this they must be helped to attain the cultural and

social standards appropriate to their new material standards,

It is relevant to stress again that what is new is the rate of change in this mid-twentieth century. Even twelve or fifteen years of full-time schooling is inadequate equipment for fifty years of adult life; what we, who are now

adult, learnt at school is partly out of date, and certainly needs to be supplemented. This will be even more true of the next generation. Adult Education alone can meet the needs of our situation, and here and now it must be accepted as a normal and necessary part of the sum total of educational provision. That is its role in a changing world.

TARGETS

Principles of Planning Health Education.

1. Planning for health education should be an integral part of all health planning.
2. Sound planning will be rooted in sound health facts and will apply these facts throughout the planning process.
3. Sound planning will incorporate sound principles and methods of education.
4. Health and education need to march together, neither encroaching on the other, but both providing mutually reinforcing services.
5. Full recognition needs to be given to the people among whom programmes are being developed—to their needs and interests and to the social, cultural and economic setting in which they live.
6. In developing programmes we must recognise the hierarchy of needs as we in public health work see them, and the hierarchy of needs, as people see them, and then find ways of bringing these hierarchy together.
7. People for whom programmes are being planned should have a part in the planning, thus making the situation one in which there is planning *with* not *for* the people.
8. It is wise to start with the things that the people themselves see as important and have come to recognise as their problems.
9. It is wise to start with simple things most likely of success and then move on to other things when success has been achieved.
10. All resources should be utilized which will facilitate planning at different stages, as follows:
 - (a) Defining problems and setting goals;

(b) Collecting facts;

(c) Interpreting facts and drawing conclusions;

(d) Applying conclusions to the carrying out of a programme;

(e) Evaluating results;

11. Planning should be only within the ability to execute.
 12. There should be flexibility and continuity in planning.
 13. Provision should be made for both short-term and long-term programmes.
 14. In planning a long-term programme of education, ample time should be allowed.
 15. In planning, there should be close co-operation between official and voluntary bodies.
 16. The contributions of related disciplines should be utilised to the fullest.
 17. All members of the health team should be brought into the planning.
 18. Leadership is needed in the planning process.
 19. In programme planning for health education, there is need for administrative understanding, support and active participation.
- By themselves these principles are meaningless; only if they result in action can they be of value.

By Prof. Ruth E. Grout

Extracts from the report of the European Conference on Health Education of the Public (W.H.O.)

ALL INDIA COUNCIL OF SOCIAL EDUCATION TO BE SETUP

CABE's Recommendation

The Central Advisory Board of Education, which ended its two-day session in New Delhi on the 17th January '61 recommended the setting-up of an "All India Council of Social Education. The Board also approved provision for grant-in-aid to voluntary organisations conducting Adult Schools.

Evening Colleges

The scheme proposed by the Union Education Ministry for the setting up of evening colleges providing arts, science and professional courses of the same standard as in day colleges was approved in principle. The formation of a small committee to work out the details was recommended. Similarly, it was suggested that a committee should be appointed to consider the scheme of correspondence courses before a firm decision was taken.

Training Personnel

The Board considered the importance of education and recommended that a special programme should be promoted as a centrally-sponsored scheme and funds should be allocated for the purpose.

The Board also recommended that greater attention should be given to schemes for pre-primary education in their Plan. The Board felt that funds for this scheme should be made available both by the Centre and the State Governments and voluntary organisations should be given assistance for its promotion. The Centre should assume a greater measure of responsibility for the training of personnel required for this programme.

Equality of Opportunity

Earlier, addressing the Board, the Prime Minister, Mr. Nehru said that India could not reach the goal of socialism unless equality of opportunity and the basic necessities of life were provided to every individual. He said the country could not make progress without the greatest emphasis being laid on education. The aim of education must be co-related to

the kind of society that was being established in India,

The problems facing India were of peculiar nature. We must assure a minimum standard of life to each one of its 400 million inhabitants, and provide equality of opportunity to them. There was no better way of doing this than to ensure the maximum possible opportunity to every individual to learn and profit by it to the best of his ability.

Dr. Shrimali

In his Presidential address on the 16th January, the Education Minister, Dr. K.L. Shrimali, said the Government had decided to launch in the Third Plan a scheme for correspondence courses and evening colleges. The Government proposed to make a modest beginning by providing such facilities to 60,000 students of which 40,000 would be expected to join the evening colleges and 20,000 receive instructions from correspondence courses. Of the total number, 10,000 seats would be reserved for science students at the evening colleges while 50,000 would take advantage of course in arts. The scheme was expected to cover ten universities and 100 colleges spread over the country. In order to ensure good academic standards, it was proposed to make the same teachers who would be teaching the relevant classes in day-time institutions responsible for the correspondence course.

* * *

BUILDING FUND

The Mysore State Adult Education Council, an Institutional member of the Association, has contributed Rs. 500/- towards the building fund. Ahmedabad city Social Education Committee has donated Rs. 251/- for the building.

The following are other donations received:

Collections at Kandia Block, Pithora, Distt. Raipur ...	Rs. 35/-
Shri S.R. Suratwala ...	Rs. 12/-
Small collections at other Centres ...	Rs. 500/-

Where Shall We Look For Leaders?

Kumari Sushila Mehta

National Fundamental Education Centre, New Delhi

Here in fictional style is presented the true story of how one village in Rajasthan gained a Gram Kaki, and at the same time lost an old prejudice.—Ed.

IN a tiny village in Rajasthan, some forty women had gathered together. They had heard that in the neighbouring village the "gram kaki" programme had been started. This village, being tiny, had no such work for women yet in the offing. This was rather unbearable, the women felt. Why not in this village? The village women requested the Women Social Education Worker to explain the programme to them and tell them what they should do to have one in their village.

The worker explained that the "gram kaki" programme is entirely a village women's programme. It was started in Rajasthan, partly to overcome the lack of a trained gram sevika for each village. The idea was first to find a local village woman who was enthusiastic and willing to work as a gram kaki. This woman was then trained for one month in a camp. She would then work in her own village. The woman gets honorarium of Rs. 15/- per month.

"And what work she would do?" asked the women.

The worker read out the the list of items from the gram kaki diary :

Cleanliness of household and surroundings

Simple beautification of houses

Simple ideas of health and child-care

Better methods of cooking and food preservation

Sewing of simple garments.

The women listened carefully. They liked the items. They wanted to have the programme in their own village. They implored the worker to start the work in their village.

"Well", replied the worker, "The first requirement for this programme is that someone from you should come forward to work as Gram Kaki. She should be ready to devote three to four hours daily. She would initiate items of this programme in ten homes at first."

The women sat glum and looked at the worker. They whispered to each other. "You see, I have a big family and heavy duty at home". "Oh! My mother-in-law is sick. How can I leave her and go out daily?" "I have a very small baby. When can I find time to do this?"

They whispered. They discussed. They nodded at each other. No one had time daily to go out and do the work for three to four hours. Impossible! They talked. Then they were quiet. To break the lull, the woman worker got up and smiled.

"Well, who is coming forward to work as gram kaki in this village? I am sure there are a number of public-spirited women in this village. In the neighbouring village we had two women who came up for this work.."

The women were pushing and pulling each other to take up the challenge. There was a hubbub of noise. Suddenly, the noise stopped. There was silence. One youngish-looking woman slowly got up. All were watching her. Slowly, she moved up to the woman worker. Haltingly she started :

"If you allow me..."

"Oh! No! No!" The others protested. The woman worker interrupted.

"Please let her finish...Yes...Well, go on.."

"If you will allow me to work, I will take it up," said the young woman timidly.

"Oh! No! No!" The others disagreed.

"All right, all right". The woman worker agreed.

The meeting dispersed. The question of finding a worker was kept pending.

After the meeting was over, the worker met other women informally and tactfully inquired, why they did not want this particular young woman to take up the work? Some one whispered. "Don't you know? That Vijaya is a child widow!"

"Well, what of that?"

"Why, don't you understand! She is a child widow. She is inauspicious. If she comes into our house, her inauspicious steps will ruin the prosperity of our homes!"

"I see; now I understand," pondered the worker.

That evening, Vijaya had invited the woman worker to dine with her. After everyone had left, the worker went to Vijaya's house and dined with Vijaya and her mother. After dinner, Vijaya and her mother implored the worker to give Vijaya that work. The woman found that Vijaya was humble, sincere and enthusiastic. She thought over the matter carefully and then she said musingly:

"It is a rule in this programme that the gram kaki is one who is acceptable to all the women in the village...However, in this case, I can see that the women here have some superstition about child widows. Now, that is not your fault. We have to work tactfully and see, if by good work, we can convince the women that you can be a good worker as a gram kaki.

"If you feel confident that you can win over these women by your hard work, you can try. On a trial basis you can start your work. However, this is provisional. If the women do not agree then we will reconsider.

"I will give you one month's trial without honorarium."

To this, Vijaya agreed. The worker explained to her how she should proceed. She should first take those homes, where the families knew her well and had no objections in her going there. She should first take up the items most needed by those families.

Next day, Vijaya went to work in earnest. She and her mother first made their own house a model home. When her relations saw this, they wanted her to help in making their houses also like hers. Vijaya started her

work in those houses. In a month's time, she took up ten houses.

After a month, when the woman worker again visited the village, Vijaya took her to see her work. The worker also invited other women to go with her. They were so impressed by her work that some of them requested Vijaya to come and help them in improving their homes. They also agreed to have Vijaya as the Gram Kaki, if she took care not to visit their homes at the time of auspicious ceremonies, marriages, child-birth and festivals. This was agreed and Vijaya was formally appointed for the work of Gram Kaki.

In the following months, the humility and hard work of Vijaya was appreciated on all sides. In six months Vijaya became a popular gram kaki, helping the village women in many different ways. All restrictions on her visits were removed. All welcomed her. She was at last a true gram kaki.

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AGENTS OF CHANGE?

OF the various national building programmes launched after our independence, Social Education is the most subtle and elusive. It is claimed, for instance, that unlike a road building or improved agricultural schemes, Social Education can not be measured by mileage and maunds. If sufficient miles of new roads have been built and hundreds of maunds of improved seeds and chemical fertilizers have been distributed, the elation of the administrative hierarchy is generally so great that anyone who questions the achievement on the ground that little educational processes were involved is easily dubbed a cynic.

Social Education, on the other hand, is nothing but an educational process. In short, it is "education for life in society,"; it is to "awaken the citizens to their duties and responsibilities". It essentially deals with mental change and change of attitude and behaviour leading to the good of the individual and the society he lives in. As such, it is difficult to lay down easily visible and measurable targets to 'check' the workers and the success of the programme.

If it is agreed that the main objectives of Social Education should be to bring mental change, is it necessary to lay so much emphasis on setting up an official hierarchy and a pattern to bring about this change?

Nevertheless, not only an official hierarchy has been set up but efforts are being made to perpetuate it. This, I think, is done because the dynamic conception of Social Education has, in practice, given place to routine activities, generally termed as "institutional approach."

Formation of bhajan mandalies, setting up libraries and literacy classes, organising wrestling matches, constructing a room and calling it "Community Centre", bringing some youths and children together, who sometimes clean village ponds and streets and grow a few plants of potatoes and tomatoes, and giving them the epithet of "Youth Clubs" and "4 H Clubs" have become the end of Social Education. These are generally called the activities

and programmes of Social Education. The question naturally rises in our mind as to who should be responsible for carrying out these programmes and the simplest solution that seems to offer itself is to set up an official hierarchy to see that Social Education is done.

The Government has taken upon itself to act as the agent of change. This step was taken up as an experimental measure. Should we not evaluate and find out whether this measure was sound rather than try to perpetuate it and give it the sanctity of tradition? Government has now been acting as an agent of change for the last ten years. How far it has been successful in achieving the objectives? The verdicts are many, but I think it would suffice if we study closely two important studies viz., the Programme Evaluation Organisation report for 1959 and S.C. Dube's *India's Changing Villages*.

Social Education is a lesser fry in the pond of the Community Development Programmes. Let us see what has happened to the "mahashers" e.g. planning process, agricultural improvements, health education etc. The PEO's report in the very beginning observes.

"A distinctive feature of the programme as it is conceived has been its emphasis on democratic planning and execution. This implies (a) building of plans from below and (b) associating the people with their formulation and implementation. In practice, however, the programme has been marked by centralization, bureaucratic initiation, direction and control."

Dube's study is a sad story of the failures of almost all the programmes in so far as they were meant to educate and seek the willing participation of the people. A few quotations will do :

Agriculture

"Various Government agencies in the past, and the Project more recently tried to popularize fertilizers but failed to educate the people in their proper use. The

consequences of this neglect in some cases were painful."

Cooperatives

"A considerable section of the agriculturists view them as an official outside organisation; as something alien to the village and not quite dependable."

Sanitation drives

"People participated in these drives more in the spirit of compliance to the wishes to Government officials than with a determination to make and keep the village clean. Another factor that motivated them was their desire to impress the visitor."

Voluntary labour

"Out of a random sample of 128 participants in a shramdan week only 31 had a clear idea or partial idea of the basic aims of the movement,—the rest viewed it as a form of *beggar*."

Public health

"In the sphere of public health and sanitation some significant steps were taken, but they only touched the surface of the problem. They were far below the needs of the community, and did not in any appreciable measure change the attitude and outlook of the people towards nutrition, hygiene and health."

This is a glimpse of the programmes meant to change and educate, undertaken by a well knit official hierarchy. It must be noted that this is the result when the programmes were conceived, and planned by perhaps the most dynamic, fast-moving and free-from-red-tape ministry i.e. the Ministry of Community Development. What would have been the story if the programmes were undertaken by one of the other ministries with less of a reputation for dramatic action?

The Ministry of Community Development had taken steps to train the agents of change in extension philosophy, democratic planning and execution, freedom and exchange of ideas. The machinery was so planned that all red tape and delays could be avoided. But what worker of the Ministry itself does not remember pathetic incidents of delays and undemocratic attitudes of superior officials? I may be allowed to quote again from Dube's study :

"When the first supplies of powdered milk were received, she (the midwife) did not have clear instructions about its distribution. By the time the instructions were received, the milk had deteriorated."

Such incidents were a rule rather than an exception.

As far as the democratic attitude of the officials is concerned, which they had set out to create among the masses, Dube's analysis is significant.

"Within the administration of the project, there was mostly a one-way channel of communication, from the top down. There was considerable reluctance on the part of those who administered the project to communicate their problems and grievances to the state or national authorities. They were generally afraid that raising problems and difficulties too often would annoy the higher authorities who might begin to regard them as 'obstructive' or 'trouble-makers' or 'failure'.....for this reason, even when they directed from the top to implement certain projects for which there was no locally expressed need and which were obviously doomed to failure, the project officials were unwilling to present their views openly."

Can we set up, or even conceive of, a more dynamic and democratic official hierarchy than the one provided by the Ministry of Community Development?

As maintained earlier Social Education essentially deals with the change of mind, outlook and behaviour. The agents of change, for this aspect of the development programmes, most possess the qualities of devotion, ability to change, and respect for democratic values. The agency of change must be able to move fast, be free from red tape, take decisions on the spot, make quick changes in its budget and depend upon and trust its workers. The superiors in rank should be friends and helpers of the workers and not their bosses. Is it possible, in our present set up, to re-educate an official hierarchy to the extent that it becomes a suitable agency to bring about social change?

The question naturally arises, then, which is a suitable agency for instilling the values of Social Education in the people? My answer

(Continued on page 20)

Folk High School Movement in Scandinavia

K. B. Anderson

IT is superfluous to state that the folk high school should be seen against the background of the society in which it exists. Adult education does not float in space and has no existence detached from place and time. Consequently the subject of this article is not the folk high school movement in general, but as seen against the background of conditions in Scandinavia today.

What society demands from the movement today?

The demand is for *knowledge*, for education, for facts. This demand is today stronger than ever before. Democratic society is built upon citizens with sufficient knowledge to be able to take part, with responsibility and insight, in the conduct of the community in which they live. It is an illusion to believe that many *un-educated* persons would be able to rule better than *one* person. A certain minimum of knowledge is required in order to live up to the demands which democratic society makes. It was, incidentally, as a response to this that the folk high school came into existence a little more than 100 years ago, when the absolute monarchy in Denmark was replaced by democratic rule. The citizens must have so much knowledge that they "feel at home" in the surrounding society; that they are confident, that they have the necessary qualifications to be able to exercise their responsibilities as administrators of democratic society. This minimum of knowledge is not only necessary for the well-being of the individual, it is also necessary for social progress. A person who feels inferior to the problems becomes uncertain and insecure and will be hesitating, holding back, when the time comes for decisions. He becomes neutral. And neutrality always tantamounts to accepting the existing social pattern, to favouring the usual practice instead of breaking new ways.

Knowledge, however, is not sufficient. If there is to be true adult education then it must be an education which starts something, which gets people engaged in problems. Chr. Kold, who gave, in all essentials, the Danish folk high school the

form we know today, saw it as the task of the high school to start something designed to avoid immobility. The knowledge which adult education gives should be used for a humane and social outlook.

In addition to the knowledge, the industrialized and mechanized society of today also demands personal activity and personal development to counteract the effects of mechanization on human beings. Efforts needed to counteract these effects place a new task on adult education. If a person who does not find use for his activity in his work spends his ever increasing leisure time passively receiving, as the age of broadcasting and television invites him to—where then shall we get the living, responsible citizens on which modern democracy will have to build?

What is the position of the folk high school movement in Denmark in the light of these great demands on modern adult education?

It is beyond doubt that in its early days in the last century the folk high school had great social effects. In all parts of the country folk school students were in the front rank when campaigns were started in practically all social fields. They worked for political democracy, for the building up of the co-operative movement, for educational and religious freedom. The awareness of these social effects probably accounts for the interest in the high school ideas displayed by countries which are at present in the initial stages of social, political and economic development.

However, the folk high school has not been able to maintain its central place as the starting power. The reasons for this are many, and they are not all of them easily described, but it is possible to explain a few of them.

At the time when the folk high school ideas penetrated Danish society, the farmer class was making its way forward. The high school was thereby so strongly attached to this part of the population, that up to now, it has in turn been difficult for it to reach beyond

(Continued on page 17)

How School Co-operatives Train For Work in Yugoslavia

I

THE Social education and training for work of the younger generation in FNR Yugoslavia is considered of great importance, and it is compatible with the current efforts of a socialist country trying to develop economically, where the majority of its citizens are included in the life of society and have certain responsibilities.

For this purpose, a general school programme already exists for eight years of elementary schooling of a general cultural character.¹ In the educational system, apart from natural sciences, domestic economy and other subjects, it is considered particularly important for the pupils to participate in manual work, "the bases of general technical education" (work which is extra-curricular or done as part of the programme in workshops); the acquisition of certain agricultural techniques; visits to factories and so on. The study of contemporary socialism is important for social education; a knowledge of culture and civilization is stressed; and different forms of free extra-curricular activities are arranged by pupils' organizations under the children's own direction; there are also several forms of collective class organizations and autonomous unions of pupils.

It can, therefore, be seen that forms of teaching other than the classroom are used. Experience acquired in recent years, during experiments made as a basis for the school reform, has shown that these additional out-of-school and extra-curricular activities have a definite role to play in education and more particularly in social education and training for work.

II

The first pupils' co-operatives appeared in

1. In Yugoslavia, by primary or elementary education is meant eight years free and compulsory education of a general type, available for all children from 7 to 15 years of age. An educational reform is at present being carried out. There still exist schools with four to six classes only, but they are being changed to eight-class schools, or are being included in the system as district schools of a central elementary (8-year) school.

the Republic of Croatia in 1955 and 1956. They were created by teachers seeking to find interesting ways of improving educational work, and to solve certain problems: ensuring attendance at school; making additional income available; affording the opportunity for participation in productive work; up-to-date agricultural and collective education, and so on. The first results pleased the teachers and the cultural organizations. It was evident that the children liked joining co-operatives, and that these could be useful in solving not only the specific problems for which they had been created, but also others of a very different and more complicated nature. For these reasons, numerous co-operatives were established not only in Croatia but in other republics as well.

During the course of April 1958, the Federal Institute for the Study of Pedagogic and Cultural Questions in Belgrade sent out various questionnaires concerning the scope, aims, programme, organization, direction and educational results of various existing pupils' co-operatives. It was found that 1,360 school co-operatives were working successfully, under a variety of names (pupils' co-operatives, school co-operatives, pioneers' co-operatives, etc.), with 192,000 members; and that more were being established.

Detailed questionnaires were submitted to 229 co-operatives. Interesting results were obtained.

At the end of 1957-58, many newly created co-operatives were already working. According to information received, there were 2,574 pupils' co-operatives or similar organizations in Yugoslav elementary schools, or 18 co-operatives for every 100 schools. Out of this number there were 1,189 in eight-year schools, or 49 for every 100 schools.

At the beginning, the work of these organizations showed different tendencies. Some co-operative organizations, composed of adults, wished to establish children's co-operatives working along the lines of agricultural organizations, mainly with the intention of

educating future members. Others wished to create new courses for future farmers in the elementary schools. There was also a tendency to undertake co-operative activities for commercial or financial reasons (for the sale of books and school materials, savings clubs and similar pursuits). Other co-operatives were organized by the children in schools for certain cultural and physical activities, and took the place of pioneer organizations.

Because the co-operatives were established for different reasons and purposes, they have developed along different lines, and none of them follows the same pattern or has the same programme. Out of the 2,574 organizations quoted for 1959, 4% were organized mainly for agricultural purposes, 22% were dealing with industrial manual production in school workshops, and 12.7% were selling school books and classroom equipment or organized as savings clubs. 16.6% of the co-operatives were established for sundry reasons, and 9.1% were set up to organize the productive work of pupils.

These school organizations are now pupils' pioneer organizations, which means that they deal with free extra-curricular activities in primary schools, where with the aid of teachers and other adults different forms of productive work are organized by the children and under their own direction.

Individual schools can decide, voluntarily, whether the co-operatives shall include members of all classes or only the older ones.

Usually co-operatives encourage one or several activities of a productive nature and organize cultural activities which help to improve the basic knowledge of members as well as their economic education; for instance, a plot of ground is made available for experimental work; useful social activities are undertaken to meet the needs of the co-operative itself; co-operation with other agricultural establishments and adult organizations are encouraged; the sale of goods made or produced by the members is organized; they learn to deal with their own financial transactions and management.

As regards their contribution to the co-operative economy, a number of school co-operatives grow crops of vegetables and fruits in the school gardens, concentrating on those

with the greatest yield. They also produce flowers, industrial and medical plants, and wine; they deal with the breeding of poultry, pigeons, cattle, rabbits, silk-worms, bees, fish; they cultivate fields, grow cereals, and deal with re-forestation.

As already mentioned, some co-operatives assume responsibility for the purchase of books and school materials (especially in remote districts). Other co-operatives make themselves responsible for a variety of repair work and collect old material, medical plants and forestry products; they print and circulate letters and papers; they organize the distribution of theatre and cinema tickets, etc. Different groups for re-forestation work, and for the repairing of roads, are organized; and help is given at harvest time to various agricultural bodies.

Excursions, lectures, and similar activities are organised for the members of the co-operatives.

One of the main activities is to make ornamental objects for the home and school, toys, electrical instruments and so on.

Members of the co-operatives do their agricultural and other work chiefly in their free time, out of school hours, in small units (called a group or section), the head of which is a chosen pupil; and sometimes with the help of a specialist adult adviser.

They are autonomous, and decide the work they will undertake; they dispose freely of their financial resources, decide how the co-operatives shall be run, what committees and meetings will be held, what management committees will be established, who will be the supervisors, presidents, etc. These autonomous institutions, composed entirely or partly of pupils, can choose teachers, parents and various experts to help, but usually the management committees are assisted by adult advisers only.

Most co-operative societies have rules similar to the rules of adult co-operatives; no special attempt has been made to adopt these rules.

Various solutions are used in the distribution of the material gains resulting from the productive work. Sometimes the profits are used for the improvement of the co-operative,

for the improvement of the cultural work of the school, or for excursions, and a small part is set aside as a reward for the best members.

III

It has been noticed that the primary school pupils who are members of co-operatives, as far as a comparison can be made between members and non-members, have acquired considerable knowledge and certain habits which are particularly valuable for their work; and their behaviour has greatly improved.

For the pupils themselves the co-operatives have proved interesting. Here they have learned to work and produce; children try to find interesting and useful pastimes, and willingly take part in such activities; they also like the competitive spirit.

Through the co-operatives, pupils can learn about the basic facts of production (the choice of articles, the preparing of plans and projects, the purchasing of raw materials, the preparation or remaking of goods for sale, marketing and the distribution of financial resources, etc.)—matters which they can then study further in school, with the help of adults. They also develop their mental and physical forces.

Each participates according to his capacities in the organized phases of the work, dealing not only with one type of operation but gradually learning everything necessary for agriculture and handiwork.

This is important for the younger generation, because traditionally many of them chose intellectual vocations and began to despise physical and productive work. This was due to theoretical and intellectual orientation, in the past.

Productive work of an agricultural nature is very suitable for social education and training for work in a cooperative economy. On the one hand, children learn to do simple, physical work, which to adults may seem an anachronism, but which enables them to form a picture of the primitive work accomplished in past phases of man's productive efforts (the pulling of weeds by hand, the use of the hoe, etc.). This kind of work, however, contributes to the psychological development of girls and boys of primary school age. On the other hand, according to the possibilities available, children learn to use machines, borrowed from

agricultural organizations, and other applications of science, such as artificial manure etc.

While the cooperatives are relatively new, progress has been achieved as a result of their example. Certain co-operatives which have existed for more than a year have obtained 70% better results on their own experimental ground than several individual agricultural producers in the same area. This incites people to seek constantly for new methods of work, to discuss the significance of new techniques and to organize collectives.

The work accomplished in co-operatives, especially in the agricultural field and also in school workshops, attracts more pupils to this type of productive activity during the course of the year.

Directors of schools who were asked, by the Federal Institute for the Study of Pedagogic and Cultural Questions, to comment on changes noticed as the result of their work in the co-operatives, stated that "members of co-operatives are different from other pupils, they participate willingly in the organization of work, "they learn to organize quickly and in time, and develop good habits, they become accustomed to collective work, they obtain knowledge of agricultural and handicraft production, and economic activities", etc. Working in co-operatives also helps the pupils to develop qualities which will be of use to them later in their professional life. This does not mean that they need necessarily all turn to agriculture. But, through their participation in co-operative activities they learn more about themselves and their individual capacities, and this makes it easier for them to decide their own future. A basic knowledge of "how to work" is a help in all professions.

IV

From the experience gained, it has been possible to note that productive work in co-operatives and similar bodies gives a broader education than it is possible to give with other educational methods.

It may be said that changes have already been observed in primary schools. The intensity of the change depends on many factors, but especially on the methods which teachers use.

An immediate and rapid change is usually seen in the relationship of the pupils to the

school and to their teachers, with a better understanding of the needs of the co-operative and the community as a whole, which influences their views about society.

Co-operatives enable the pupils to establish their own role in the world, not only in the school from an educational point of view, but also by learning how to contribute to the production of material goods. This quite naturally leads to the development of a new attitude in the children towards their surroundings and towards themselves.

The actual working in a co-operative is interesting to pupils. It sometimes attracts back to the school those who have run away, or those who were considered too old. Some carry through to their middle school the habits acquired in co-operatives in elementary schools; for instance, they request certain productive work in these schools also, encourage a co-operative way of life, autonomous management, and so on. A good many pupils in villages, who remain in rural areas after their school education, join youth clubs or similar organizations. Young co-operatives also strive to improve agricultural production. A number of middle school pupils aid their younger colleagues from elementary schools in their tasks.

Life in co-operatives affords the possibility of developing better and closer working relations amongst pupils; it also develops criticism and self-criticism. Teachers have noted that "companionship is stronger", "older pupils speak with more consideration of the younger ones", "a critical attitude towards pupils who do not care sufficiently to join in this work is noticeable", "mutual aid and more civility".

Thanks to the autonomy given them in the management of these co-operatives, members are becoming more able to express their opinions and to organize and conduct meetings; at the same time they learn to listen to their comrades. There are, of course, always problems, but this is natural at their age. For this reason teachers begin to think more of their pupils, and to organize the work and the meetings better, if help is needed.

According to the observation of directors and teachers, the members of co-operatives

develop qualities such as punctuality, self-criticism, care of their property, habits of cleanliness, etc. It has also been noted that pupils can reason with more maturity—"one feels the collective spirit"; their views on social relations change—"many pupils have influenced their parents to join as members"

Attempts are being made to encourage productive work in camps, and other activities are being developed to serve the successful education of pupils. As the result of this the enthusiasm of teachers and pupils for co-operatives is increasing; but we are still not under the illusion that they are a magic wand, which will solve all educational problems.

—from material supplied by UNESCO
Educational Clearing House, Paris.

FOLK HIGH SCHOOL MOVEMENT IN SCANDINAVIA

(Continued from page 13)

this class. This again had the effect that, as the Danish farmer class, being a class fighting its way upward, became more of a propertied class, wishing to maintain conditions as they were, the high school passed unnoticeably through a somewhat similar development. This is one of the many examples which can be found in the Western world of rich and strong traditions which may become so strong that they hamper desirable development.

In the last few years, however, there has been a tendency for the high school to depart more than before from strong traditions and seek new courses. New subjects as well as new working methods aim at stimulating activity among the student. There is a fresh breeze blowing through the Danish folk high school today.

At the present time it is of decisive importance that there should be centres for that type of general education which provides the basis on which democracy is built.

—from material supplied by UNESCO
Educational Clearing House, Paris.

Letter From Labutta

Htin Fatt

Labutta, on the eastern bank of the Ywe, about 95 miles south-west of Rangoon, is the southernmost town of Burma's rich delta area, bounded to the west by the Ngawun (Bassein) River, and to the east by the Irrawaddy and Toe Rivers. The Burmese writer, Htin Fatt, describes below how the town has kept pace with developments over the past century.

EVEN to the Burmese, Labutta sounds as exotic as Laputa of "Gulliver's Travels".

The name is entirely un-Burmese. In fact, it is a Mon name. In the Delta there are four other place-names in the "labut" series: Labuttalok, Labutkala, Labutpya and Labutkwe, which together with a host of equally strange names, remind one of the domination of the Mons in southern Burma a few centuries ago. The Mons belong to the Tai-Chinese family of races. Historically, they were a great people who founded Thaton in Tanessarim and contributed much to the civilization of Burma since the pagan period (2nd-13th centuries A.D.) The modern Mon now inhabits the Tanessarim coastal strip.

Now, "labut" in Mon means "canal." Elders say that the present Sagyin Chaung, a creek flowing past the western end of the town into the River Ywe, was formerly a canal. "Ta" means "toddy-palm." Not many palm trees are in evidence today, but in former times they almost lined the 4-mile long road running from Labutta to Labuttalok, along the Sagyin Chaung.

When the British annexed southern Burma in 1852, Labutta was a tiny hamlet, a haven for fishermen taking refuge during the mon-

soons from the turbulent Ywe that disgorges itself into the Bay of Bengal twenty miles to the south. Then, as now, it was a centre for coastal fishing and salt boiling.

The orthodox method of salt-boiling is to concentrate brine in tanks formed at the water's edge by the bunding of open fields, much like rice-fields. To produce a bigger yield, ashes of burnt mangrove stumps are added to the concentrate, which is then boiled in iron pans. Attempts are now being made to replace fire-wood with fuel-oil for the furnace. The next step will be to use electric furnaces, but at present electricity is not cheap.

The salt industry in its present magnitude is a post-war creation. Formerly, "Liverpool" salt held sway in this area. Makers of *ngapi* (fish-paste) preferred it to local salt since the latter contains a high percentage of magnesium sulphate that tends to hydrolyse the *ngapi*. But during the second World War, when no "Liverpool" salt was available, some enterprising people revived the old industry and today Labutta is supplying more than one-third of Burma's total needs in salt.

Fish and salt, both nature's gifts from the sea, favoured the rise and growth of the *ngapi*, dried fish and dried prawn industries. *Ngapi* is made from small shrimps, salted, sun-dried and pounded to the required consistency with pestle and mortar operated by pedal action. Now, of course, machines run by electricity have taken their place.

Ngapi is to the Burmese what cheese is to the Westerner. Its high calcium content—1.5 to 2.5 per cent compared to 0.12 per cent in milk—makes it a good substitute for milk to which the average Burmese is not yet accustomed.

Forty years ago skate, ray, saw-fish and shark were caught within sight of Labutta. You rarely get a catch of them today. But

kakuyan (Indian salmon), much prized when it is dried, is still plentiful. Beektie and hilsa are also the kind of fish for which Labutta is known. Turtle eggs are still collected from the sandbanks at the mouths of the Ywe and Pyamalaw Rivers. Sole, cuttle-fish and mackerel are sometimes caught.

In 1886-87, with the annexation of northern Burma and the opening of the Suez canal, Indian labour was imported with a view to extending paddy cultivation. Mangrove swamps were cleared of jungle, and paddy lands appeared in their place. There was a land boom. Within a few decades, what was once a fishing village grew into a small town.

During the war, some of the lush rice-fields relapsed into jungle for lack of man-power to repair bunds in inundated areas. Even so, Labutta's contribution to rice production, which can be estimated roughly at two-thirds of the pre-war level, is no mean effort. A special officer under the rural development programme is now superintending the construction of new bunds for many thousand acres of land beginning from this paddy season.

In the twenties, two rice mills sprang up at opposite ends of the town. Since 1948, four new rice mills have been added to the original number. Less production, and yet more mills! How come? The reason is this. In the good old days, all rice for export was milled either in Rangoon or in Bassein, the two mills catering only to local needs. Now all rice is milled at Labutta, whether for home consumption or for export.

Despite all the set-backs of war and insurrection, Labutta is thriving well and growing. In the 1921 census, our house was the last one on the records. Its number, if my memory does not fail me, was just over 600. In 1931, there were about 1,000 households all told. Now, the town has grown to an enormous size, covering four or five times the area of 1931.

Socially, the growth of industry does not affect Labutta very much. Perhaps that is because the change is gradual. People still go to the Sutaungpyi (Wish-fulfilment) Pagoda in the Western quarter to pray on festive occasions, and an ancient pagoda, recently renovated and gilded, has come to life in the Eastern section.

But alas! the Tawadeintha festival is no

more. In my younger days, Labutta used to hold two festivals each year at the Tawadeintha Pagoda, also in the Eastern quarter, one in July to commemorate Buddha's ascension to the abode of *nats* (gods) to preach the Abhidhamma (Buddhist metaphysics) and the other in October to commemorate His descent to earth. At the Tawadeintha Pagoda there is a structure with a 200-foot long, 50-foot high flight of stairs. In July, devotees brought the Buddha statue up to the top of the stairs and placed it on a pedestal. In October, it was brought down to a temple built at ground level.

The July festival also marks the beginning of the Buddhist Lent, when devotees make offerings to the monks and keep sabbath. The October festival, marking the end of the Lent, is known as the Lighting Festival, held throughout Burma. In olden days, sesamum-oil was used for lighting. Later, the Burma Oil Company's candles proved popular. Now that electricity has been laid on, the whole town is usually illuminated at night on the festive occasion. But the townspeople no longer bring the statue up and down the flight of stairs which represents the road to the abode of *nats*.

No longer also are there boat races in September. In olden days, fishermen from the coast, at the end of the season's work, came to Labutta, literally loaded with money. In their light-hearted, holiday mood, they held boat races, for the Ywe usually calms down at this time of year. There was not much gambling then. But later, many bookies appeared in town. Hence boat races had to be banned.

The old monasteries or Laydatkyaung, Tawyakyaung, Wakyaung, Kamahtankyaung and Bodhikyaung, where successive generations of fishermen gained the rudiments of education, are still flourishing. Laydatkyaung is an institute of higher learning for the Pali language and the scriptures. It turns out annually student-monks who excel in the *dharma* (Law).

Although Labutta was made a township during the first World War, it had no government school until 1948. All that existed were two private schools of the vernacular primary level. After independence, a State-recognized middle school was established. It has now grown into a State High School with over five hundred students on the rolls. But it has no building of its own. The residents of the town

are now pressing the authorities to provide a proper school building.

As you see, Labutta is fast developing. Right now there is much talk of a new venture. Under the rural development programme, a few coconut plantations have been established around the town and in Pyinsalu village, about 25 miles south-east, where the soil is good for coconut. If these prove successful, coconut-oil extraction may become Labutta's new industry. The oil will be used to can fish, fish-paste and fish-sauce in Labutta itself, instead of sending them off to be packed in Rangoon, as we are obliged to do at present. (UNESCO)

AGENTS OF CHANGE ?

(Continued from page 12)

would be the people themselves. Let the voluntary agencies, the emerging people's institutions i.e., the panchayats and the co-operatives, the established educational institutions, i.e. the universities, the colleges and the schools and people's own organisations, however small they may be, do the work.

A few doubts may arise in the mind regarding the above suggestion. Are the people ready to take up such a responsibility ? A negative answer to clear this doubt would be, *if the people are not ready the people's servants are also not ready.* But a positive approach would be the one we have decided to follow in the case of de-centralisation of power.

It is known that the panchayats are not yet ready to shoulder the entire responsibility of village development. Still the responsibility is being given to them, as this is perhaps the quickest approach to make them ready. The same principle can be applied to voluntary agencies and educational institutions.

Another doubt that may be expressed would be that there are not enough voluntary agencies. There may not be at the moment but steps can be taken to build up such agencies and the ones that exist may not be allowed to wither away. It is common knowledge that the Government, if it wants, builds up huge institutions overnight. I think it is also possible to encourage and build up people's institutions.

SOCIAL EDUCATION AND ITS FUTURE

(Continued from page 4)

and where so many human beings come in such close contact with one another that any lapse from orderly behaviour leads to serious consequences.

It is necessary that the people should join together in groups to promote literacy, to establish and utilise adult schools, to develop libraries, to build up youth organisations and to do a host of other things that go under the name of social education.

If community effort and community sacrifice are fully mobilised, the present difficulties can be overcome. What is needed is to rouse the people to a crusade against ignorance, illiteracy and social backwardness.

(From a speech delivered at the Inauguration of the Social Education Week in Delhi.)

MORARJI DESAI COMMENDS LITERACY PROGRAMME

The Social Education Department of the Delhi Municipal Corporation celebrated its 12th Annual Day on the 10th of January '61. The Union Finance Minister, Mr. Morarji Desai, was the chief guest. Speaking on the occasion, Mr. Desai stressed the need for greater emphasis in literacy programme for the education of women. He said if women were educated nobody else could remain illiterate.

Mr. Desai regretted that the percentage of literacy in Delhi was only 40. It should not be difficult to banish illiteracy in Delhi, because it is a compact urban territory. He suggested that an extra allowance be given to 9000 teachers in the Capital for their active participation in the literacy programme.

* * *

The Training Course on workers' education and Social Education in urban areas organised by the Indian Adult Education Association continued in the month of January. The course was concluded on the 11th of Feb. The month was devoted to practical lessons on how to conduct literacy classes and organise Adult schools. Lecturers from the Jamia Millia Teachers Training Institute took part in the course to demonstrate practice teaching. Talks on how to conduct meetings, hold election etc. were also given to the trainees.

To Think About _____

Controversial Issues

HOW can the social educator handle controversial issues? Should controversial issues be introduced into a social education program?

One social educator regularly conducts forums on controversial issues. He is very careful to see that leading spokesmen for all sides of the issues are given an opportunity to talk. He talks with the speakers beforehand. The responsibility of the program, he explains, is to give people all the information they need to make responsible and informed decisions on matters affecting them. Speakers are asked to provide the listeners with as much factual information as possible. The speakers are expected to explain why they have decided as they have. They must also give the facts that led them to their decisions. The forums are

well attended, and there has been no criticism that the programme is "playing politics" or taking sides on controversial issues.

Another programme regularly conducts discussion groups on controversial issues. The issue is carefully phrased, so that it does not favor either side. The discussion leader is trained to keep discussion moving and to avoid expressing his own views. He is also well-grounded in helping the group to carry on disciplined thinking, so that it does not jump to opinionated discussion without first gathering a backlog of facts.

Education for responsible citizenship is an important part of social education. What are other ways in which the social educator may approach controversial issues which citizens must face and solve?

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Democracy and Social Education

PLANNING means organisation of available resources for a balanced development towards a social goal. It presupposes a social goal. In case of India, the social goal is a democratic society ensuring each individual equality of opportunity for developing himself to his best self. If that be the case, it means that Indian planners believe in developing a citizenry who understand their problem and are able to take decision for their own benefit. For democracy cannot succeed unless we have an informed, understanding and discriminating people. Ignorant people and democracy go ill together. In the circumstances, it should be reasonable for us to expect that India's development plan will provide for a large scale programme for the education of the masses. Unfortunately, the first two plans suffered from this deficiency with the consequent failure to reach targets in practically all spheres. It was hoped that in the Third Plan this imbalance would be rectified but, alas, we find that while provision for many so-called productive things have been doubled or trebled, for Social Education it has been reduced. What does it mean? Is it an indication of a trend or an oversight?

Reduction in the provision for Social Education in the Third Plan may mean either that the planners do not believe in the social goals which they have announced or that they are unaware of the role of Education in the development of a democratic society. If it is the latter, not much is lost, for we can make them aware of their shortsightedness and help them to rectify their mistake. However, it becomes essential for all thinking persons to bring about the needed change to save democracy in India. Public opinion will have to be mobilised so that Social Education is accorded its rightful place in the country's educational plan.

The future of democracy is so intricately bound up with the promotion and development of Social Education that one begins to doubt the professions of our planners. But, we hope not much is lost yet and all thinking people will join together to see that Social Education is accorded its rightful place. Parliament, State Legislatives and Administrators will see the writings on the wall and make the needed change.

Workers Education Training Course Concluded

THE valedictory function of the Training Courses organised by the Indian Adult Education Association was held on the 15th of February this year. The Vice-President of the Association, Smt. Durgabai Deshmukh, delivered the valedictory address and distributed certificates to the successful trainees. She said that the allocation of 4 crores of rupees for social education in the Second Plan is too small. She feared the Centre's share in the Third Plan allocation for social education might be as low as 92 lakhs as compared to Rs. 1.5 crores in the Second Plan. She blamed the government for not giving adequate attention to the problem of adult education and called upon the successful trainees to mobilise the community's resources for organising social education in the country and for persuading the government and the legislature to vote larger allocation for the same.

Earlier, requesting Smt. Deshmukh to deliver the valedictory address, Shri Dharm Vir said that the pilot training course for Workers' Education was made possible through the support the Association received from the International Federation of Workers Educational Associations, the financial assistance from UNESCO, and the American Women's Club of Delhi. He said that a stage had come in our country when social education should also be organised in urban areas and added that large-scale industrialization had made it necessary for us to organise social education in urban areas. If urban areas were not attended to properly, it might lead to all the ills of industrialization which the western countries faced.

Mr. Dharm Vir said the objective of this pilot training course was to provide trainees with : (i) knowledge of social and psychological conditions of adults living in urban areas, (ii) a clear understanding of suitable methods and techniques of educating the adults and (iii) ability to organise and coordinate educational activities for adults with a view to developing democratic and cooperative outlook.

Shri A.R. Deshpande, Vice-President of the

Association, thanked Mrs. Deshmukh for her inspiring and instructive address.

Message

In a message on the occasion, the President of the Association, Dr. Mohan Sinha Mehta, Vice-Chancellor, Rajasthan University, writes : "It is a matter of special pleasure that Shrimati Durgabai will address the workers. Few people in our country are more qualified to inspire our workers in the field of social education than Mrs. Deshmukh. Her whole life has been dedicated to the cause of adult education and it will be indeed an inspiration for the trainees to hear her address at the concluding function and to receive certificates from her hands."

Training Courses Concluded at Hyderabad

The 16th Social Education Workers' Training Course began in Hyderabad on the 9th January 1961, and lasted up to the 12th of February. During the training period, two complete days were spent in camps for practical work and one day for field trip. The syllabus of the training course was prepared on the basis of aptitude, interest and experience of the trainees. It included definition and concept of social education, community organisation, adult education for a free society, cultural programmes in social education, place of literacy in social education, organisation of social education centres, methods and organisation of social education, survey, follow-up work, libraries, audio-visual aids, adult psychology, principles of human culture, the science of human culture, and the science of human behaviour.

Forty trainees joined the course; nine of them were graduates, and two post-graduates.

The trainees were given training in the use of and preparation of audio visual aids. Training in cultural programmes was an essential feature of the course.

The valedictory address was given by Shri Luthra, Director of Information and Public Relations, Government of Andhra Pradesh,

National Seminar on Social Education and Democratic Decentralization

THE Twelfth National Seminar of Social Education Workers will be held in Coimbatore in South India from September 27 to 30, this year. The subject of the Seminar is "Social Education and Democratic Decentralisation." This was decided at a meeting of the Executive Committee of the Indian Adult Education Association held in New Delhi on the 27th of February under the Presidentship of Dr. Mohan Sinha Mehta.

The Committee also decided to hold the Annual Conference in Coimbatore on October 2 and 3. The theme of the Conference is "Coordination between the State and Voluntary Organisations in the Promotion of Social Education Programmes." Shrimati Durgabai Deshmukh is Vice-President of the Association.

has been requested to deliver an address on the theme of the Conference.

Tagore Hall

The Executive Committee decided to name the Auditorium of its headquarters as "Tagore Hall," as a tribute to the pioneering work done by Poet Tagore in Rural Social Education.

The meeting, among others, was attended by Shrimati Durgabai Deshmukh, Shri A.R. Deshpande, Shri Sujata Das Gupta of Shantiniketan, Dr. T.A. Koshy, from Lucknow and Shri M.C. Nanavatty.

At an earlier meeting of the Executive Committee held last month, it was decided to request Shri Jawaharlal Nehru to perform the formal opening of its building on the 13th April.

Correspondence Courses for Workers

THE Indian Adult Education Association is starting a Correspondence Course for working people. To begin, it is proposed to have courses in Hindi on "Trade Unionism" and "Collective Bargaining." One course will consist of 24 lessons, each lesson to be imparted to the trainees in a fortnight. Thus, it is expected the entire course will take one year. Charges for each course will be

Rs. 11/- Of this, Rs. 3/- will be charged in advance as admission fee and the remaining Rs. 8/- will have to be paid in two instalments after the 5th and the 10th lessons.

Workers interested in the Correspondence Course are requested to contact the Honorary General Secretary, Indian Adult Education Association, 17-B Indraprastha Marg, New Delhi.

University and Adult Education

THE University of British Columbia, Vancouver, B.C., has received a grant of £151,000 from the Fund for Adult Education to enable the University to conduct an expanded adult education programme in the liberal arts, including public affairs.

In announcing the grant, Mr. C. Scott Fletcher, president of the Fund for Adult Education stressed the great advances that have been made in the past decade in liberal education and "education for public responsibility." He was gratified with the imaginative way in which the University was taking the study-discussion programme to communities throughout the province.

According to Dr. N.A.M. MacKenzie, president of the University of British Columbia, the grant will be used to strengthen the University's extension activities in three

main areas.

The first of these is the general field of liberal education for adults. The second is education about public affairs designed to help provide the well-informed leadership so vitally needed in our democratic society. The third is the Living Room Learning programme of study groups which is now actively organized in forty-one communities of the province. In all three of these areas particular attention will be given not only to the Greater Vancouver area, but also to all the other main population centres of the province.

The Department of University Extension, which will administer this expanded programme, will celebrate its twenty-fifth anniversary in 1961, having served the people of British Columbia in higher adult education since 1936.

India Literacy Board

LITERACY House, Lucknow, run under the supervision of India Literacy Board, has made appreciable progress in 1960. This has been revealed in its seventh annual report presented to the Board at its annual meeting on the 16th February, 1961, at Lucknow.

It has established a Junior High School for Adults in one of its localities. Following are its objectives :

1. To determine the optimum period necessary for achieving the Junior High School Standard starting with Primary passed students.
2. To assess the material used in the adult school and on the basis of experience gained help prepare textbooks for Adult Junior High Schools, if necessary.
3. To determine the factors which promote good attendance in the class.
4. To determine the cost and problems of administration of running such schools.
5. To determine the impact of education on living, working conditions and vocational adjustment.

Nine Adult Primary Schools in urban & rural areas of Lucknow are being run. It is proposed to add such schools in the Labour areas of Kanpur.

The Literacy House is running a condensed course for women on behalf of the Central Social Welfare Board, orientation training of the non-official members of block development committees and short courses on literacy methods and audio visual aids. In addition, literacy classes are being run in rural areas.

It not only produced and sold books and periodicals for new-literates but also produced puppet plays, flash cards and scripts for film strips too. The newly established Production Unit plans to prepare glove puppets, puppet stands, and related equipments and sell them as kits.

The School of Social Writing, has also introduced training in Mass Communication. It organised two Workshops, one from Aug. 6 to Nov. 15 and the other from Nov. 21 to Feb. 20.

Lok Karya Kshetras Evaluated

THE Programme Evaluation Organisation of the Government of India undertook an evaluation of some Lok Karya Kshetras organised by the Bharat Sewak Samaj and submitted its report by the end of March, 1960.

In the Evaluation Report, the Government Agency writes : "The villagers seem to be more familiar with the Lok Karya Kshetra workers than with the block staff, even though the block staff are regular government employees and are expected to work regularly in the villages. In consequence, they know more about the work that is being done by the Bharat Sewak Samaj and have developed a more favourable attitude to it. They think that the Bharat Sewak Samaj workers maintain closer contact with the people than the block staff and a smaller proportion tend to pose as leaders or behave as outsiders. This favourable attitude has grown in spite of the fact, which the villagers know, that the block staff are in a better position to help them with funds, etc. than the Bharat Sewak Samaj."

This indicates that the Bharat Sewak Samaj was successful in its objectives. This also indicates that a non-official agency even with limited resources can achieve better results in the field of people's participation and cooperation in development than an official agency.

In another chapter, the PEO making certain suggestions for the improvement of the programme, writes : "There is a tendency on the part of Ministries and Government departments to concentrate on the economic aspect of development programmes to the comparative neglect of their social implications. The Lok Karya Kshetras workers can very usefully concentrate on this aspect. As members of the local community they should find it easier to assess the social impact of economic programmes and think out the manner in which the social development programmes should be organised. The contribution that they can make in these ways can be very great indeed."

The Board elected a four man Executive Committee for 1961-62. It consists of Dr. Mukherjee (Chairman), Prof. S. Mathai (Vice Chairman), Dr. T.A. Koshy (Secretary & Treasurer) and Shri S.C. Dutta.

Voluntary Organisation and Women's Education

Dr. Krishnabai Nimbkar

THE Committee for Public Cooperation of the Planning Commission are desirous of encouraging women's voluntary organisations to shoulder planned programmes for Education and Social Welfare for women & children. The Education Ministry, through the newly constituted National Council of Women's Education have shown concern on the state of women's education in the country. Evaluation Reports of Parliamentary Committees and the Programme Evaluation organisation have pointed out defects and weaknesses in the planned programmes for women which continue to hamper progress under planned development. Pilot Projects based on action research like those of Gandhi Gram in District Madurai in Madras, India Village Service in District Etah, U.P. Barpali in Orissa, Ajitmal in District Etawah, U.P. and Memari in Distt. Burdwan, West Bengal, which are working on fundamentals of approach to development programmes for women and children, are bringing out useful information in the form of Reports. Women's conferences and seminars are attempting to turn the search light on the problems of Education and Social welfare which continue to baffle planned progress and which need to be tackled on a large scale. Social or adult education programmes which should envelop the adult population coming under the direct influence of the first three or four plans do not lack emphasis on the type of educational work which needs to be carried out with particular reference to the female adults of this generation.

Priorities

Whatever be the scope and spheres of their special activity, Women's Voluntary Organizations should be conscious of a pattern of priorities which should govern their functioning as active instruments of social development through women. Education for action in specific directions and execution of

welfare programmes would require to be planned in the background of the traditional culture patterns and against the almost static situations and conditions of isolation still prevailing in many parts of the country. Large masses of women still remain untouched by progressive ideas. The scientific outlook so essential to the modern does not govern day to day living. This age is a technological or an atomic age, an age by large scale mechanization automation, where frontiers of all kinds, rural, urban, provincial and national are fast distintegrating and where persons, families, communities and nations have to make adjustments and adapt to the lightning changes daily affecting the social, economic and political fabric of the present day life. What is imperative is to educate, activise and harness one generation of women. It is the pre-adult, adult and the prime age groups of women between 12 to 30 years, who would be brought under the influence of the current and next plans and who would be called upon to shoulder responsibilities for execution of programmes.

The priorities which Women's Voluntary Organisations should set before themselves while planning to shoulder any educational or welfare activity, will be largely governed by national goals and national priorities. To an equal extent they will be limited by the influence of local situations and local problems and by their own capacity & training to deliver the goods. Stated briefly, national priorities are :—

- (i) More food production,
- (ii) Better planned families including population control.
- (iii) Increased per capita income, through better education, health and occupation,
- (iv) Increasing opportunities for employment by tapping employment potentials and

- (v) Augmenting per capita working capital and small savings and thereby national wealth.

Consistent with the above national priorities, programmes of action by voluntary women agencies would also naturally be governed by certain institutional priorities plan, compatible with their own specific goals and objectives with their capacity and training for execution. In broad terms institutional priorities can aim at :—

- (1) education generally for character building, citizenship and family responsibilities.
- (2) education particularly of women in rural families to disseminate knowledge of improved methods and practices for better and more food production.
- (3) education for better planned families including the importance of population control.
- (4) education for savings generally in all directions and wise spending in the home and outside, in rural and urban areas.
- (5) Education for self employment of utilization of spare time or part time or full time to produce more wealth for themselves, their community and their nation.
- (6) Education for training for service and for appropriate and useful careers in a Welfare State.

Goals for Women's Education :

All the above naturally lead on to a definition of the Goals for Women's Education and social welfare under democracy, for a rapid development of the women of the present times. These goals should be realistic and directed to specific ends. The following may serve as the ultimate and immediate goals :

- (1) To find expression and outlet for women's urges and aspirations and to help them to develop their personality to the fullest.
- (2) to help them to understand the needs and problems of their family life and help them to meet these with poise.
- (3) to provide them with a knowledge of

their rights, privileges, duties and responsibilities and to educate them on adult franchise and its proper exercise.

- (4) to help them to discharge their duties as patriotic and loyal citizens by intelligent participation in the civic life of their village, town or city.
- (5) to provide them with opportunities for career education which will help them to be their own employer or seek suitable and gainful avenues of service.
- (6) to educate them to distinguish between permanent and basic values, traditions and practices which need to be preserved and nurtured, to change when necessary or to discard such of those unkeeping with the changing needs and situation.

Approaches and Methods.

Important as goals and priorities [are, it is equally important to define the approaches and methods to implement a total programme of education and social welfare work for women. Without adequate study and a proper appreciation of the situation problems and resources, the functioning of Voluntary Women's Organisations will be inadequate. Contact work of an intimate nature with individuals or groups larger or smaller is essential. Involvement not only of its members among themselves, but also among the people for whom they work is important and essential. The approach of the voluntary workers to social service should be one which will invoke the largest measure of responsive co-operation, i.e. they should learn as much as they wish to teach, and they receive as much as they wish to give, and vice versa. Knowledge and understanding on all matters are reciprocal. The more quickly that harmony between those that want to serve and those served is established and the sooner that this mutually is understood, the sooner will the results which such appreciation will bring, be mutually and proportionately rewarding.

Dedication, Discipline and Self-evaluation.

An essential precondition and a first principle which should govern the functioning of voluntary women's organizations is that they should possess the necessary dedication and

disciplines themselves first. They should cultivate a capacity for self-evaluation and self-criticism.

Planning for Development Implies Planning for the Average Citizen :

The predominant note of planning and social education should be governed by certain basic objectives for the development of the family, its standards of thinking, living and behaviour in a democratic society, constituting, as it does, a social unit. If voluntary women's organizations remember this basic fact of planning, then social workers and institutions will not get lost in the maze they find themselves today. They will then plan and regulate the work of their own institutions and then besit themselves to be real advisors to Government. The Government of a welfare state needs the help of voluntary women's organizations to advise, to point out where the emphasis should be laid in the plan programmes for women. Even so, voluntary women's organization needs the help, both moral and material, from the Government of a Welfare State. In this process of mutual assistance however,—great care has to be taken to see that the initiative and voluntariness of the voluntary agencies do not become stifled, leading to their degenerating into government dominated organisations. The initiative should continue to be with the voluntary bodies and should remain voluntary. Institutions should not tend to become just hand maids of government policies, just as government policies should not become subordinated to pressure politics. At all costs and at all times voluntary women's organisations should retain their capacity for independent thinking and fearless action which is an essential privilege.

The Tasks Ahead :

In concrete terms the immediate tasks which lie ahead of Voluntary Women's Organizations in the country would be :

(1) to undertake member education programme amongst themselves by planned approaches to self education on the present day problems through study circles, group discussions, seminars and conferences.

(2) to chalk out areas and spheres of activity in which not only present members but new persons can be involved continuously,

to plan and carry out useful programmes, thus improving their capacity for service and widening its scope and interest.

(3) to select existing fields or establish new fields of activities in which the members can find scope and expression for tangible and constructive work of a day to day character.

(4) to decide on the disciplines which should govern the "voluntariness" of members wishing to involve themselves in furthering the objectives of the institutions to which they belong.

(5) to enthuse members to be collectively and individually responsible for the growth in stature and usefulness of their institution.

It should be remembered that one of the important functions of women's voluntary agencies is to help others to help themselves. Therefore they can do this by undertaking such social educational activities in furtherance of broad goals and objectives by establishing :

- (a) Women's voters clubs to educate on the franchise, privileges and duties and responsibilities of citizenship.
- (b) Working actively with Mohalla or Ward Committees for enforcing proper provision of civic amenities by local bodies and by creating a respect for these by the people themselves observing the civic rules and codes.
- (c) Mahila Goshthis and Mahila Mandals to discuss and deliberate on the current and immediate problems of the day and influencing their thinking along progressive lines, supported by suitable action.
- (d) Mahila Udyog Kendras and consumers' producers' service co-operatives for encouraging gainful occupation for organizing supply, production and sales of useful consumer goods which would help to raise the standard of living.

In these and in such several other ways, voluntary women's organizations in India can not only come to play their roles in planned Development of Women's Education and welfare but also contribute to the enrichment of the content of Social Education programmes for adult women by purposeful action for social betterment.

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Indian Adult Education Association

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Role of Adult Education in a Changing World

The World Conference on Adult Education, which met in Montreal, Canada, dealt in one of its Commissions with the forms and methods of Adult Education. Here are excerpts from the report of the Commission, which was chaired by Shri Ranjit M. Chetsingh, Vice-President of the Association.

THE methods used in adult education are extremely varied; they are designed to meet the needs and aspirations of widely differing societies. Important events have taken place since the Elsinore Conference. A number of countries have achieved independence, with a consequent speeding up of their economic, social and cultural development; science and technology have made amazing progress; and man has embarked on the conquest of space.

Because of the swift changes now taking place throughout the world, and of the simultaneous development of resources for and methods of adult education, it has become necessary to compare all the educational methods in use, so as to recommend these best calculated to ensure man's active adjustment to the world in which he lives, through a continuing process of education.

Looking beyond specific experiments suited to a particular environment and special circumstances, the Conference gave its attention to methods likely to be of general interest and applicable to many, if not all, types of society.

Paramountcy of Active Methods

This is an extremely important principle in adult education. The aim is to instruct the adult with his own active participation. This method is based on an awareness of the responsibility of the individual and the group with regard to specific tasks. For, nowadays, it is not enough to pass on knowledge merely through a one-way form of instruction.

One of the most notable forms of active education is cooperation. The cooperative, born of necessity, meets a definite need. It is

a voluntary association of persons for clearly defined purposes. It is conducive to improvement in professional qualifications when the cooperator is in a cooperative related to his particular profession. It broadens his range of knowledge when what he does in the cooperative differs from his everyday activities. But, first and foremost, it is a training school for the exercise of responsibility, an environment in which the individual learns to shed his aloofness, to make contact with others, to acquire a team spirit. Community development, as an educational process, fulfils as important a purpose as cooperatives in all the countries in which it has been introduced.

Generally speaking, and in all countries, discussion groups of many different types develop a civic sense and constitute a particularly widespread form of active education.

Discussion groups of this kind together with other means such as courses of lessons, radio programmes, publications, etc., are used in the education of housewives and consumers. In face of the avalanche of advertisements aimed at increasing the sale of various products, it is essential that the housewife and the consumer should not be treated as mere objects but should be capable of making up their own minds independently and objectively, and that they should be equipped for so doing. The importance of correspondence courses—in this sphere as in many others where they contribute towards the general culture of individual persons—should also not be overlooked. In many countries, these courses are widely used, sometimes in conjunction with mass media of communication such as radio and television.

The Conference discussed the importance of the mass publication of books "by book clubs"

and their cooperative counterpart "book guilds," which maintain contact with their members through the issue of periodicals, seek to guide them, to educate their taste, and allow them to take an active part in the management of the concern. The practice of suggesting topics for discussion on slips inserted in the books circulated or intended for study circles has also proved its value.

In addition, recreational activities, such as sports, drama, dancing, etc. develop a spirit of initiative and a sense of social responsibility which help to fit the individual to share in the life of the community; they therefore have a definite educational value.

Mention was likewise made of the educational value of voluntary international work camps such as those organized by the *Service Civil International* for mutual international assistance. They contribute directly to the development of an international outlook and a sense of solidarity.

The Conference recommends the fullest possible use and development of methods and techniques of active education.

Vocation, Occupation and Development of the Personality

The Conference considered the question of vocational training and noted the following:

1. Schools and vocational guidance services do not always enable the adolescent to choose the career or occupation most suited to his character, his wishes and his potential capabilities. It is desirable that greater attention be paid to this problem and to ways of giving better guidance to young people who are about to embark on their careers.

2. The rapid changes that are taking place in industrial techniques (automation) often force people to change their trade or to adopt themselves to a new profession.

3. With the rapid and almost continuous developments that are accruing within every profession, those engaged therein must be constantly adjusting their knowledge—by study, by exchange of experience, and by a kind of perpetual process of self-education.

For these reasons, the Conference recommends:

That change from one occupation to another, or from one social level to another, be not only facilitated but recognized as a right of adults, and that, to this end, a study be made of the relevant measures taken in the most advanced countries so that these may also be applied, as far as possible in the other countries;

That education and vocational re-education be closely linked with the development of the worker's personality and the provision to him of opportunities for culture and self-improvement;

That in this respect women be placed on the same footing as men, and that, in their life as mothers and housewives, they have opportunities for self-education and all-round development;

And that the concern of educators for men and women should not cease when they retire from their professional work, but that a study be made of ways of enabling the aged to engage in activities that are suited to their wishes and needs and that help them not to feel themselves cut off from the life of the community.

Full-time Courses

A particularly effective method is the provision of full-time courses for adults covering a period of several months. Although these are much more costly than evening courses, as the workers continue to draw their salary for the whole period, they nevertheless offer great advantages. In the first place, they enable rapid progress to be made in professional qualifications. Then again, if a judicious selection is made from among the best elements in villages, the adults following the courses can become excellent leaders, who will contribute towards the economic, social and cultural improvement of the areas from which they come. This method can be used for the occupational and social intergration of immigrants and seasonal workers, whether in industry or in agriculture.

Besides, these full-time courses, the Conference acknowledged the great value of evening courses and correspondence courses, and the importance of giving them effective support.

The Conference therefore recommends the use of long-term courses of this kind as being

valuable in themselves and as a means of training adult education leaders.

Holidays and Study Tours.

Large gatherings, whether of a religious character (such as pilgrimages), an economic character (fairs, exhibitions) or an athletic character (sports events), afford excellent opportunities for educational work. It should be remembered that holidays of this kind were the occasion, in Greek and Roman times, of cultural activities of great educational importance.

However, the educational value of contacts between human beings is considerably enhanced if they are arranged specifically for educational purposes. For instance, workers' study tours, if well organized, afford valuable experience. These workers, who live with families in the same profession as themselves, can discuss their professional experience with their hosts and see how they run their homes and educate their children.

Another way of providing education through contacts is to arrange for exchanges of workers between two countries for extended periods. This method is far more valuable, as the visit can be for a longer time and ensures closer contacts with the host country, where the worker continues to do his normal work. In order that the urban and rural worker may obtain the maximum advantage from such travel abroad, preparatory work should be carried out (language courses, studies on various countries, films, etc.) it is desirable that on their return, courses and group studies should be organized so as to deepen the experience gained.

If workers are to derive maximum benefit from these tours or extended visits abroad, they must be well prepared through language lessons and courses on the civilization of the country they are to visit.

The Conference recommends that public education authorities and non-governmental organisations develop the use of all forms of educational travel and study abroad, and invite UNESCO to expand its programmes in this field.

Mass Media of Communication

The past decade has been marked by an amazing expansion of the mass media of

communication. In the countries in process of development, radio has found its way to the remotest rural areas. In the advanced countries the greatest strides have been made by television. Faced with this situation, the educator has the duty of developing the critical faculties and powers of discrimination. The organisation of study circles and discussion groups (such as radio clubs, television clubs, film clubs, etc.) has a twofold aim: firstly, to help people to avoid falling under the spell of these modern communication media, which may lull them into passivity, and secondly, to train the critical faculties and develop the powers of appreciation which are so important in life.

Use should also be made of existing groups (families, youth organizations, etc.) which should be encouraged to take part in criticism of the press, radio programmes, television, and films.

Educators should use the mass media of communication just as they use books, because they reach the general public. A distrustful attitude would not be helpful. Education specialists should rather endeavour to improve their relations with those who control the modern mass media of communication by organizing at a high level discussions and conferences aimed at making the purposes of both parties clearly understood and thus establishing contacts which will be to the advantage of all, including the public.

Some delegates drew attention to the importance of the theatre and other traditional forms of entertainment (for instance, the shadow theatre) as a means of education.

The Conference recommends that adult educators attach due importance to the influence of mass media; stimulate critical appreciation and discrimination among the public, and collaborate closely with those who control the mass media in their utilization for the broad purposes of adult education.

Audio-Visual Media

Audio-Visual media (posters, filmstrips, modern exhibitions and radio and television) are valuable instruments of education.

They help to bridge the gap between the level of knowledge of the specialist and that of the man in the street. They also promote the

exchange of knowledge concerning ideas, ways of life and mental outlook, between different groups of citizens and different countries. They broaden our knowledge of our immediate environment and of the world in general.

In some countries, it has been possible to organize literacy courses over the radio. In several others, the radio and television are used for the teaching of various academic subjects. In all countries, the radio is being successfully used for social education.

In most cases, it is necessary to have the teacher present, to serve both as a channel for the transmission and as a discussion leader.

The Conference recommends that adult educators make fuller use of the audio-visual means of education available to them, from photo-posters and filmstrips to television, according to the suitability of each of these to given situations.

Museums and Libraries

Museums and libraries must be brought within the reach of a greater number of persons.

It is advisable to introduce active methods in this field, such as exhibitions of original works on a given theme, regular contact with the general public through the mass communication media (press, radio, television, etc.), publication of guides and booklets, and travelling exhibitions of reproductions of works of art. In short, the museum and library must become cultural centres combining instruction with pleasure.

The Conference, having regard to the need for the spread of all forms of culture among adults, recommends that the governments of the Member States of UNESCO encourage the development of cultural institutions and provide the necessary facilities for this purpose (low-priced books, admission to museums free of charge, special facilities for obtaining tickets for dramatic and orchestral performances, the use of radio and television for educational purposes, extension of the network of libraries, etc.)

The Conference recommends that those responsible for museums and libraries and for the media of mass communication collaborate so as to increase the contribution of all of these to adult education.

Methods of Combating Illiteracy

Literacy campaigns are only one aspect—the most important and the most pressing—of the overall problem of adult education. They should not cause us to lose sight of the need for each individual continually to adapt himself to a rapidly changing world. Such campaigns are thus only one stage in a continuing process. They may be preceded or followed by other forms of education.

The importance of motivation—religious, economic or cultural—in any literacy campaign should be emphasized. Without such motivation, the best methods may be deemed to failure. Different methods were reviewed, such as courses given by professional educators and by voluntary instructors, and the successful experiment of education by radio.

The Conference recommends that UNESCO, in cooperation with the United Nations and the other Specialized Agencies (in particular ILO), and with these Member States in which illiteracy still exists, and appropriate non-governmental organizations, should make effective arrangements for the speediest possible eradication of ignorance throughout the world, drawing up plans for the purpose.

To this end, further aid should be given to the countries in process of development (inter alia through the grant of fellowships for the training of teachers and funds for the preparation of educational material, etc.) and the experience of those States in which illiteracy has already been abolished should be made available to all.

The literacy campaign, with its various programmes, should be linked with the school system as well as with programmes for general and vocational education.

Interdependence of the School System

For the purpose of promoting the progress of adult education and ensuring that it fulfills its true purpose with maximum efficiency, it is desirable to intensify the campaign for literacy and compulsory school attendance. The best possible foundation will thus be laid in the education of children and adolescents, with due regard to the abilities of each individual.

But the increase of school attendance at

the primary level is not efficient unless each child is guided, at a suitable age, towards the type of education best suited to his abilities—short or full courses, general or technical education—as extension of his primary schooling.

The Conference recommends that every country take all appropriate steps to ensure the most suitable guidance for each pupil (psychological and educational techniques, active methods, organisation of schools that will make it possible for children to pursue any stream of study, establishment of a more extensive network of schools, daily transport of pupils living a long distance from school, school canteens and material assistance for families) so as to ensure, in the interests of each individual and of the society to which he belongs, a broader democratic basis for education which will make the pupil more independent of his geographical and social origin. Only then will adult education, relieved of the burden which it must assume for the time being, cease to be a mere supplement or corrective to the school and be able to fulfil its true function.

It is generally agreed nowadays that active methods should be used in adult education, so as to give the people receiving such education the fullest possible share in their own development by allowing them to put to use their powers of initiative, imagination and organization and their sense of realities. This task of adult education will be facilitated if suitable preparation for it has been made at school or university.

The Conference recommends that school or university education should use all means of developing the all round personality of the child or student. Accordingly, in the study of every subject, the fullest possible recourse should be had to methods—adapted to the subject and to the student's degree of development—which are in the nature of a rediscovery.

The best possible guarantee will thus be provided for the continuity of the work done by the school or university and of the process of adaptation or improvement, at the adult stage.

Mobilization of Educational Resources

In a rapidly changing world, the education of adults is as urgent a need as the education

of children. Governments should include adult education in any plan for the extension of education and, in particular, should see that account is taken of the needs and techniques of adult education in the initial stages of school building programmes. If adult education is to be fully effective, special premises must be provided for it. In addition, as technological progress gives workers more and more leisure, premises are needed even in the day time. However, considering the urgency of the problem, the most effective and economical use should be made of all available human and material resources.

In view of the very great efforts being made in all countries for the development of school and university education, and with the object of ensuring that these efforts do not in any way interfere with the work of adult education, the Conference recommends that all states, during a transitional period pending the availability of suitable premises for adult education, draw as widely as possible for the furtherance of such education, upon the premises and teaching material available in the various types of schools and universities, and that plans for the full utilization of these resources for adult education be established without delay in every country. Nevertheless, it is desirable that where the need is so felt special facilities should be provided for adult education. In view of the fact that technical progress makes for the increased leisure of workers, there is a need for the provision of such facilities even in the day time.

It is also possible to find accommodation outside the schools. Museums and libraries have rooms more suitable for adults than are classrooms. Similarly, there may be manufacturers, commercial concerns, political parties, or cultural organizations, willing to lend their premises for this kind of education.

Training of Teachers and Leaders

There is an increasing tendency for the adult education movement to use its own trained staff. Teachers and leaders need a special training to fit them for their task. Government officers (administrators, agricultural advisors, health educators) who co-operate with adult educators in the development of the community also require suitable training for the purpose. Even voluntary

workers need some training in adult education methods. In the newly independent countries, political staff should be transformed into educational staff—with confidence of their people and with their experience in human relations, they can become leaders in the continued campaign to remedy underdevelopment.

Teachers can make an invaluable contribution, provided that they are acquainted with adult education methods.

(a) The development of adult education necessitates the fullest possible cooperation on the part of all persons suitably qualified by their general education, their professional training or their teaching experience. The Conference recommends that the contribution of all these persons should now be organized in a systematic manner, and in particular, that this personnel should be trained through seminars to improve their methods while exercising their professional functions.

A widespread recourse to teachers is bound to have most beneficial effects on teacher training and on school and university education, because of the regular contact thus established between the school or university and all the live forces on which progress in each country depends.

It will also have the great advantage of enhancing the value of teaching by enabling it to play an even more essential part in the community, through whose progress it is designed to contribute.

(b) In mobilising all available resources for the progress of adult education, the more highly developed countries should assist those still in process of development in different ways, in particular, by sending experts and awarding study grants for all types of adult educators.

Social Sciences and Psychological Research

The Conference laid great stress on the need for motivation. The environment of students has to be studied if the education provided for them is to be adjusted to their needs and to the aims in view.

It is therefore necessary to conduct regular research on the use of various educational methods and techniques in a changing society. In a period in which far-reaching

changes are taking place, the educator must turn to the social scientist and the psychologist.

The Social scientist should conduct preliminary surveys. He should be associated with the educator in preparing the plan of work, in carrying out this plan and in following up results. The social scientist and the psychologist should therefore work as closely possible with the educator.

Educators and leaders at all levels may take part in sociological research and experimental study under the guidance of the social scientist. This new technique of making use of field workers has the definite advantage that their findings can be put to immediate use.

(a) The Conference recommends that special attention be paid to new methods, which are of very great importance.

At a time when economic and industrial planners are investing enormous sums in order to obtain accurate knowledge of all factors governing their plans, adult educators cannot keep to amateur methods and embark on their work without gaining a knowledge of the social background of those for whom it is intended, through the facilities offered by social science surveys and the studies of psychologists.

(b) The Conference accordingly recommends that social scientists and psychologists take part at all stages in the planning and practical organization of adult education; and that this cooperation be arranged within UNESCO through closer collaboration between the Department of Social Sciences and the Departments of Education and Mass Communication.

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Return to Solola

Adalberto Jimenez

The author, Adalberto Jimenez, is a Guatemalan of Indian origin. Born in Solola, he returned there as a primary school teacher after completing his studies. He is at present preparing a thesis and is working in the Education Department of Unesco.

This series of articles is designed to bring readers in all parts of the world in touch with the daily life and problems of ordinary people of other lands, both in the East and in the West.

WHEN I think of Solola, my home town, all sorts of memories come crowding in to my mind. I can see its stony streets running down from the hillside and petering out on the plateau above lake Atitlan; I can hear the sound of the wind in the pines and the cypress trees on the neighbouring hills, and the song of the rainpipes on the roof which used to lull my dreams; and I can smell the scent of wild jasmine on my hands, and camomile and heliotrope...

Come with me on a visit to my home which is still so much alive to me after years of absence.

A World of Tales and Legends

A world war had just ended and the flood of suffering had reached even this remote village of the Guatemalan uplands. A terrible epidemic of influenza was raging, people were dying every day, and funeral followed funeral down the streets of the town. It is sad when the life of a town becomes disorganized, when there is no one to toll the bell for the dead, when there are no grave-diggers in the church-

yard, and doors no longer open, as if the living were afraid to speak.

From this tale, which I heard as a small child, and from my own memories, I pieced together the story of my town.

Solola lies sprawled out on a high plateau overlooking the lake. When the wind blows hard, you feel that the whole town might slip down to the beach! In the centre live families who are descended from the Spaniards, while the outskirts are inhabited by Indians of the Cakchikel tribe, who are descended from the ancient Mayas.

Solola, moreover, is peopled with tales and legends. There is the "ciguanaba" whom you meet on moonlight nights near the fountain, or the "mule with no head" who drags a chain down the stony paths the "somberon" (or dark one) who haunts dimly-lit alleys, and the "hen and her chicks" who waylays credulous travellers. Add to this the ancient Indian beliefs in the spirits of the water, the hills, the trees, animals and plants. A world of legends, myths and queer beliefs underlies daily life in Solola, intermingling with ordinary activities and the most down-to-earth things. People live their whole lives in this universe at once supernatural and real. I lived there myself and I loved it, as children love their toys.

Yes, my home town is a world peopled with strange beings and marvellous things; it is full of treasures and sounds and colours. It has remained unspoiled and untouched, as if the dawn had reached out to meet the radiance of its own twilight. I spent my childhood here, in the uplands girded by volcanoes, where you glimpse the lake at every twist and turn. And perhaps I, too, dreamed these strange dreams.

Between Mountain and Lake

Most travellers arriving in Solola by the north road from Quezaltenango pause for a moment on the hillside to look down on the

town below as if it lay enclosed within the palm of their hand : the avenues run in straight lines from north to south, the streets from east to west. 1,500 feet lower down and about 10 miles away lies lake Atitlan, circled by the Toliman, San Pedro and Atitlan volcanoes which, with their feet dipping in the water, form the "frontier" between the cold mountain country from 4,500 to 11,500 ft. and the "warm lands" which slope gently down to the Pacific.

But don't let us remain on the hillside. Come with me into Solola. The road runs steeply downhill and soon become a street. To the north lies the calvary; to the east, a pine-covered hillside; to the west, another hill covered with cypress trees. In the centre is the main square round which all the main public buildings stand—the town hall, the law courts, the barracks, police station, church, municipal theatre, bank, market and prison... About half a mile to the south-west is a big new primary school of the "Federation" type, with 8 classrooms, each with its own playground. Further south lies the cemetery and the hospital; while to the west, on a hillside, stands an old temple of Greek-style architecture.

Friday is market-day in Solola and people from all the surrounding villages and hamlets congregate in the town to do their business. The Indians from the neighbourhood come into the town to settle a deal, or simply to meet their friends.

For the stranger, market-day offers an excellent opportunity of admiring the local costumes. These are extremely varied. Even from a distance you can recognize an Indian by the clothes he wears; you can tell if he comes from the coast, or from one of the lakeside villages or from mountain communities such as Chichicastenango, or Totonicapan or Nahuala. His dress is also an indication of his social position, whether he is a simple peasant, or an "alguazil" (policeman), a "cofrade" (dignitary of a religious brotherhood), or an influential member of the town council.

All sorts of wares—pottery, materials, local handicrafts, etc.—are sold at the market alongside the produce of the soil. Early on market-day, long lines of Indians, all carrying bundles, can be seen making their way into Solola along the various roads which converge

on the town. During the afternoon, they gradually disperse in opposite directions.

The Human Problem

Each of the two communities leads its own life, as if their fate followed a different course. The Indian is practical, and animistic, he loves the good earth and, because he lives close to Nature, he believes in the creative power of things. Nature is the source of his strength and of his faith. The "ladino" (descended from Europeans) is rational, monotheistic, idealistic and less close to nature.

On religious feast days, members of both communities congregate in the town's four or five churches. But the Indian also has his own brotherhoods, his saints and stone idols on the plateau or in caves. For five centuries these simple peasants have been taught that heaven is the source of the creative powers which they vest in Nature. The result is that they mix beliefs and rituals, evolving a queer kind of liturgy of their own.

Solola has two municipal councils—one for the "ladinos", the other for the Indians. There are two "alcaldes" (mayors), two electoral systems and two systems of law. The first is based on modern legislation, the second, on rules handed down from generation to generation by word of mouth. But the Indian judges, many of whom cannot read or write, have a high sense of equity, justice and of respect for the individual.

Indian culture has lost none of its character by coming into contact with Western civilization. New elements—such as language, religion, technology, etc.—have been added to the Indian's fund of knowledge, but these have merely served to enrich his culture, not to replace it. New branches have been grafted, but the tree remains unchanged.

This state of affairs is due perhaps to educational policy and to the means used for spreading knowledge. The "ladino" child generally completes six years of primary schooling, whereas the young Indian, in his small country schoolhouse, usually gets only three or four. This creates a gulf which is reflected later in every branch of national life. For one part of the population, the door is open to secondary and higher education; the others, the country folk, have to take second place, though no one can say that the door to education is really closed to them.

(Continued on page 20)

Mexico Reclaims Her 'Forgotten' Villages

Betty Ross*

A few months ago, Mexico's President Lopez Mateos inaugurated a large hydro-electric power station at Temazcal in Oaxaca, a region of gold mines and plantations of sugar cane, coffee and rice in southern Mexico.

The power station is erected on the river Papaloapan, an Aztec name meaning River-of-the-Butterflies, which flows through one of the most beautiful valleys in all Mexico and drains a territory as large as Switzerland before it empties into the Gulf of Mexico. Over 300 miles in length, the Butterfly River is longer than many historic waterways in Europe: the Thames in the United Kingdom flows for 250 miles and the Tiber in Italy 240 miles.

But what is significant about the Temazcal power plant is the change it will bring to the daily existence of a million Mexican Indians living in the Butterfly River Basin. These peoples inhabit villages which have hardly changed since the 16th century when Mexico formed part of the empire of the Aztec Indians. They seem to belong to another world, far removed from this progressive independent Republic and its handsome, modern capital, Mexico City.

The majority of Mexicans are *mestizos*, meaning 'mixed', because they are descendants of Indian and Spanish intermarriages which began after the Spanish Conquest in 1519. 300 years later, in 1821, Mexico gained her independence from Spain and became an autonomous Republic.

The "Forgotten Villages"

But about one-tenth of Mexico's 33 million inhabitants are pure-blooded Indians, who never left their tribal settlements and still live very much as their ancestors did. They belong to about fifty tribes, speak their own native tongue and rarely understand each

other's language. Few know Spanish—although it is the national language. Their clothes, food and customs are practically the same as those of their forefathers and they carry on village crafts and farming by methods centuries old. Their palm-thatched jungle huts are still made without a saw, hammer or nails.

In 1948 the National Indian Institute was created to improve conditions for these tribes, and it has set up schools and medical services in many remote districts. Nevertheless, because of their geographical situation, the Indians have not been able to benefit from their country's improvements in education and general standard of living. They are practically 'outsiders' in Mexico—knowing nothing of the nation's history, laws, institutions or aims.

Their villages lie in very remote parts of the country, where there are no roads or other means of communication. Some are dotted along the banks of rivers which wind through the jungle, and you must travel for hours by raft or canoe to find them. Others can only be reached after a day's journey on horseback from the nearest village.

Isolation and poverty makes the Indians an easy prey to disease. Malnutrition and malaria used to be treated by native witch-doctors whose 'magic' potions usually proved ineffectual, but in recent years, travelling medical groups have cured many of their ills, and they are overcoming their hostility to doctors and medicine.

Disaster Brings New Hope

Until just over ten years ago, the Indians living in the Butterfly River Basin seemed doomed to poverty. For generations their lands were flooded almost every year during the rainy season and crops destroyed by the mighty river. Then in 1947, the Butterfly River made history. At several points it broke its banks, causing the worst floods in living memory. Tempestuous waters ruined hundreds of farms, washing away houses and livestock leaving havoc and devastation in

* Miss Betty Ross, lecturer on Mexico and author of "The Young Traveller in Mexico" and other works, was the first woman to be awarded the Order of the Aztec Eagle by the Mexican Government.

its wake. Senor Miguel Aleman, then President of Mexico, came to the distressed area, bringing relief workers, food, and supplies. And he gave new hope to the unfortunate Indians.

"Your houses and villages will be rebuilt," he promised them, "and Butterfly River will never again bring you such misery."

His government formed the Papaloapan River Hydraulic Commission, which had five main tasks: to stop Butterfly River from flooding; to use its water for irrigating dry land and to produce electricity; to build roads connecting the isolated villages with towns; to stamp out unhealthy living conditions by draining swamps and marshes; and to reclaim waste and jungle land and establish farms and model villages there, introducing modern machinery and new types of crops.

A plan to harness the river was drawn up and the quiet countryside soon became a scene of great activity. Large excavators began shifting earth—even boulders and trees. Diesel-driven lorries, bull-dozers, and other machines became as familiar a sight as cactus plants, prickly trees and scrub.

The Indians, who had not believed it possible for men to dominate the great river, watched spellbound as great machines dug out five tons of earth at a time. Hills, trees and familiar land-marks disappeared completely. Over 2,000 families were shifted from the neighbourhood, compensated for their crops, and given houses and land in nearby villages so that the colossal engineering work could be carried out.

Almost ten years later, the river waters were diverted and the great dam, with water-gates, built. In the rock-hewn channel, hundreds of feet below, the force of the rushing waters began to turn huge turbines, creating energy for the power station to be built nearby.

A Promise Fulfilled

By 1955 the President Aleman Dam, one of the largest in Latin America, was completed. Built of rock and concrete, the Dam at Tamazcal is an impressive symbol of man's power to control a tempestuous river. Behind its great stone walls lies the vast artificial lake of Sultepec which stores 8,000 million cubic metres of water.

Tall green mountains surround this new lake. Indians who live near come there to fish or to trade with those who sell their coffee crops, grown above on the mountain-slopes. They still marvel at the gracefully-arched steel works of the dam, and the tunnels underneath, through which the waters pass. The force of this water, they realize, no longer ruins their crops but turns the huge machines which produce the electricity at the power-plant. The water will bring light to their homes, power to their villages, and provide irrigation for their farms.

On the land reclaimed from the marshes, the Palaloapan River Hydraulic Commission will build model villages with well-lit streets, workshops fitted for electrical equipment and cinemas.

The Papaloapan Project has been called "one of the three major engineering accomplishments of the decade". Its success has inspired similar schemes to put Mexico's other great rivers to work producing electric energy—the Grijalva in the state of Tabasco, and the noble Usumacinta, 500 miles long, which forms part of Mexico's frontier with Guatemala. (UNESCO)

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Follow-up of Literacy

Nazir Ahmad Ansari

IN the absence of objective and scientific studies in the field of follow-up of literacy activities, it is difficult to mention specifically the percentages of relapses into illiteracy. A Jamia Millia study mentions about 60% relapse within one year, while another in Rajkot reports that there was 20% total relapse, and 50% partial relapse in a period of one to three years. The general experience of field workers, however, is that there is a large percentage of relapse to illiteracy; and the mechanical skills of literacy achieved with great effort are lost on account of ill-planned and inadequate follow-up activities.

Follow-up activities have two main purposes: (i) to preserve what has been learned or to prevent relapse into illiteracy and (ii) to further or develop the skill and the knowledge already gained; it is prevention of relapse into ignorance.

Some of the activities of follow-up which have been tried by field workers and found effective have been:

- (i) Writing of sayings, slogans, verses, alphabets and numerals etc. on the walls of public buildings in the villages. These keep before the eyes of the villagers the words, the letters and the numerals etc. constantly.
- (ii) Distribution of unstamped postcards to the neo-literates: to encourage them to write letters to their relations and to send replies to the letters received by them. Exchange of letters between neo-literates in different villages has also been tried.
- (iii) Formation of reading and writing groups, clubs and study circles; encouragement of creative work by the villagers—by holding weekly meetings and discussions of such groups, clubs and circles.
- (iv) Wall news-boards or wall-newspapers. Newspaper reading has also been tried.

- (v) Organization of competitions and awarding of prizes.
- (vi) Organization of information-cum-Community Centres and reading rooms.
- (vii) Organization of libraries—stationary and circulating, and of 'Book exhibitions'.
- (viii) Observance of literacy, library and Social Education days and weeks.
- (ix) Publishing of 'Block' magazines in which the neo-literates are encouraged to write.
- (x) Reading of Ramayana, Mahabharata, other religious epics and scriptures in the temples or Community Centres.
- (xi) Encouraging office bearers and members of different community organizations or groups like the Radio Listening Groups, Youth Clubs, Mahila Mandals, Dramatic clubs etc. to record and read out the proceedings of their meetings etc.
- (xii) Distribution of posters, charts and other reading materials issued by the Government Departments and non-official agencies; encouragement of their reading, proper understanding and critical reactions.

Regular post-literacy classes (2nd stage in literacy) have also been tried. These are for those adults who have attained the standard of first stage in literacy, and are desirous to learn further. The Manual on Social Education issued by the Community Project Administration, (now Ministry of C.D. & Coop), the Teachers' Hand Book of Social Education' issued by the Ministry of Education, Government of India, have suggested the standards in literacy aimed at, and the syllabi for such post-literacy classes. In addition to reading, writing and arithmetic, subjects like health and hygiene, general knowledge, principles and practices of cooperation, agriculture,

recreation, local crafts and handicrafts etc., are included in the syllabi of such post literacy classes.

Where a literacy class is in existence the teacher should give information in an interesting, informal, and conversational manner. Group discussions may also be tried for this purpose. These discussions should invariably be interwoven into local conditions, and related to the learners' actual life-situations. This should not remain confined to persons who are attending the literacy classes. The literacy teacher, the literacy class students, the local leaders and the VLWs may be used as extension agents to spread information to the villagers in general. This sort of informal approach serves as a strong motivation to the illiterate villagers outside the literacy class to join the literacy classes and also as an effective follow-up device for those who are literates.

RETURN TO SOLOLA

(Continued from page 16)

Other factors, too, such as economic conditions and school truancy, contribute to this state of affairs and efforts made to cope with the situation are seldom on a large enough scale. Some Indians manage to rise to leading positions, others deliberately disdain from doing so, others still do not have the opportunity of making good.

When one lives far from one's country one thinks of it in terms of the past and of the future. It is now ten years since I left Solola. My dream is to find it changed and yet familiar : that I should find myself as always free and protected within its walls. (UNESCO)

Adult Education Association In Australia

Australian Association of Adult Education has been set up, with headquarters in Adelaide. This decision was taken at a Conference of interested Adult Education Workers, held in Hobart, Tasmania. Mr. J.L.P. Wilson, Director of University of Sydney, has been elected Chairman, and Dr. D.W. Crowley of the University of Adelaide, Secretary and Treasurer.

Role of Social Education in Promoting Mutual Appreciation of Eastern and Western Cultural Values

A National Seminar

A national seminar on the role of Social Education in promoting Mutual Appreciation of Eastern and Western Cultural Values will begin in Delhi on the 14th of April. The Seminar which is being organised by the Indian Adult Education Association will last three days.

The object of the Seminar is to find out ways and means to promote understanding and appreciation of Eastern and Western cultural values among the people through Social Education programmes and to prepare plan of action on a regional basis.

All voluntary agencies in the field of Social Education interested in the Seminar are requested to get in touch with the Honorary General Secretary of the Association.

Building Funds

The Gajarat Government has sanctioned Rs. 3,000/- for the Jha Memorial Library. The N.M. Wadia Charities has sent Rs. 250/-, for the building fund.

Other contributions are :-

Mrs. Welthy Fisher	Rs. 100/-
Small collections	590/-

It is with profound regret that we record the death of Shri Manmohan Lal Tandon, Director of Delhi Public Library. Mr. Tandon died of heart attack in Delhi on the 15th of February this year. He was 45. In him, the adult education movement has lost a tireless and farsighted worker. As Director of Delhi Public Library, Mr. Tandon worked very hard to make the Library a model for South East Asian countries. He considered social education activities as an integral part of the library service, and was responsible for the organisation of Social Education activities in the Library.

University Responsibility and Opportunity in Adult Education

D. C. Williams

IT is seldom that the international university community has an opportunity to meet, and this is particularly true in the case of those of us who are concerned with the university's contribution to adult education. While we on this continent are readily accessible one to another and do, in fact, meet comparatively frequently, there is a sense in which we suffer from the defects of this virtue. I mean, of course, that it is all too easy for North Americans to become intellectually and educationally inbred as a result of their comparative ease of communication. It follows that conferences like this one provide, if not the only, at least the major opportunities to correct this imbalance. And while we are hopeful, of course, that those of you from other countries will benefit from the deliberations here, there is no question in our minds but that we have much to learn from you. Our common concern is clearly and simply set out in the central question around which this conference is arranged: "What, indeed, is special about university responsibility in adult education"?

By our very presence we are committed to the proposition that an exchange of views is intrinsically valuable, that this familiar form of adult education, the conference, is a device we deliberately employ to, as it were, lift ourselves by our own boot straps.

I assume further that we are agreed that the universities' role in adult education is special. Whatever definitions we give to the broad and vague field of adult education generally, we believe that it is possible to achieve a substantial measure of agreement in defining the universities' role in this area. I propose to mention some of the things which I think are either unique to the university, or if not unique, at least things which the university seems to be able to do either better or more easily than other institutions engaged in adult education.

The points I shall make are intended to be provocative rather than definitive—to be, the springboard from which discussion will be launched. The order in which they are presented is not particularly significant—indeed, I have attempted to avoid any kind of priority in presenting them. Further, I have attempted to avoid discussion of many things which universities do, but which are not "special" in the sense that they may be as easily done by other kinds of social institutions.

It has frequently been said that adult education is the last frontier in education. If we grant this assumption, what implications has it for the university? I suggest that the first of these is that within the university community, the Department of Extension or Extra-mural Studies, or whatever it is called, is very often the only department on the campus where experimentation in new methods and new techniques of teaching is readily possible. We are the growing point of the university in these matters, or can be. I suggest further that this opportunity for trying out new methods is valid only when the basic aims and objectives of the extension department are the same as those of the university itself.

University people, regardless of departmental affiliation, pursue the same two objective—the preservation and transmission of the cultural inheritance of the past and the advancement of knowledge through research and arduous speculation. It has often been said that universities have added to these, responsibility for adult education as a third objective. However, to make Adult Education a third category like this is, by implication, to deny that adult education has anything to do with either teaching or research—that it is somehow "different," not only in terms of the methods by which it operates, but also in terms of the ends or goals it pursues. My point is that the goals of university adult education

are the same as those pursued by the university, even though we may differ in some instances as to the means whereby these goals are achieved.

We differ quite obviously in terms of the community we serve. Whereas the university in its traditional role is primarily concerned with the education of the young, we are concerned with the education of the mature adult who has already taken his place in the community whether in business, in industry, on the farm or in the home. We differ also in that the bulk of our people are part-time rather than full-time students. The work they do with us, whether for credit toward a university degree, or to improve their professional or occupational position, or to help them understand and cope with our increasingly complex society, or for the sheer love of learning, is usually done in addition to a daily task. It must follow that these adults have motives which are quite different from those of the average undergraduate, and it should be our responsibility to adapt our teaching to these needs.

We differ further in that much of our work is done off the campus in towns and cities remote from the university itself. This, of course, was the original meaning of the term "Extension" in North America. And while we are not the only means whereby the university projects itself into the community it serves, we are for thousands of adults, the only true continuing contact they have with the university.

The Role of Extension in the Community

The many demands made on extension departments by the community at large, coupled with growing enrolments in extension courses, are eloquent testimony that the community is fully aware that it has much to gain from the university and is eager to do so. Someone has remarked that since the advent of Sputnik it has become socially acceptable to admit at a cocktail party that one is enrolled in a university extension or correspondence course. Much of this demand is for the study of those disciplines which, by and large, are only available at the university or which, at the very least, are easily and effectively taught by university professors.

An example of this is the explosive interest in the study of foreign languages. Incidentally, in our experience at Toronto, Russian is in great demand, and we anticipate a similar interest in Chinese before long. There is, similarly, a demand for those subjects that are taught only at the university—philosophy, psychology and the like—to say nothing of the advanced university level study of those subjects to which the adult was introduced in High School—English, Science, History, Geography and so forth.

In short, the public demand is for those disciplines that are identified with the university in the public mind. When, as in this case, public demand coincides with the university's image of itself, the role of the extension department is simply that of acting as an honest broker in seeing to it that such courses are made available, are adequately publicized and are efficiently administered. There are, two other kinds of demands which are not as easily dealt with; the one is in effect a demand that the university lend its prestige to courses which are pre-designed to serve special interests in which neither the university nor the extension department has any effective control of the curriculum. It is here that the extension department has an obligation to protect the institution by refusing such requests. In the second case the demand is for education that falls, as it were, midway between these two extremes. What is wanted is neither a straight academic course nor a piece of practical, technical training but, very likely, some elements of both. In this case, which in my experience is the most frequently occurring one, the role of the extension department becomes much more than that of a mere middleman. The process whereby such requests are investigated, discussed and modified is, I suggest, a genuinely creative role. No one else on the campus is expected regularly and as part of his daily task to be sensitive to both the internal campus interests and the external public and social needs. The bringing together of these into new and often hitherto unknown and untried combinations is then another of those factors unique to the university in adult education.

In this same connection the extension department can, by its sensitivity to the developing interests of members of the teaching

staff, make available to the staff member opportunities and outlets which are not available to him in the course of his normal teaching duties.

The University and Social Organization

Anyone working in the field of university adult education cannot fail to be impressed with the sometimes reluctant but nevertheless high degree of prestige accorded the university by the community at large, and by its leaders in particular. One unhappy but realistic measure of this prestige is to be found in the number of occasions when various bodies attempt to cloak dubious educational ventures with the mantle of university respectability. While avoidance of such irregular liaisons is our clear responsibility, it is also our responsibility and opportunity to use such situations positively. This, as I see it, has its most frequent expression in the field of social co-operation, or as I called it earlier, community organization. Because the university stands for disinterested objectivity, and relative freedom from bias, it is frequently trusted by social groups who do not particularly trust each other. In such circumstances it becomes the only meeting ground on which deeply divergent points of view can be brought together. In the same way, although to a less dramatic degree, the university can often easily bring together groups which might come together otherwise only with great difficulty, if at all. Such meetings can take the form of conferences, panels or seminars dealing with problems of common concern, or they can equally well serve the purposes of planning and social organization striving to bring about the creation of new and permanent social agencies.

Life Members

The veteran Adult Education leader, Shri R.M. Chetsingh, has agreed to become life member of the Association. Shri D. V. Kulkarni, Deputy Director, Social Education, Madhya Pradesh Government, has also become a life member, and also Shri S.R. Mohsini, Principal, Rural Services, Rural Institute, Jamia Millia, New Delhi.

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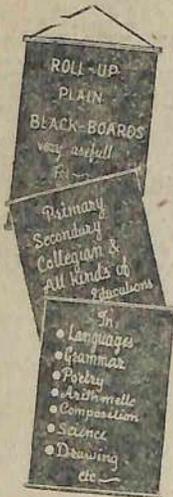
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Census and the Plan

The Census Report published recently makes a very dismal reading so far as the growth of literacy in the country is concerned. The Registrar-General, in his report, has described the progress of literacy in the country since 1951 as sluggish. Literacy has risen at the rate of 0.7 per cent a year. The overall average has gone up from 16.6% in 1951 to 23.7% in 1961. Excluding children below four years of age, who formed 13.5 per cent of the population in 1951, and assuming that there has been no change in the age composition of the population in 1961, the average literacy rate would be 19.1 per cent in 1951 and 27.4 per cent in 1961.

The figures indicate rise in percentage but in terms of absolute numbers, there are at least 20 million more illiterates than in 1951. While the number of literates has gone up from 60 million to 103 million, the number of those who could not read or write has gone up from 248 million to about 269 million, a huge number for "a democracy".

The figures of growth of illiteracy in the States show that the more backward states continue to lag behind. The Hindi-speaking states, which were at the bottom of the list a decade ago, continue to occupy the same unfortunate position. Their literacy rate, which was below 12.5 per cent for all the four states of Bihar (12.2), Uttar Pradesh (10.8), Madhya Pradesh (9.8) and Rajasthan (8.9), is still far below the national average of 23.7 per cent in 1961.

As the four Hindi-speaking states account for a population of nearly 175 million, the formidable problem which they face in wiping out illiteracy can be easily imagined. In Uttar Pradesh alone, there are over 60 million illiterates in a population of 74 million. The position in Bihar is a little better, but it is very much worse in Madhya Pradesh and Rajasthan. Thus, it is clear that unless a real dent is made in mass literacy, not much progress can be made. The targets of our national development plans will continue to remain unfulfilled unless the deadweight of mass illiteracy is removed.

The census figures are a challenge to our national planners to Unless they are prepared to amend the plan in the light of the revelations made by the census report, it is almost certain that the Third Plan will remain a mere dream. It is not yet too late. We hope that the planners will read the writing on the wall and make the necessary changes in the educational plan of the country. They should prepare a scheme for a massive campaign to liquidate illiteracy so that the development plan could really achieve its purpose,

In the budget allocations of the various Ministries like Health, Food and Agriculture, Community Development and Cooperation, Labour, Railway, Education and the various state-owned corporations, funds are available for educational activities. It is our humble suggestion that these funds should be pooled together and an autonomous board of social education set up to administer the funds and draw up plans for the development of Social Education and the liquidation of illiteracy in the country.

Only imagination and bold action are needed and not much funds; for the funds are there. But the funds must be utilised properly and in an integrated manner, so that a full impact could be made on this seemingly insoluble problem of illiteracy. Another suggestion is that we should raise loans from various sources just as we are asking for loans for economic development. As one source, PL-480 could also be used to organise a massive campaign against illiteracy, and we are sure this money would be readily available—for who does not know that an ignorant and illiterate population is a menace to democracy?

A TRAINING COURSE FOR WORKERS

A three-month Training Course on Social Education in Urban Areas and Workers' Education is going to start on 15th May 1961 at 17-B, Indraprastha Marg. It is the second in its series. The first and the pioneering training course was started by the Indian Adult Education Association on the 14th of November 1960 and successfully completed on 15th February 1961. The last date for receipt of applications is 5th May 1961.

WORLD ADULT EDUCATION CONFERENCE

World Adult Education Conference, convened by the WCOTP, will be held at Vigyan Bhawan, New Delhi, from July 28 to 30, 1961.

Dr. Homer Kempfer has been appointed Coordinator for the Conference.

SOCIAL EDUCATION AND DEMOCRATIC DECENTRALIZATION

B. Mehta to be the Director

The Twelfth National Seminar on "Social Education and Democratic Decentralization", organised by the Indian Adult Education Association, will be held in Coimbatore from September 27 to 30, this year. Shri Bhagwat Sinha Mehta, Chief Secretary, Rajasthan Government, has very kindly agreed to be the Director of the Seminar.

The P.S.G. School of Social Work, Coimbatore, will play the host. Shri B.R. Krishnamoorthy, Director of the School, has been appointed Secretary-General of the Seminar.

EAST AND WEST SEMINAR POSTPONED

The East-west seminar planned for April 14 has had to be postponed.

The I.A.E.A. Building inauguration claimed for April 13 has also been postponed.

CARE's Gift to Jha Library

CARE has donated an "American Book Shelf" containing 91 books to the Jha Memorial Library. This is the second gift from the CARE.

Books for the Jha Memorial library have also been received from United Kingdom from the Association of Tutors in Adult Education, and the East Midland district of the W.E.A.

Dr. Homer Kempfer, USA, TCM, Deputy Chief Education Officer, returned to Delhi on the 15th of March after his vacation. On his way back, he visited the Philippines, Saigon, and Hongkong.

Helen Kempfer, Honorary Editor of the Indian Journal of Adult Education, returned to Delhi on the 15th of March, after her vacation, in the United States. She visited Egypt and Germany on her way to the United States and returned via the East.

SHAFIQ MEMORIAL OPENING

The Prime Minister, Shri Jawaharlal Nehru, has very kindly agreed to formally open the Shafiq Memorial, the headquarters of the Indian Adult Education Association on the 29th of April at 5.30 p.m. Dr. Mohan Sinha Mehta, Vice-Chancellor, Rajasthan University, and President of the Indian Adult Education Association, will preside over the function.

The construction of the new building of the Association, which has cost nearly five lakhs of rupees, began in 1957. The foundation stone was laid on the 2nd April, 1957 by a neo-literate at a function presided over by the Prime Minister. The auditorium of the building, to be named after Poet Rabindranath Tagore, has not yet been completed.

The Government of India has given a grant of Rs. 2,36,000/- for the construction of the Shafiq Memorial. The rest of the amount has been raised from businessmen, educationists, social educators in India and abroad. Some of the State Governments have also given grants for the purpose. About twenty-five thousand rupees are still to be collected, for making the final payment to the contractors.

The following donations have been received in March :

Dr. Zakir Hussain	Rs. 100/-
Choudhury Brahm Prakash	
M.P.	Rs. 100/-
Shri Gopinath Aman	Rs. 100/-
Shri J.P. Naik	Rs. 100/-
Dr. John Holden, U.S.A.	Rs. 7/14
Dr. Roy Minnis	Rs. 7/14
Dr. Robert Luke ...	Rs. 7/14
Dr. E.C. Preston ...	Rs. 7/14
Small collections ...	Rs. 510/-

SEMINAR FOR DEVELOPING COUNTRIES

The German Institute for Developing Countries is holding a seminar for Asian and African Adult Educators on "Structure of Adult Education" from the 5th April to 9th May this year in West Germany. The seminar will begin with an introduction into the development of adult education in Germany ; later the participants will go on a field trip through the country to visit model institutions for

adult education. The seminar will end with an evaluation week in Modern extension school of Bergneustadt near Cologne to discuss the lectures and visits in regard to the development of adult education in the countries of Asia and Africa.

The direction of the seminar will be shared by experts from the Friedrich-Ebert Foundation, the German Federation of Extension Schools and the German UNESCO Commission.

India is participating in the seminar. She will be represented by Shri A.H. Deshpande, Vice-President, Indian Adult Education Association, Shri N. Bhadriah, President, Mysore State Adult Education Council and Vice-President, IAEA ; and Dr. T.A. Koshy, Associate-Secretary of the Association and Executive Director, Literacy House, Lucknow.

RAJASTHAN PLANS AUTONOMOUS BOARD

The Rajasthan Assembly has passed the Rajasthan Social Education Board Bill. The Bill seeks to set up an autonomous board of Social Education to plan and administer the Social Education work in Rajasthan. The Bill was sponsored by the well-known Social Education leader, Janardan Nagar.

Vice President Urges More Social Education

Vice President Radhakrishnan called for greater stress on Social Education as he inaugurated the seventh annual conference of chairmen of State Social Welfare Advisory Boards on March 24.

"Investment in the people is much more important than merely development of the environment," Dr. Radhakrishnan said. "If the people are not properly trained, all our plans will misfire. It is, therefore, essential for us to emphasize this educative side of the social welfare programme."

Mrs. Durgabai Deshmukh, a vice president of Indian Adult Education Association, is chairman of the Central Social Welfare Board.

Task Before Adult Educators

Dr. K. L. Shrimali

Union Education Minister

[Speech delivered at Aliabada (Gujarat), while inaugurating the 17th All-India Adult Education Conference.]

THE problem that faces us is of very great magnitude. By the end of 1960, we are expecting that the percentage of literacy would be about 28%. The population is growing fast—faster than the increase in provisions we make for educational facilities. So there is actually a race between the growth of population and literacy. Unless we make an all-out attack on mass illiteracy our problems will grow more and more difficult as time passes. It is easy to tackle them now. It will be difficult to tackle them a little later when the percentage of illiteracy may have increased.

The problems of poverty and illiteracy to some extent are interdependent. We cannot raise the standards of our people unless we give them education. We cannot have education—good education—unless there is economic development. And we go on moving in a vicious circle. The only way in which this circle can be broken is to make an all-out attack on the illiteracy which is prevalent in our country. If you look at the problem from this point of view, the programme of adult education assumes very great importance.

In the past, many efforts have been made to eradicate illiteracy but we have not met with much success. At this time when we are about to launch the third five year plan, we should try to review all our past activities and recognise our efforts in such a way that they can be more fruitful.

No programme of literacy can be successful if it is not linked up with the other development programmes. In the past, whenever efforts were made to make people literate, they were not successful because they were not linked up with the felt needs of the people. Plans and programmes are made by people sometimes who are not in close touch with the people, their needs, their hopes and their aspirations. If we really want to make the

programme of adult education successful, we must link it up with the programme of general economic development. It cannot be carried out in isolation. Unless people are motivated, and they begin to realise that some useful results will come, they are not likely to take interest in any literacy programme. We must, therefore, try to link this up with the basic needs for food, shelter and education.

Social Education

The whole purpose of 'Social Education' the term generally used in our country, is to make this programme comprehensive, to link up adult education with general development, to establish links between education and the basic needs of people. That, to my mind, is the most essential requirement in all programmes of adult education.

If we accept this approach this will require some changes in the administration of social education. It means that this programme cannot be carried out by any one single agency. The whole community must make an effort to educate itself. Not only the education department or the social education organisers, but all the people working for rural reconstruction will have to join hands to make this programme effective. Village Level Workers, Social Education Organisers, Community Development Officers and Voluntary Agencies—all these will have to work in close collaboration if we are to attack this colossal problem.

Another important point which we have to remember is that adult education is not confined to any particular age. In our country there are some people who are altogether illiterate. It is sometimes suggested that when all our resources are urgently needed for economic development programmes, the programmes of literacy could wait for some time. There are some people who think that it is much better to use other means of communication such as radio and films, which could be used for educating the people.

(Continued on page 17)

Can One Man Do Two Jobs?

The Social Education Organizer and the Block Level Panchayat Officer

H. P. Sessena

The Problem : Merger of Roles

THE Social Education Organizer and the Panchayat Officer are two important functionaries in the block team with distinct roles and functions to perform. Of late it has been felt in some quarters that a single functionary should perform the duties of both the Social Education Organizer and the Block Level Panchayat Officer. The merger of the roles in a single functionary poses a serious problem before the students and workers in the field of Social Education. The problem deserves a more careful study than has perhaps been given to it.

This paper is an attempt to deal with the problem from the stand-point of administrative efficiency. How will the merger of roles affect the achievement of objectives with which the posts were created ?

The writer is not aware of the factors which weigh with the protagonists when they suggest merger. Perhaps it may be economy. But let there be no false economy. An overemphasis on economy may ruin a programme.

During the last few years evaluation bodies and knowledgeable people have made quite a few suggestions to increase the effectiveness of the programme of Social Education. None of the evaluation reports recommended the merger. Indeed there are a few people who doubt the effectiveness of the role of the Social Education Organizer and would like his post to be abolished. However, evaluation bodies, after careful consideration, only made suggestions for improvement. Suggestions are in fact made in respect of every programme under Community Development. Whatever may be the reasons for merging the roles of the Social Education Organizer and the Block Level Panchayat Officer, it would be useful to study whether Panchayat and Social Education work could be done efficiently under this set-up.

Systematic research and evaluation geared

to the problem of merger can provide data in the light of which it may be possible to base administrative policy. However the writer does not have information about any research studies focussed on the effects of merging the two roles. In the absence of such research, one can only rely on analytical thinking and logical reasoning.

The Need of Checking that Panchayat Rules Are Followed

Referring to the safeguards for the proper functioning of Panchayats, the working group on Panchayats set up by the Ministry of Community Development emphasised the need of framing rules which will mould in right direction the decisions of Panchayats. The Group¹ further said in its report "Making such rules is not enough. There should be some method to ensure that these rules are observed and their breaches are detected and remedial action taken. There should, therefore, be a machinery and procedure for regular and continuous check up of various kinds of action taken by the Panchayat to find out if the rules are being duly observed."

The necessity of proper check on the working of Panchayats can hardly be over-emphasised. Experience has shown that Panchayats in many cases provide a forum for sharpening old feuds, conflicts and factions. In many places caste differences have been accentuated due to Panchayat elections. The Programme Evaluation Organization² found in their special study of Panchayats that in 12 out of 35 Panchayats, rivalries had come into existence or increased due to Panchayat elections.

The Programme Evaluation Organization³ also found that about 70 per cent of the Panchayat members and 98 per cent of Panchayat presidents belonged to the high castes. It further found that 88 per cent of Panchayat members and 96 per cent of

Panchayat presidents were land-holders. The meagre representation of the low caste and non-landholding classes may result in Panchayats ignoring their interests. This may happen more so because the low caste landless labourers are economically poor and educationally backward. In this context rigid rules and procedures coupled with an active system of checks, appear essential.

To what extent is the work of Panchayats being checked at present? To what extent are the Panchayats receiving guidance from the Panchayat officers? In its report on the study of Panchayats, the Programme Evaluation Organization⁴ has pointed out "Mainly because of their large jurisdictions, but at least partly because of their preoccupation with administrative matters the Panchayat inspection staff in most States have not given adequate guidance to Panchayats for improving their working. Their visits, not very frequent, are concerned primarily with administrative matters." Programme Evaluation Organization⁵ found that in Batala in the Punjab, none of the Panchayats studied was inspected more than twice since their establishment in 1952. For more efficient working of Panchayats a better system of guidance and check will have to be worked out.

The machinery for this work will evolve over a period of time and will differ in details from State to State. However, whatever the details of the set-up and functioning of this machinery, the Block Level Panchayat Officer will be called upon to shoulder an increasing burden of assisting the appropriate high level checking authority in undertaking this essential work.

A perusal of the job chart of Block Level Panchayat Officers shows that already they have many administrative duties to perform in relation to Panchayats. They have to see that Panchayat Secretaries maintain office records in proper shape; explain the Panchayat Act to the members; ensure that Panchayat finances are spent equitably; assist Panchayats in collection of taxes; conduct enquiries on complaints connected with Panchayat administration, etc. In some states the Panchayat Extension Officer has to convene a meeting of village adult residents once a year. In this meeting is presented a statement of accounts together with last year's report of

work and programme proposed for the following year. With the functioning of Panchayati Raj, administrative work relating to Panchayats is bound to increase. In view of the expanding administrative work, will it be possible for the Block Level Panchayat Officer to do Social Education work in addition to his Panchayat work?

Scope of Social Education

The functioning of Panchayati Raj will also expand the scope of Social Education. Education has been recognized as the most effective safeguard for the proper functioning of Panchayats. The members of the Panchayats, functional committees and associate organizations have to be trained and retrained. There has to be a continuous process of training. In addition to training camps, many other methods of training will have to be utilized.

Mere training in the rules and procedures laid down under Panchayat Acts will not be enough. Panchayats have to be developed as agencies for the socio-economic development of the country. They are to take a leading role in the promotion of desired social change. Ancient Indian Panchayats succeeded in maintaining the traditional culture. Metcalfe⁶ has written "Dynasty after dynasty tumbles down. Revolution succeeds revolution. Hindu, Pathan, Moghul, Maratha, Sikh, English, all are masters in turn but the village communities remain the same. In times of trouble they arm and fortify themselves. A hostile army passes through the country. The village communities collect their cattle within their walls and let the enemy pass unprovoked."

The statutory Panchayats are to take over local administration but promote a national feeling in the people and initiate programmes of community development through self-help. To help them achieve the objectives, the members will have to be provided with liberal education. They will also have to be helped to develop proper attitudes and learn the skills of promoting social change.

The success of Community Development and Panchayati Raj will depend not only upon the training of the members of Panchayats and associate organizations but also on the education of the rural masses. Whenever historical events pose a challenge to traditional culture and new modes of behaviour pattern are

called for, the need for Adult Education is strongly felt. Thus in various European countries industrialization demanded a swift change, a readjustment, which had to be learnt. Adult Education was promoted to meet the need. India with its big plans of socio-economic development needs a change in the outlook of the people. New ways of adjustment to social and economic phenomena have to be learned. A growing programme of Social Education has to shoulder the responsibility.

Panchayati Raj lends a new significance to the programme of education-in-citizenship. In Scandinavian countries Adult Education synchronized with the upsurge of peasantry. It was the emancipation of peasants which paved the way for Adult Education. Thus in Denmark in 1841 steps were taken to introduce new local government in the rural communities. It was then that the need for Adult Education was widely recognized and active steps taken to meet it through folk high schools. The introduction of Panchayati Raj in India provides suitable soil for the growth of education-in-citizenship. In fact it makes Social Education a pressing need.

The study group set up by the Association of Voluntary Agencies for Rural Development (AVARD), to study democratic decentralisation in Rajasthan, very ably pointed out that the success of democratic decentralization will depend upon the community throwing up a leadership in tune with the aspirations of the people at all stages of community life from the village to the national level. They have said, "In the absence of such a leadership the programme may well have the contrary result of delaying national progress because of the selfish attitude of prevailing vested interests which may occupy positions of authority in the new set up."

An attempt has to be made to evolve and train future leadership. The development of future leadership depends to a large extent upon the facilities available to the young people to form groups and have an experience of group life. Youth clubs provide the best opportunity to imbibe the spirit of sacrifice for the group and the community, develop an aptitude for social service and learn the skills of social living. Youth work is particularly important in a country like India where society places a high premium on age and experience

and relegates to the background the young. Social Education has to give increasing attention to youth work.

The enormity and urgency of the problems of mass education-in-citizenship and training in leadership call for imagination and sincere action. Extensive use will have to be made of literacy classes, library and reading room memberships, discussion groups, study circles, radio forums, youth and other organizations, etc., for imparting education-in-citizenship. Social Education workers will have to encourage the formation and development of a large number of voluntary organizations with built-in devices for education and enlightenment. Mass literacy campaigns could hardly be ignored. Literacy may well be regarded as the foundation for education. Intelligent use will have to be made of media like recreational and cultural activities, audio visual aids, tours and excursions, games and sports, celebration of fairs and festivals, issue of simple readable literature, etc. This is particularly important because experience has shown that in India Social Education programmes requiring occasional participation are very successful while those which require day to day work often fail.

It may be remembered that activities enumerated above provide an educational experience only when they are properly planned and conducted. Their proper organization depends on educational skills. It is vain to hope that the Block Level Panchayat Officer, who so far has not been able to do full justice to the task of checking the work of Panchayats and guiding them, will be able to take up the huge and expanding burden of Social Education work.

The Training of Personnel

Social Education workers need extensive training in the use of educational media, human relationships, community organization, etc. Those who favour merger of the roles seem to believe that if Block Level Panchayat Officers get about two months training in Social Education, they should be able to do Social Education work. It may be noted that while a majority of Social Education organizers are graduates, most of the Block Level Panchayat Officers are comparatively less qualified. It is doubtful whether these officers who have long been doing administrative and inspectional work relating to Panchayats will

be able to reorient their thinking and methods of working by a short training of two months.

Administrative and Educational Roles

The questions also arises whether the roles of the Block Level Panchayat Officer and the Social Education Organizer are compatible. The main role of the Block Level Panchayat Officer is to help and guide the Panchayats in understanding, appreciating and following the rules and procedures framed for their working. The Social Education Organizer has to assist the people by organizing and encouraging situations in which they learn the significance of Panchayati Raj and Community Development.

While the role of the Block Level Panchayat Officer is chiefly inspectional, administrative and supervisory, that of the Social Education Organizer is predominantly educational and organizational. These two roles are distinct and need two separate functionaries. Indeed, the Block Level Panchayat Officer has not to pose as an inspecting officer but he has to see that the rules and procedures laid down for the functioning of Panchayats are actually followed. If he finds that a Panchayat is not working the way it ought to, he has to report the matter to higher authority so that proper action is taken.

The Social Education Organiser is to assist the learning process. Real learning takes place in an atmosphere free from administrative and supervisory relationship.

Complementary Nature of the Two Roles

This should not be taken to mean that the Block Level Panchayat Officer and the Social Education Organizer have no common core to work on. In fact the two will have many opportunities to work together and help each other. Social Education Organizer will help the Block Level Panchayat Officer in conducting training camps for Panchayat members, Gram Sahayaks, etc. While the Block Level Panchayat Officer has to take up the responsibility of imparting training in the rules and regulations laid down for the functioning of Panchayats, the Social Education Organizer has to attempt to bring about an understanding of the significance of Panchayati Raj, community cohesion and use of the administrative machinery for community development. The Block Level Panchayat Officer and the Social

Education Organizer will together be able to build safeguards for the success of Panchayati Raj. Merging the roles in one functionary may lead to neglect of both. It may particularly deal a fatal blow to the processes of Social Education at a time when they need to be strengthened.

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Role of Adult Education in a Changing World

The World Conference of Adult Education, which met in Montreal, Canada, dealt in one of its Commissions with the structure and organisation of Adult Education. Here are excerpts from the reports of the Commission. This follows reports published in the February and March Journals.

THE Conference considered the following three issues :

- Role of governments
- Role of voluntary organizations
- Co-ordination of governmental and non-governmental activities.

It was felt that these three areas were closely interrelated and that no benefit would accrue from attempting to deal with them individually in isolation. However, an attempt has been made to gather together again the main points relating to each sub-heading without relation to the time sequence or without reference to the individual delegates or representatives who made a particular point.

I. Voluntary Organization

A good deal of attention was concentrated upon the role of voluntary organizations and their relationship with governments, particularly in connection with the role that governments could or should play in any expanded programme of adult education.

(a) Case for voluntary organizations in adult education

The arguments in favour of voluntary organizations put forward during the session, may be summarized as follows :

1. Adult education, unlike some other forms of education, is entirely voluntary. Individuals are free to attend or stay away. To be effective, adult education organizations must reflect this voluntary character. Adult Education cannot be controlled by governments if it is to be really vital and alive.
2. Adult education, particularly in the sphere of the liberal education of adults, is concerned with the values which underpin the modern democratic society. It must be concerned with the development of man's questing and critical awareness of the

society in which he lives. This involves consideration of fundamentals and possibly controversial issues affecting society in the field of politics, economic policy and moral judgments. Government institutions, with the best intentions in the world, are unlikely to encourage the free examination of questions which may undermine the policy of a party in power or which may irritate or alarm influential sections of the population who are distressed by any questioning of the beliefs, ideas or customs they have accepted in the past.

3. In the general field of arts and culture, government control may well be sterile. Only voluntary organizations can release the creative resources of adults effectively. In this field, the government can provide resources but not planning and control.
4. Governmental institutions tend to be rigid and cautious, reluctant to attempt new projects. Voluntary organizations can take greater risks, be more venturesome and experimental. This is one of the major contributions that voluntary organizations can make and their flexibility should be respected and supported.
5. Voluntary organizations can do much to create the necessary public opinion favourable to adult education within which adult education can flourish and without which even governments in a democratic State cannot move with any confidence.
6. Voluntary organizations must be preserved as important providers of adult education services, not merely because they meet the criteria set forth in the five preceding paragraphs, but also because in a democratic society participation in a voluntary organization is an educational experience in its own right and an experience which helps to develop the powers of individual responsibility and leadership.

(b) *Limitations of voluntary organizations*

While there appeared to be general agreement with the general thesis that voluntary organizations play, and must continue to play, an important role in the provision of adult education services, many members expressed doubts as to the complete validity of the thesis in terms of the conditions operating in an age of rapidly accelerating scientific and technological change. It was not that they disagreed with the value of the role of the voluntary organization, but they felt that to follow the thesis to its logical conclusion must relegate governments merely to the role of providers of funds for adult education without supervision, direct share in planning or ultimate control. This seemed quite out of touch with reality. Some confusion undoubtedly arose from the use of the term "government" when what was under discussion was the "State" which embodies not only governments (which may change both in membership and in policy) but all the institutions, both national and local, which have some concern with education, i.e., government departments, schools, universities.

Those who had pressed most strongly the case for the voluntary organizations accepted this definition and made it clear that they were not arguing that governments or state institutions should be concerned only with the provision of funds for adult education, or limited in their role to the provision of services within the field of vocational courses or fundamental education. What they supported was a fruitful partnership between salutary bodies and voluntary organisations. What was important was that in reorganizing to meet the adult education needs of today, the real value of the voluntary organizations and the contribution they can make should not be ignored.

II. Government Policy

In discussing the role of governments in adult education and taking into consideration the sense in which the term was used as meaning the "State", the following points arose:

1. There was general agreement that the State (as defined) must be concerned with adult education as an essential and integral part of the total educational system of the country and that, as the State must be concerned with and responsible for seeing that

educational facilities were available to all children, so that State must be concerned with, and responsible for, seeing that education was available to every adult irrespective of the degree of formal education he or she had obtained as a child.

2. Complete agreement that the State authorities were responsible for providing adequate financial resources for adult education and that at present, in most countries, the resources made available were meagre, in terms of (a) the amount spent on other forms of education and (b) the urgency of the tasks facing adult education in a world of rapid scientific and technological change.

References were made to resolutions passed at the international seminar on the access of workers to culture held at Bucharest in favour of general disarmament as a method of releasing resources which could be devoted by governments to an expansion of adult education facilities, and the suggestion was made that the Conference might make a formal resolution in the matter. In the general discussion that followed, it became clear that all members hoped that the countries of the world could reach some agreement on disarmament but that the consideration of this topic was outside the scope of the agenda of the Conference. It was appropriate to make a recommendation asking governments in all countries to make more money available for adult education but quite inappropriate to suggest from what budgetary resources they should obtain the money.

3. There was general agreement that in newly developing areas, where the urgency of the problems was even more obvious, the government or State must take an active lead in adult education. Voluntary organizations take time to emerge and, having emerged, take time to gain experience and maturity. The delegates from Ghana, Liberia, Morocco, and Tunisia illustrated this position clearly in their descriptions of relationships in their countries between government, educational institutions and voluntary organizations.

4. There was general agreement that there were special areas within the field of adult education which must be financed, planned and controlled by the State though not

necessarily by a central government authority. These areas would include fundamental education (not necessarily limited to literacy campaigns), vocational education at the technical level, and the ensuring of the necessary basis for adult education in the form of adequate financial resources, building, equipment and teacher training.

5. There was a high degree of agreement, though not complete agreement, with the proposition that even in highly developed countries (economically and educationally) the State must be responsible not only for the provision of the necessary funds for adult education but also for a high degree of involvement in the actual provision of adult education programmes, in planning, in some form of supervision of the work undertaken and in general overall control.

Those who supported this final view made the following points :-

(a) In view of the urgency of the tasks facing adult education today, no government can leave the provision of adult education services to chance. Voluntary organizations tend to concentrate upon special fields and to attract special audiences. Some section of the community might be ignored, important community needs might be overlooked—gaps might appear. It is the responsibility of the whole *community* through its "State" institutions to consider total national interests and ensure that all individuals in the community have access to a complete range of adult education services.

(b) The impact of rapid scientific and technological developments is creating sharp and sudden changes and social problems, in the relatively stable and mature societies as well as in the newly developing areas. Even if voluntary organizations could plan and control adult education in the past, when change was slower, the problems are too acute today. A crash programme in adult education is needed. Total community involvement is required and the community must work through its own State and local institutions.

(c) There is need for greater stress upon the role which can be played in adult education by the schools and the whole teaching profession. We entrust teachers with the education of the whole child (vocation, aesthetic, cultural, civic and human values). Teachers do work with adults. With training they could do it better and more teachers could be involved. Schools have resources which should be available to adults as well as to children. Even if voluntary organizations have a special contribution to make in the sphere of liberal education for adults, agreement on this point should not be taken to mean that the contribution of schools and the teaching profession must be limited to the sphere of vocational or remedial education of adults. The possibilities and potentialities are much wider.

(d) Increasing involvement, participation and overall supervision and control over general framing and planning of adult education by community established institutions does not necessarily imply any reduction in the role played by voluntary organizations, nor necessarily any reduction in the freedom of the voluntary organizations or in the absolute total of resources they receive from the State. It appeared clear from delegates' reports at the conference that, in countries where the State is conscious of its obligations in the field of adult education, the number of voluntary organizations concerned with one aspect or another of adult education increases even more rapidly than the programmes of State controlled or state supported institutions. The share going to voluntary organizations in the form of money or services may be greater in total even if relatively smaller.

The Conference recommended :

1. That Unesco and governments of Member States should be urged to pay increasing attention to workers' club-type organizations which can play a very important part in the education of the people and the

development of cultural life since, through their forms, methods and activities, they offer a wide range of education possibilities.

2. That there is an increasing need for academic research in the field of adult education and in the training of adult educators at various levels. Both research and training must be a responsibility of universities and of educational organizations such as teacher-training colleges.
3. That, even in advanced countries, the pace of technological and scientific change means that we are faced by relative illiteracy, and all resources must be mobilized against this new phenomenon.

III. Co-ordination of Activities

Discussions on the two sections "Role of governments" and "Role of voluntary organizations" overlapped with discussions on "Co-ordination". This was inevitable.

The point was made that it is difficult to talk of the role of voluntary organizations on the one hand and the role of the government on the other in isolation. The new tasks facing adult education involve a partnership, and the roles of both types of institutions will be determined in different countries in different ways according to their stage of evolution and the maturity and responsibility of the voluntary organizations.

It was felt that the term "co-ordination" implied some authority with power to decide by fiat the roles to be played by various institutions or organizations. It was felt that a term like correlation or cooperation might be more appropriate.

In discussing co-ordination or correlation, it became clear that it was not possible to consider "voluntary organizations" as being all identical. Even if we restricted our attention to voluntary organizations, which could rightly claim some participation in, and interest in, adult education, the degree of that participation and interest must vary considerably. Although comparisons may be invidious, it is not possible to consider co-ordination—correlation—cooperation with the State on the basis of all voluntary organizations concerned with adult education having exactly the same relationship with the State. Some distinction must be made.

In the discussions the following types of voluntary organizations were distinguished, although it must be borne in mind that there is no black and white division between the categories but a gradual and imperceptible merging of one into another :

- (a) organizations concerned solely with adult education, e.g. WEA, People's Education Committee in Ghana, Indian Adult Education Association, CAAE, etc.
- (b) organizations set up for purposes other than education but whose contribution in the field of adult education is both extensive and by no means peripheral, e.g. trade unions, cooperative societies, country women's associations, and so forth ;
- (c) organizations created for educational purposes but whose interests are limited either in terms of subject matter or in kind of membership, e.g. ornithological societies, geographical and historical societies, drama and music groups, etc. ;
- (d) organizations concerned with special interests, which do supply their members with educational services in the form of lectures, film evenings, etc., but whose educational aspect is peripheral to the social, recreational, economic, religious or political objective which form the main purpose of their existence.

While there is no sharp black and white division between the categories, the Conference realized that it is important to recognize that differences do exist and that this has a bearing upon policy decisions, particularly in determining the relationship which should exist, in any given country at any particular stage of its development, between State institutions and voluntary organizations.

IV. International Co-operation

1. In the discussion of the role of governments in adult education, a number of delegates (including representatives from Nigeria, Liberia, and Ghana) pointed out that, in some countries facing problems of violent and rapid change merely as a result of their own efforts to achieve moderate levels of modernization, resources available

for the task were often insufficient. No matter how conscious governments were of their responsibilities to expand adult education, to overcome illiteracy, to develop cultural opportunities and to provide every adult with the educational facilities which would enable him to develop fully all his latent resources, only international support and co-operation on a massive scale could make success possible within these countries and enable the governments to carry out the responsibilities they were eager to shoulder.

2. It became clear as the discussion on this topic proceeded, that delegates were conscious that the newly developing countries of Asia and Latin America were facing a crisis of a magnitude which is only now becoming obvious. In spite of almost superhuman efforts on their own behalf, and in spite of the impressive assistance given by Unesco, ILO, WHO, and of the technical aid given by States and through such programmes as the Colombo Plan and other bilateral assistance programmes, the gap between the developed countries on one hand and the relatively underdeveloped countries on the other is widening instead of closing. The rate of scientific and technological change is constantly accelerating. Countries with an established industrial, technological and scientific structure are in an advantageous position. Not only are they already in an advanced position but further advance is easier and more rapid. The developing countries on the other hand, like the character in "Alice in Wonderland", must constantly run faster and faster, even to stay in the same relative position. If the gap between the developed and the developing countries is not to widen to disastrous proportions, a programme of international cooperation and assistance must be organized on a world-wide emergency basis.
3. In certain areas the increase in population presses on resources. The delegate from India pointed out that even if 50%-70% of budgetary resources were utilized over the next five years for providing elementary education for children between the ages of five and eleven, it is doubtful whether all the children in India in this age-group could be assured of adequate schooling.
4. The point was made by several delegates that international assistance to developing countries should be based on a system of multi-national cooperation rather than on bilateral agreements. Such assistance should, if possible, be channelled through the United Nations and its specialized agencies such as Unesco, ILO, WHO, etc. A suggestion was made that there was need for a special fund, to be set up under the auspices of Unesco, for the specific purpose of overcoming illiteracy wherever it still exists in the world.
5. Other points which emerged from the discussion of international cooperation were:
 - (a) Some delegations expressed the view that Unesco should take a lead in convincing Member States of the urgency of reaching agreement on a single "second" language. This language when chosen would be taught in all schools in all Member States, thus providing a language of communication throughout the world.
 - (b) Need for greater exchange of adult educators from country to country, through travel and study grants, the organization of regional and international conferences, and the interchange of members of staff for varying periods between adult education organizations in different countries.
 - (c) Possibility of the extension under the auspices of Unesco of the voluntary labour camp principle to adult education, e.g. volunteers from various countries helping a special project such as the construction of adult education centres.
 - (d) Unesco's schools project provides certain schools with material designed for teaching about international understanding. The suggestion was made

that this project be extended so that it can provide similar material for adult education institutions and organizations.

- (e) A number of delegates spoke in favour of proposals referring to the right of workers to paid study leave. It was suggested by some delegates that this should include transportation and paid travel expenses for study outside the workers' own country. Full agreement could not be reached on this point; a number of delegates felt that adequate provision for the further education of workers could be made by job release arrangements and special scholarships, but that to insist on the *right* of all workers to such payments was premature at this stage.

V. Possibility of World Association

1. Discussion of this and the preceding topic, in fact, concerns two related issues;

(a) How can Unesco attain its short- and long-term objectives through adult education? From whom should Unesco seek advice in regard to adult education? What should be the status of any advisory or consultative body?

(b) How can people and institutions that are professionally and directly concerned with adult education, *as a matter of organization, process and content*, strengthen their own relations? In doing so, they would hope to serve their own work better, and to the extent that they succeeded, they would serve the purposes of Unesco, and it is therefore in the interests of Unesco to assist them.

2. There are, therefore, two rather different views as to what should be the continuing consequences of this conference. On one hand, it was urged in discussion that :

(a) development of international contacts should be within the framework of Unesco;

(b) the adult education interests of Unesco require better budgetary provision and higher status in the Secretariat;

(c) the existing Consultative Committee on Adult Education should be

strengthened; i.e., it should have a permanent nucleus of members drawn from non-governmental organizations with the most direct concern for adult education; it should meet at definite intervals; it should report directly to the Executive Board and to the Director-General.

3. An alternative to this view was the suggested creation of a World Council of Adult Education within the broad framework of Unesco and financially aided by it.

4. In relation to these suggestions, the Conference examined the objectives which it believed to be implicit in the attempt to develop more effective international contacts, e.g.

(a) to strengthen Unesco in carrying out its major purposes, such as the attempt to eradicate illiteracy, to establish a world clearing house for education and to promote adult education throughout the world;

(b) to facilitate regional action (seminars, training courses, etc.) which contribute to Unesco's purposes as a world organization;

(c) to increase the possibility of personal contacts between people directly responsible for the provision of adult education;

(d) to develop mutual understanding by encouraging people from different countries to meet for travel, study and discussion in educational settings;

(e) to encourage the work of Unesco and of existing national and regional centres for research and provision of information which are open to people from more than one country, and to support the developments of new centres as necessary;

(f) to increase the international usefulness and circulation of publications, audio-visual material, etc., produced by Unesco, by public and private agencies in Member States and by non-governmental organizations.

(From material supplied by
Unesco, Paris).

Catfish Day in Main Street

Rober Faherty

LOCAL pride runs deep in our little town, without being talked about, in a strong faith that Lansing, Iowa, in the rural middle of the United States, has special beauties and charms.

To be sure, Lansing is not particularly exotic. There are no date palms there and no minarets, no skyscrapers and no nuclear reactors. But lacy willow trees shade the river bank, church bells call to prayer on Sundays, and sometimes a cow comes plodding down Main Street among the farmers' automobiles.

There remains the question of whether other qualities support the home folks' faith, or whether it is only sentiment. An attentive visitor seeing life here in all seasons might find an answer to the question, and form a conclusion, as I did.

A first impression: the townspeople in Lansing are not commercially aggressive, not trying to get rich. Many a traveller arriving at the hotel has been greeted simply by a card on the reception desk: "Help yourself to a room."

Old Man River

It must be mentioned at once that to Lansingers their most important possession is a river, the great Mississippi. The town sits on its western bank between two massive wooded bluffs, and backs into a valley of oaks, maples and pines that runs inland for 15 miles through fertile farming country. To this place and its northern temperate climate, in the years around 1850, came Germans, Irish, Norwegians, Swedes, Danes and a few English and Canadian-French, to settle on new lands after the retreat of the red Indians farther westward. Today Lansing is still the pioneers' town, their grandsons' families being the bulk of the 1,500 population and they are

content to keep it free of chrome-plated modernity.

Walk down the slope of Main Street (half a mile long) and you will notice two-story stone buildings with brick fronts, weathered by all the years of the town; and a few well-aged wooden one-story shops, the merchant's name on a large panel above in the manner of the old Far West. One stone building has two signs: "Fire Station" and, another, "Town Jail"; it contains pumps but never a prisoner. Many of the parked automobiles are old, defying the national vogue of newness, and some defiantly wear a week's accumulation of crusted yellow mud on their fenders. The people on the sidewalks are not making fast progress, because they pause so often to chat with their neighbours.

At the foot of Main Street you come to the river and a shore, certainly unchanged in 50 years, where rowboats and a few beer kegs lie comfortably in the shade of old trees, as well as a large box of earth holding angleworms on sale for fishing. To look upon the wide river flowing by, and the wooded islands and the sandbars toward the Wisconsin hills, gives a touch of the pleasure that Huckleberry Finn and Tom Sawyer felt in seeing their river, on whose shores, a few hundred miles southward, lived their creator, Mark Twain (Samuel Clemens).

Here, too, there is outdoor adventure for the town's Huckleberry Finns and their elders. There is good hunting and fishing. In Spring and Autumn the ducks fly by their thousands to and from the river bottoms. There are raccoons and muskrats on the islands; while on Mount Hosmer rising 600 feet above the riverbank you find dangerous rattlesnakes; there is always a story about a big one found near some hillside house. At night owls hoot from Mount Ida.

During half the year barge-trains move up

and down river, tow boats pushing a half-dozen boats of cargo, to or from St. Louis, New Orleans, St. Paul. At night their great head lights pierce the darkness, searching for the channel, the tug puffing with a great Diesel breath under the bridge. (Black Hawk bridge bears a plaque: "To the memory of Black Hawk, born 1767, died 1838, Chief of the Sacs and Foxes, for his courage, loyalty and devotion to his people.")

Without Slogans and Labels

Winter is a good time, too. The north wind swirls around Mt. Hosmer, the snow piles up two or three feet deep in Main Street, the temperature drops to 20 or 30 degrees below zero Fahrenheit. There is sledding and skating, and fishing through holes in the ice of a Mississippi frozen solid. Pine boughs are strung above Main Street for Christmastime. For the menfolk, winter is a good season for quiet beer-drinking in the few Main Street taverns—as is summer and all seasons, for the brewing and drinking of beer is a tradition along the river.

But there is other convivial activity in Lansing: the communal spirit is vigorous in several directions. It has its base in five churches—Lutheran, Roman Catholic, Presbyterian, German Presbyterian and Evangelical United Brethren—but is not limited to them. The women have clubs for literature and sewing and conversation; the children are busy with sports and recitals and dramas in the four schools (public primary and secondary, Catholic primary and secondary); families go picnicking on top of Mt. Hosmer to see a panorama of 40 miles. And there are town dances at which the pianist gathers communal items for his weekly town newspaper.

One can conclude from a visit to Lansing that people of a half dozen blood strains and creeds can live close together in easy tolerance and amity, and that such tolerance is itself broadening. For in attitudes toward the outside world far beyond the neighbouring river cities of La Crosse and Dubuque, and on the issues of politics, the Lansing folk seem reflective rather than opinionated, not divided in terms of slogans and labels, more likely to agree than disagree. Neighbourliness is real here: not only the nine children of a young banker and his wife go riding with them in their stern-wheeler

"houseboat" on summer evenings, but practically everybody in town has a turn aboard as a guest. On one occasion the Catholic pastor noticed that the Presbyterians were repairing their church, and he contributed 10 dollars. At Christmastime, the town nurse bathed the bedridden without pay.

There is friendly interest in everyone's comings and goings. One woman received a phone call from another across the valley: "A blue robe has just blown off your clothesline." The postmaster told a visitor: "I remember looking up the book rate for Europe for you two years ago, but I can't recall it. I'll look again."

To appreciate the town's spirit in its fullest flavour you must be in Lansing on Fish Day. On one Friday, every summer, the best known of the river's products is on out door tables in Main Street for everybody to share—catfish: "Channel cat", fried in deep fat, browned and rich. All the housewives join in frying the catfish and help to serve it: eat as much as you like, at the minimum prices required to support the fete.

Time for Tolerance and Gentle Living

Though Lansing is no longer a river port, the classic "Old Man River" atmosphere is provided at times when a five-decker excursion steamer comes past with a steam calliope (organ) playing, perhaps, "Alexander's Ragtime Band", and, on deck, home-town people who got aboard at La Crosse.

Well, a visitor (and a reader) can see that Lansing, Iowa, is one of many quiet little rural towns from which most of the young go out to try for fortune in the big cities. Its old and the young people who stay, generally, do not crave fortune. Lansing does not have fame nor monuments. But the local pride is not mere sentiment. For, to esteem Lansing—or one of the innumerable little places like it around the world—is to esteem life. It is to believe it worthwhile to enjoy and preserve the beauties of nature inherited and not to chrome-plate them; to choose not to rush through one's years trying to get rich; to have time for tolerance and neighbourliness, and for many a catfish day in Main Street.

(UNESCO)

TASK BEFORE ADULT EDUCATORS

(Continued from page 4)

There is a great danger in this approach. If you do not make a person literate, he is likely to fall prey to all kinds of propaganda. A person who has become literate can make a choice of what to read and what not to read. A person who is illiterate, has to accept only that information which is given to him and, therefore, is not able to exercise discrimination as to what is good and bad. He becomes easy prey to all kinds of propaganda.

Literacy

In a democratic society, people should be able to discriminate between the truth and falsehood and beauty and ugliness. In my opinion, literacy is essential for any programme envisaged in the field of adult education. This is a vast field in which work has to be organised. Out of this total population of nearly 43 crores by 1960, only 28% are literate. We should also remember that the percentage rate varies between men and women. For the total population the percentage is 28; but it is 41% for men and only 13% for women. It is obvious that unless we educate our women, we cannot make much headway in this programme of adult education.

If we look at the problem more closely, the need for educating women is greater than that for educating the men. Much of the conservatism, ignorance and superstition which retard our economic development is due to the fact that our women are not educated.

For the progress of society as well as for our social and economic development, it is of the greatest importance that we make our women literate as quickly as possible. With all the social customs and prejudices which exist in our society, the education of women is not going to be an easy affair. But, still, unless we educate the women, we are not going to make much headway.

Apart from the large number of people who are illiterate, we have to think of those persons who leave their education at an early age. With the expansion of primary education, we are hoping that by the end of the Third

Five Year Plan 80% of our children will be in educational institutions. This is the first time that we are making a determined effort to provide education for all children in the age group six to eleven.

If the children who leave the educational institution at the age of eleven do not have a further education much of the effort that we make in providing primary education is going to be wasted. You all know that there is a heavy relapse into illiteracy. Unless people are provided with suitable reading materials, many of the children who receive primary education are likely to relapse into illiteracy.

In the near future, it is not likely that we shall be able to fulfil the directive of the Constitution to provide education to all children upto the age of fourteen. This means that people who are working in the field of social education have a greater responsibility.

If we are to avoid this great wastage, we have to organise various kinds of courses so that these boys and girls leaving the primary schools should not relapse into illiteracy. We have to provide further education for them. It will certainly be linked up with activities and vocations in which they are engaged. But there is no denying the fact that unless we make provision for this further education, much of our effort for the expansion of primary education will be wasted.

We have to take care of another group of boys and girls who leave the high schools and colleges. The frontiers of knowledge are advancing so rapidly that unless these boys and girls keep in touch with the growing knowledge we are not likely to make much progress. New inventions and new discoveries are being made which make an impact on society.

Then there is another group of people who have become old and who have retired from active life. They are likely to find their life dull and boring, unless they have some suitable pursuits and can engage their lives in creative activities. This is another important task for workers in the field of adult education.

Therefore, adult education is not related to any particular age or particular group but it touches society at all levels. The process of education must continue from childhood until

death. That is our conception of adult education.

There is another problem to which I would like to draw your attention. If you make a study of the number of students who are now going for courses in arts and sciences, there is a shift of emphasis from the study of arts to the study of science and technology.

Science is becoming highly technical and specialised. And most of these people who specialise in various professions have no time to study subjects which relate to society. They become highly specialised in their subjects, but they do not become good individuals, good citizens.

Citizenship

A man has to serve in his profession but he has to discharge his duties as a citizen. He has to take some decisions which may affect the whole society. He should, therefore, have political education in the broad sense of the term.

As we move towards science and technology, there will be a greater and greater need for general education, for studies in history, sociology and other subjects which deal with social affairs. People are so busy in their own work that some kind of arrangements will have to be made to give a broad education to people. This is another task which confronts workers in the field of adult education.

Role of Universities

In my opinion, the universities must also be involved in this great task that we are undertaking. Every university should have a Department of extra-mural teaching. In the past, universities have been isolated from the community. There have been no contacts between life and knowledge, between education and action. And we cannot develop a healthy culture, a living culture, unless we bridge this gulf between life and culture.

There should be a close contact between the University and the Community and the communications between the two should be a two-way traffic. The university must go to the people. All the knowledge and all the research that is being carried on inside the university must be made available to the people. People should have access to the univer-

sity so that they can take their problems to the universities. It is the only way to establish a kind of two-way traffic between the university and the community. The community will become richer and the university will also become more vital and living, because it will be in contact with the real problems which confront people. There is some resistance on the part of the universities to take upon themselves the responsibilities of adult education. University people often feel that their main function is confined to seeking truth and knowledge. They do not realise that in the present society, unless knowledge is related to life, it remains barren, futile, lifeless. Much of the lifelessness that exists in our universities is due to the fact that they are not in contact with the real problems which confront the society.

There is, of course, the need for adult education on practical ground. That is, in order to make the society richer, the community more cultured, so that the community may appreciate the good things of life, and we may develop a good society, adult education is necessary.

In our society, we find a lot of ugliness and lack of grace in living. When we analyse it, we find that much of this lack of grace in living and ugliness in life is due to the fact that people have not realised beauty in life. They have not experienced grace in living. People develop good qualities which enable them to become members of a good society only when great ideals are put before them and when they can have a peep into the great works of literature.

When you think of all these problems, you realise that this is a problem of great magnitude. It covers people at all stages of life, and it is a process which should always continue. As long as there is life, the process of adult education must continue. It is from that point of view that we have to organise the programme.

Since this programme touches people at all stages, it is obvious that you cannot have a uniform programme of adult education for the whole country. The programmes will have to be varied from place to place, people to people. There will be different programmes for children leaving school at the primary stage, at the high school stage and at the graduate

Discovering Interests

HOW can we get people to participate in Social Education activities? One way is to build from activities people are interested in. The first step in any educational work is to identify readiness.

In one place, women will not come out to study child care. The only activity they will come out for is sewing. But when the women sew, they like to talk. Soon they are discussing their children. So the group leaders are trained to encourage discussion and help the women recognize their interest. Soon the women realize that there is much about child care they would like to know. After a series of meetings on sewing, they often ask for meetings on child care. They would not have come to such meetings initially. The worker had to start with the interest the women felt. Then she helped them discover another interest.

An activity may be thought of as completely separate. Or it may be conceived as part of a pattern of growth. It may be a completion or only an introduction—a whetting of the appetite. How an activity is conceived depends on the worker.

TASK (cont.)

stage. There will have to be a different approach to grownup illiterates. The whole programme will have to be organised to suit the requirements of individual people. In most of the countries the programme of adult education has always been in the hands of voluntary agencies. It is the duty of the State to give all assistance that is necessary for the development of this programme. But, in order to make it effective, the programme of adult education should be in the hands of the community. The community tries to educate itself. That is the way in which the whole programme should be undertaken.

Likewise, an activity such as bhajans and cinemas can be purely entertainment. Or they can be used to build readiness for other activities. There will be very little difference except in the worker's thinking. But that little difference is the important difference. It is the difference that spells *development*.

SOcial Education is for the most part voluntary. Seldom is a person required to attend. The worker has to find the spark within the person which can be stirred into flame.

Whether we kindle a spark or leave it lying dormant often depends on an idea. The worker patiently and gladly accepts and works with people as he finds them. But always in his mind he sees their further potentialities. Their broader development is ever before him as a goal.

How do you plan activities? Do you feel impatient when people show no interest in the activities you want to start? Can you start with work the people want and then help them broaden their interests?

During the next five years, we are going to expand our programme of education at all stages and I hope social education will also get its due share. But this is an effort in which there should be full participation by the community. If the people realise the need for education the programme will be more fruitful and more effective. If our democracy is to be successful, the programme of adult education is essential. Democracy is not run by people who are automatons. It must be run by intelligent people, who know the distinction between good and bad things of life and between truth and falsehood.

Book Review

Laubach F. C. and R. C. Laubach. *Toward World Literacy (the Each One Teach One way)* in two parts. Syracuse University Press, 1960. pp. 335.

DR. Laubach is a well-known name in the field of adult literacy. His efforts to start a world-wide literacy movement is well-known. It began at Lanao in Philippines thirty years ago. But Dr. Laubach's greatest virtue is his quality of self criticism. This is evident from the very first chapter of his book *Toward World Literacy*. This chapter gives an autobiographic sketch of Dr. Laubach as a literacy missionary and his faith in the method 'Each One Teach One' for phonetic languages, viz. Malay, Hindi, etc. He, therefore, puts his emphasis on a special primer for adults rather than on special teachers.

In the second chapter Dr. Laubach describes how he got the idea of developing the picture-word association method for teaching adults when he saw a film relating to such method at Poona. The result of his idea is the primer for adults, *Hindi, Praveshika*, which is being used widely in block development areas of India. He has put heavy emphasis on simplicity in developing the lesson. He has even sacrificed interest value of the content probably assuming that simplicity will develop interest. This is, however, yet to be seen and proved. A scientific study of Dr. Laubach's method of teaching Hindi to adults will be worthwhile. It will help the enthusiasts of adult literacy in many ways.

The concept of Laubach method has been made quite clear by showing its application in various languages, viz. Spanish, Arabic, Engliddish, English, etc. The large folded sheet containing the first charts and the reading lessons on 'Engliddish' and English along with instructions for using them make the book practical. Practical help is given as to where readers can get desired materials. The authors also discuss at length the graded readers divided into three stages to follow the primer. After completing stage II readers are considered truly 'new literates'.

While drilling the teachers on how to treat

adult illiterates, the authors emphasise that book charts and method fit like hand in glove. But most of instructions given by them seem to be valuable for teaching in general. Then it seems in a sway of enthusiasm they maltreat teachers in the following words: "Many teachers reading this page will say: 'I have had years of experience and know how to teach. I know this is nonsense'. Very well then, teach another set of lessons the old way. Don't ruin these lessons. For our lessons are built to be this way...." It is too much to expect a change in the teacher's method, just from reading the instructions. Dr. Laubach fails to see the need of a properly trained teacher for imparting literacy to adults.

The authors give plans not only at the national level, but also they have given specific directions for organising literacy campaigns at the village levels. They describe a literacy campaign organised in the city of Bombay in 1939 and then take an interesting jump in time and space to describe how television can be used for the liquidation of illiteracy in the immediate future. There is no gap left, as the book contains know-how for all types of agencies concerned with adult literacy. It also includes information about training opportunities available for literacy workers at all levels. The most interesting feature for Indian readers are the description of outstanding events in the history of Indian literacy and their analysis. All these things make it a hand-book for literacy enthusiasts following Laubach methods in their work.

Part II deals with the production and distribution of suitable literature for new literates. It emphasises the need of encouraging simple writing from adolescence.

"How to Discover What Interests New Literates" is a chapter in which writers for new literates will find material of great interest. The book gives advice to writers about the techniques of getting and simplifying information, and also discusses the problems of alphabets and languages. Dr. Laubach also tells about ways of simple and interesting writing. This book, therefore, deserves wide reading.

Dharm Vir

Teaching Adults to Read and Write—Handbook for Social Education Workers by Mushtaq Ahmed, Ministry of Education, Government of India. 1959. pp. 118.

It is seldom that adult education workers write out their experiences. They are so busy with their complex and multifarious work that they rarely find time to do so. But the author of this book did find time, and prepared a valuable document for Social Education Workers, especially for adult literacy teachers.

The main characteristics of the *Handbook* are a clear (qualitative and quantitative) definition of functional literacy, a balanced approach to achieve goals, and objective methods for measuring the achievements of the learner.

All these qualities could be included in the book due to the fact that research experience and data collected in Indian conditions were combined with field experience and insight of an expert.

The author has divided the goal of functional literacy into the following five stages :

- (1) Preparing the people to read and write.
- (2) Developing basic reading skills and habits.
- (3) Growing rapidly in the abilities to read and comprehend.
- (4) Acquiring more mature reading habits.
- (5) Reaching the goal of functional literacy.

The book also states that the five stages mentioned above can be covered within a period of 24 months. The present system of literacy teaching allows only six months for making an illiterate adult literate. The book may, therefore, stimulate thinking about the desirable goals of adult literacy and time allowed to achieve them.

Such handbooks are a dire need in the field of social education and therefore the author and publisher deserve appreciation.

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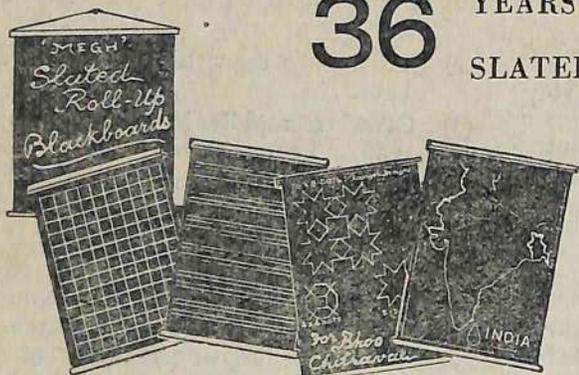
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To Think About

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No. 5

BUILDING OPENS

On April 26 the great of India crowded the courtyard of the new Indian Adult Education Association building. They came to do homage to Shafiqur Rehman Kidwai and to inaugurate the building which comemorates his name.

The building is now complete, save for the auditorium, which our Prime Minister has promised. And true to expectations, activities already are starting to fill the building with useful work. Thanks to a grant from the Central Social Welfare Board, our Association plans in July to start an adult women's matriculation programme. The programme will be in the nature of a pilot project, and in time it is hoped that similar schools can be started all over India.

A school operated by the Association will continue to be needed, however, to serve as a training ground, demonstration, and experimental school. Here new ideas can be tried, future teachers of adults trained, and adult educationists can find common substance for seminars and workshops.

Whatever work is undertaken in the new building is *your* work. Your suggestions for needed activities ; your help and guidance in programme planning and execution ; your advice and support in further developing our field of work are urgently needed. Our building is not an end in itself. It is only the beginning for tackling the mammoth task ahead of us.

And with this thought, let us express our gratitude to all who have made the building possible. If your contribution has not yet been sent, send it today. Join us in the happy feeling of having shared in building a meeting place and workshop for our Association and ourselves.

MESSAGES

Rashtrapati Bhavan

On the occasion of the opening of its new building, I send my best wishes to the Indian Adult Education Association, New Delhi. The Association has rendered valuable service to the cause of adult education in the country and I hope that the additional amenities which the new premises will make available to its workers will enable them to make a still greater contribution to the cause of literacy and education in the country.

Rajendra Prasad

I am glad to know that the Indian Adult Education Association, which has been working for the last 22 years, will have a building of its own soon. It is appropriate that it will be known as "Shafiq Memorial" to commemorate the services rendered by the late Shri Shafiqur Rehman Kidwai and it is my hope that your activities will expand and improve with the opening of this building.

S. Radhakrishnan

EDUCATION MINISTER INTRODUCES NEHRU

Dr. K.L. Shrimali, Education Minister, introduced Prime Minister Jawaharlal Nehru at the inauguration of the Shafiq Memorial Building. In his brief remarks, Dr. K.L. Shrimali commented on the difficulties of the Education Ministry in trying to stretch finances to cover all the educational needs of the country. The Education budget is meant for the education of children, increasing salaries of teachers, and improving the lot of society. At the same time the Ministry was concerned that the Indian Adult Education Association building should be completed.

Study Centre for Trade Unionists at Santiago University

The University of Santiago, in Chile, has recently created a study centre for trade unionists, offering courses in economics, administration, certain aspects of law and human relations. (UNESCO)

INAUGURAL VISITORS FROM A DISTANCE

Members and guests came from all parts of India to attend the inauguration of Shafiq Memorial Building. Some of the people from distant places include Mrs. Kulsum Sayani from Bombay, Vice President of the Bombay City Social Education Committee; V.S. Mathur, Director, Asian Trade Union College, Calcutta; T. Neelakantan, Secretary, Asoka Society, Madras; S.R. Pathik, General Secretary, All-India Mass Education Society, Gonda, U.P., and S.V. Sharma, District Social Education Organizer, Seoni District, Madhya Pradesh.

The presence of these people points up the representative national voluntary nature of our Association.

Donations for Building

During the past month donations for our building fund have been received from :

Mrs. Habiba Kidwai	240/-
Shri Veda Prakasha	100/-
Prof. D.L. Kothia	75/-
Shri R.M. Chetsingh	202/-
ICFTU Asian College, Calcutta	250/-

Rs. 867/-

The Association is always grateful for the help of its friends, in service, in support, and in contributions.

The time of inauguration of the new building should be a time for renewed dedication to adult education. Membership in the Association is your pledge to work with others towards better adult education services to our nation. Your help through service and contributions assists the Association in its work of coordinating, encouraging, and developing adult education activities, and disseminating information to help workers.

Right now our building is almost paid for. Why don't you send your gift today and be able to say in the future: "I was one who helped." Don't be a bystander. Be a good adult educator. Do your share!

Give a day or work or pay
To your Indian A.E.A.

Unesco and Africa

THE mass entry into Unesco of a group of young African states which have just achieved independence confronts Unesco with one of the most important tasks it has ever had.

In the face of the enormous needs of young African states and their insufficient resources, the delegates of Member States, in a moving display of solidarity, have pledged exceptional effort to support a programme which is doubtlessly ambitious, but practical in its nature.

Most African countries are under-equipped and under-industrialized. They encounter difficulty in reconciling their old traditions and structures with the demands of modern civilization. All of them are going through a crisis in education whose most obvious aspect is expressed in significant statistics: an illiteracy rate of 80%.

Therefore, the decision to give priority to education as an essential factor in the economic and social development of newly-independent countries was made unanimously by the General Conference of Unesco meeting in Paris in December 1960.

Helping these countries to take inventory of their needs, to build schools, to produce teaching materials, to train teachers and to develop their national systems of education—these are goals to be pursued during the coming years.

To carry out this programme, Unesco has at its disposal, in addition to its normal budget, three categories of additional resources: the emergency programme, the United Nations expanded programme of technical assistance, and the United Nations Special Fund.

The emergency programme adopted by the General Conference will be financed by voluntary contributions from Member States. The appeal to Member States has already been answered: the United States has placed at Unesco's disposal a sum of up to \$1,000,000. while the Federal Republic of Germany is to offer a contribution of \$100,000. In addition,

a number of countries expressed their desire to contribute to Unesco's effort by creating fellowships for nationals of African states.

The total sum to be derived from these four sources will amount to \$12,000,000.

The programme is conceived to meet needs in general organization and in personnel at the three levels of education: school education, adult education and higher education.

It is proposed to undertake studies and research and to organize seminars and conferences concerning educational planning, and the organization and development of universities and higher educational institutions without neglecting the launching of a programme of dissemination of African cultures, particularly through the teaching of languages and history. In addition, efforts will be made to develop adult education programmes, particularly programmes for the development of radio broadcasting as a means of education; plans for the accelerated training of administrative personnel required by these countries will be drawn up, as well as plans for the adaptation of curricula and textbooks, particularly in secondary education.

In all these fields, activities will be considerably developed if additional funds become available.

In addition, Unesco will aid the training of administrators and teachers at the secondary and higher levels of education who are immediately needed by most of these countries.

With the help of the Special Fund, an initial project for the training of secondary school teachers is on the verge of execution and six other projects are to be carried out in 1961-62. In three groups of countries, accelerated and intensive training courses will be organized for administrators and school inspectors; programmes have been developed for the training of librarians and adult education specialists; courses have been planned in

(Continued on page 23)

Adult and Childhood Education Partners

Speech of Prime Minister Shri Jawaharlal Nehru at Inauguration of Shafiq Memorial

DR. Mohan Sinha Mehta and brothers. For a long time I have heard the name "Shafiq Memorial." As Dr. Mehta told you, I have also received a lot of letters about the progress of the building—that the walls have been erected, but no roof has been laid so far. And so we were all concerned about the unfinished state of this building. Even though we tried our best, it took some time, but we were able to give a roof.

Now we hear that everything is ready except the auditorium. As with the rest of the building, the auditorium is complete but without a roof, even though I have not seen it.

Auditorium Roof Promised

Now I have good news to tell you, rather I have been asked by Dr. Shrimali to communicate the news to you: that arrangements will be made to get the roof also.

It is an old saying that whatever work has been undertaken should be completed as early as possible. When it is completed at least it gives some relief. This was one of my reasons for coming here. Another reason was that this is a memorial in the name of Shafiqur Rehman Kidwai. Some of you who are gathered here knew him. People also must know that he was education minister here in Delhi. His passing away was a great shock to the educational institutions and to Delhi. To many people it was a personal loss.

I do not know how to express his greatness. We have been measuring people by the money which they earn or the office they hold. But most people know that these things have very little to do with the true greatness of people. Even then, whatever the measuring stick you take for measuring the greatness of Shafiqur Rehman, he was a great man. He was among those very few who are called in English the "salt of the earth." For the people who used to meet him, it was difficult to forget him. I respected him very much.

As far as adult education is concerned, as

Dr. Mehta has said, so many people don't understand what it means. I was also one of those people. Even now I am trying to understand it. Superficially the meaning is very clear, but the deeper meaning is rather different. Adult education does not mean only reading and writing alone. It has a much deeper significance as explained by Dr. Mehta.

It is not true, if we think that in fifteen to twenty years, if all the people can read and write, there will be no need for this building. That just is not true. Real education does not mean reading and writing alone.

Reading and writing are just like a small door which only gives you entrance—puts you on the way to real education. Real education is quite different from learning these tools of education. Real education comes after. If you take this measuring stick and you think of measuring the education persons of literate persons who have big degrees from universities and colleges, then you sometimes start doubting whether they are really educated.

Actually, the important thing is how people are moulded. Considered in this light, there are very few people who can come to that standard. We talk much of this inner meaning, the spiritual meaning. We think that if we talk much about it, we will be removing some of our inherent shortcomings. The inner spirit is there, no doubt, in India, but one has to search for it.

There is no doubt whatever progress we achieve—and there we have our Planning Commission and Third Five-Year Plan in this country—but the important thing is the real education of people.

Out of School Child Learning Most Important

But if I tell you the basic thing, in a rather subdued tone, then is not adult education but is in reality the education of the child. In reality, actually, the education of the child before school years is the most important. This education in the family before school is the education which moulds the child. Later

he will be learning so many other things, but the early effects will be always there.

This is not a new idea. People from olden times have known this. It is the reason in most of the religions more stress has been laid on this early education of the child. For example, in Christianity the Jesuits say, "Give us the child until he is seven, then take him and do what you will." That means that they have moulded his mind and character in such a way that it will remain that way afterwards.

Now, much importance is given also in India to this early training which builds the character structure for later life. This does not mean that no importance attaches to school education, but rather that now that we have started, due importance should be given to outside-school education also in India. The Planning Commission has started thinking of this now. It has become quite

clear that if you teach a boy to 13 years in the schools and think that will give all the things he needs, the thinking is quite irrelevant. We have to do something for him after he finishes that education. One thing is that he should be able to do some manual occupation, he should have some technical education.

Adult education is very important, and we should all help this organization and this institution to grow.

Comment : While our Prime Minister not say so in words, he implies above that greater stress is needed on parent education, and education for community service, which will set the tone for children's total environment.

Coordination of Efforts Necessary

Statement of Mrs. Durgabai Deshmukh, Vice President, Indian Adult Education Association, and Chairman, Central Board of Social Welfare

Mr. President and Friends, though I am a very new recruit to this organization, our President, Dr. Mehta has entrusted to me this very pleasant task of offering our grateful thanks to the Prime Minister, the Minister of Education, and all our friends who have made it convenient to attend today.

All that is to be said has been said by our President, Dr. Mehta. I only wish to state that the problem before the country is very big. I cannot but state here that the report submitted by the Registrar General of the Census presents a very dismal reading. He has described the progress of literacy in this country as very sluggish. Between 1951 and 1961 the progress was very slow. He has given these figures. In 1951 the literacy percentage stood at 19.1 per cent. In the course of ten years, in 1961 it had risen to only 27.4 per cent, less than one crore every year, and less than ten crores in the decade.

We still have 27 crores more people to be educated; about ten crores have been educated

so far, just in the sense of being able to read and write.

Now if this very heavy task has to be discharged by the nation, we have to find how the people and the government could undertake this task together, with voluntary organizations helping and coordination among all agencies concerned.

On this the role of the Indian Adult Education Association has been very well stated by Dr. Mehta. Now the Indian Adult Education Association with its 63 branches all over India has been undertaking to discharge this task. Some of our branches in Mysore and West Bengal are doing very well. In certain other states also organizations are taking up this task. What we are considering now is how better to bring about coordination between all organizations concerned; and the government will have to find ways to help in this. Unless these two become partners in this very difficult undertaking I am sure that progress will be very slow and unsatisfactory.

Building Marks Milestone

*Speech by Dr. M. S. Mehta, President, Indian Adult Education Association,
at the Inauguration of Shafiq Memorial Building*

Pandit Jawaharlalji, Dr. Shrimali, Ladies and Gentlemen,

It is a red-letter day in the life-story of our Association that at long last it has a home of its own and we are particularly happy and feel proud that our Prime Minister and the foremost leader of the country is going to dedicate this building to the service of the nation.

On the 2nd April, 1957, the Foundation Stone of this building was laid by a neo-literate at a well-attended function over which you, Mr. Prime Minister, kindly presided. Owing to a series of unfortunate circumstances which it is unnecessary to relate here, the construction work did not commence until July 1958. And even after this late start the building operation remained at a stand-still for more than a year. The grant from Government which we had expected in accordance with the usual principle on which grants are generally sanctioned in such cases, was not received. Finally, with the intervention of the Prime Minister and special consideration on the part of the Union Education Minister and Finance Minister, an additional grant was sanctioned.

The construction of this building was estimated to have cost over Rs. 5 lakhs. So far an expenditure of Rs. 4,25,000/- has been incurred out of which we still owe a little more than Rs. 75,000/- to the builders. We are expecting to receive soon Rs. 50,000/- the last instalment of government grant. Even then a balance of Rs. 25,000/- has to be found by us. This is a source of serious worry to us. But there is something more which adds to the load of our anxiety.

Auditorium Incomplete

Our Auditorium stands in a melancholy state of distress. Its walls have come up to the roof level but there is no money left to cover it. An additional sum of about Rs. 1,50,000/- is needed to complete the

auditorium and make it ready for use. If we had received the Government Grant in the proportion of 60-40 you would have found this phase of our building complete today. The amount of Rs. 4,25,000/- already spent on the building was raised through donations and contributions from our workers, besides Government Grant. Some financial help has also come from abroad. Some of our members have, in response to a special appeal, paid one day's salary. The Government of India has so far given us Rs. 1,86,000/- and a sum of Rs. 70,000/- was received from several State Governments. I would like to express our sincere gratitude to the Government of India, to the State Governments and also to other donors and benefactors. I desire to take this opportunity of expressing our deep sense of gratitude to you, Sir, and to your colleagues, the Finance Minister and the Education Minister to whom we had to appeal again and again in order to seek relief in our distress. I should also like to mention the help which has come to us from other countries. The genuine sympathy and the sense of fellowship with which moral and material support have been sent by our friends abroad have touched us deeply.

We are still hoping that before long the Auditorium will be completed and properly furnished and become available for service. Considering the value and variety of activities for which it will be utilised, a sum of Rs. 1,50,000/- needed for completing it is not too large a figure for the Capital City of our great country.

In order to emphasise the universal nature of the Adult Education Movement and to symbolize the spirit of fellowship of the workers in that field throughout the world, it has been decided to name rooms in our building after some countries. They will be known as Canada Room, America Room, U.K. Room and so on. In due course we hope that the Scandinavian countries (pioneers in the field of sound Adult Education) and other regions

will take interest in our project so that rooms in our building could be inscribed after those countries.

Plans for Building Use

For the present the building, as you observe, has three floors besides the basement. In one, we have a large reading room for our Library which is named after one of the former Presidents of the Association, the late Pandit Amarnath Jha. One wing of the ground floor accommodates the offices. The first floor provides a small Conference Room and three Committee Rooms, which will also be used for Regional and National Seminars. It is hoped that one large room will accommodate the Museum for the special publications, apparatus, and other material used for Adult Education work at different levels. On the second floor we have provided a few living rooms for our field workers who frequently come up to the headquarters from time to time for attending meetings and participating in Workshops, Seminars and Conferences. The Auditorium when it is ready will have a seating capacity of about 1,000 persons. It will be used for meetings, lectures, by educationists and learned people, for cultural programmes, dramatics by amateur groups and folk troupes.

Realizing the value and influence of Social Education in the developmental schemes of society it is certain that within the next four or five years this building will prove too small for our requirements.

Building Honours Shafiqur Rehman Kidwai

At this stage it is appropriate for me to mention, which some of you perhaps know already, that this Association has honoured itself by honouring the memory of one of its most distinguished members and workers, the late Shafiqur Rehman Kidwai, by calling this building "Shafiq Memorial."

Pt. Jawaharlalji, you knew the late Shafiq Sahib personally. I did not have that privilege myself but from what I have heard of that great man's qualities it is my duty to pay him our tribute of gratitude and admiration for his invaluable services to the society and the cause of Adult Education. He was a valiant fighter in the Freedom Movement. When he was a student in Aligarh University

he left off studies in the days of Civil Disobedience and dedicated his life to Jamia Millia, under the leadership of Dr. Zakir Hussain. Later on, he joined that institution as a teacher and came to be the Head of its Adult Education Department.

He endeared himself to the people of Delhi by a glorious record of self-less service to the people. In 1950, he presided over the Annual Session of the Adult Education Conference held at Hyderabad. At one time he went to Indonesia as the Head of the UNESCO Mission on Fundamental Education. Later he was elected to the Legislative Assembly of Delhi and served as Education Minister of former Delhi State. His qualities of sincerity, simplicity, modesty, above all his basic core of integrity have become almost a legend for the people of Delhi. His heart went all out to serve the under-privileged sections of society. He carried other persons' burdens with cheerfulness and a sense of humanity which found few parallels. In mourning his death Shri Chakravarti Rajagopalachari said "We have lost one of the best souls of our time, if not the best." It is to the memory of this great son of India that we pay our homage today in dedicating this building to his memory.

Services of the Association

The role of this Association in initiating schemes of Social Education and to act as a coordinating agency in that field have been recognised. In the First Five Year Plan reference was made to this Association "As a common national platform where various agencies can meet at intervals for mutual discussions—so necessary for evolving a common outlook and securing coordination of different agencies." Thus the Association plays a significant part as a clearing house of ideas and information with regard to Social Education. These services of our Association have been recognised by a large number of state Governments, and are we presume, known to the Central Government and the general public. Indeed some National Associations of other countries have paid us embarrassing tribute for what little has been done by us to promote the cause of Adult Education. That is why perhaps the World Literacy, New York, and The Canadian

Association of Adult Education are going to send financial assistance to this Association. Help is also expected from Japan and the United Kingdom.

We take pride in our Publication Department. A large number of useful books have been brought out in English, Hindi and regional languages. The Association publishes an English monthly, the "Indian Journal of Adult Education" and a Hindi two-monthly magazine called the "Proudh Shiksha". Our bulletins, books and pamphlets, as well as reports of Seminars and Workshops serve useful purpose for our workers. Besides, abstracts from important books and periodicals containing ideas, programmes and development plans of Adult Education are circulated to our branches and affiliated bodies.

The Association also takes up service and research projects on its own or at the request of some Foundations and the UNESCO. Training courses of workers' education for adult school teachers and trade union leaders have been organised from time to time.

Although as the head office of a national organisation our main purpose is to stimulate activities in local associations and in primary centres, it is also our aim and endeavour to establish such institutions at headquarters as would become models for other regions and centres.

To take an excellent illustration which I like to mention with pride and joy, our intention is to organise a special school for adult women which could take them to the High School standard. In this connection we have just now been informed that the Central Social Welfare Board will make a grant of Rs. 25,000/- for this Adult Women's High School. This is a most encouraging and hopeful offer for which we are truly grateful.

We would, as soon as resources permit, start evening classes for the workers and the lower-middle class people to improve their professional competence as also to provide opportunities for cultural and intellectual advancement. We wish also to organise weekend courses for workers in the field of Social Education. In due course, perhaps we would be able to initiate courses for those who wish to "continue" their education

For the Correspondence Course for working people, the Central Board for Workers' Education has been good enough to place at our disposal a sum of Rs. 7,000/-.

The Association has so far only about 500 members and 102 affiliated institutions. Almost all the State Departments of Education are affiliated bodies. Leading educational establishments, like the Tata School of Social Work, Delhi School of Social Work, and Baroda School of Social work are our members. Training institutions in Social Education, such as Gargoti, Baroda, Sriniketan and Allahabad are also enrolled as members. Then the State Adult Education Associations like those of Mysore, West Bengal, and Maharashtra are affiliated to our Association. Besides, regional social educational committees are similarly attached to us. Thus our Association is not only the premier national organisation in this field, but has also a truly representative character covering various aspects of Adult Education in India.

Tribute to General Secretary

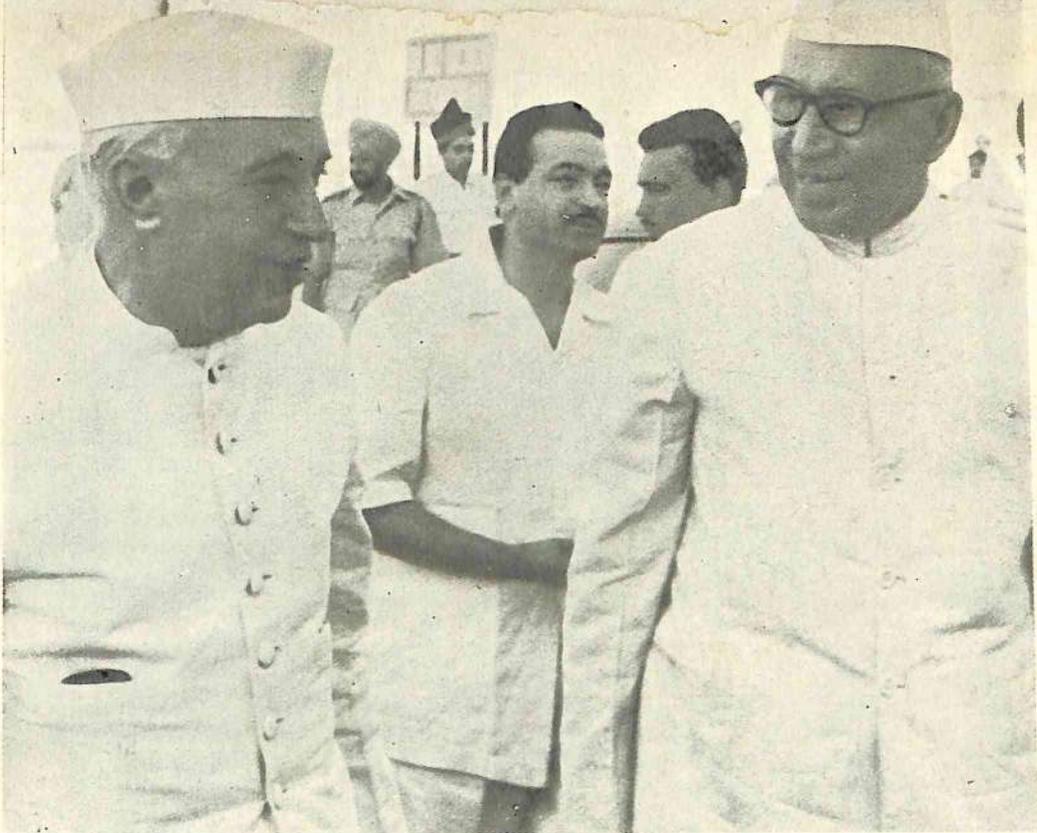
The world outside may not know but it deserves to be reported with deep appreciation that if there is any single individual more than anybody else responsible for the development of the scope and services of this Association it is undoubtedly our Honorary General Secretary, Shri S. C. Dutta. It is my duty to express our deep appreciation and gratitude to him for his long and selfless service to the Association. He works in an honorary capacity and makes his wife also to give her service to the Association. He is so modest and works so quietly that nobody knows with what hard work, thoroughness and silent sacrifices he has built up the Association over a number of years. The country owes a great deal to him.

The services to the country rendered by this Association in the field of Adult Education have been widely appreciated. This may be satisfying as it goes, but a sense of humility overpowers us as we view the vast field which still lies unexplored, a country of over 400 million persons who are the citizens of a parliamentary democracy based on adult franchise in which about 75 per cent people are still illiterate and perhaps more than 95% are unable to exercise their vote with intelli-

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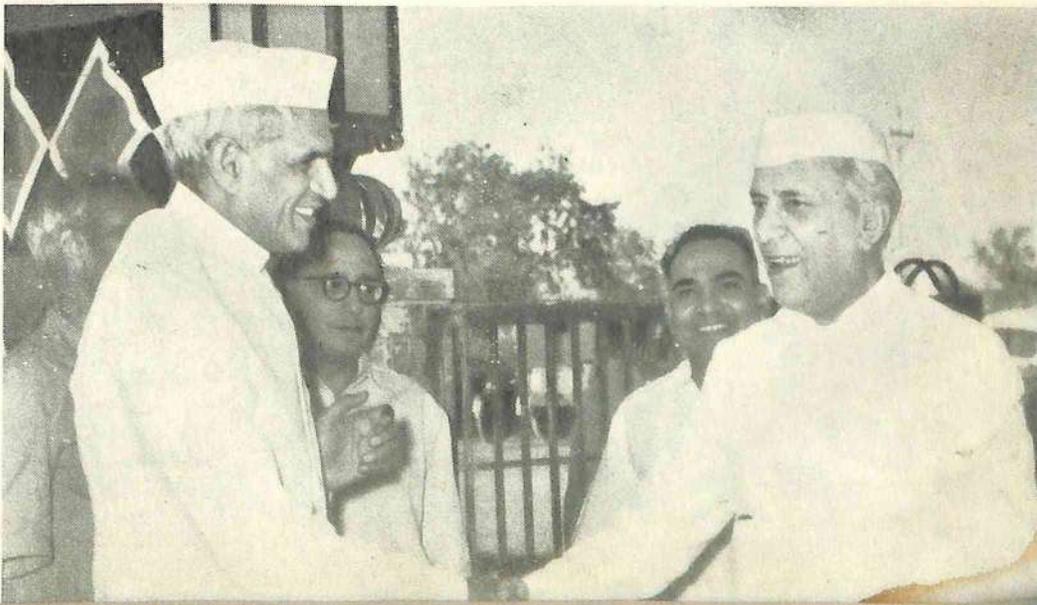
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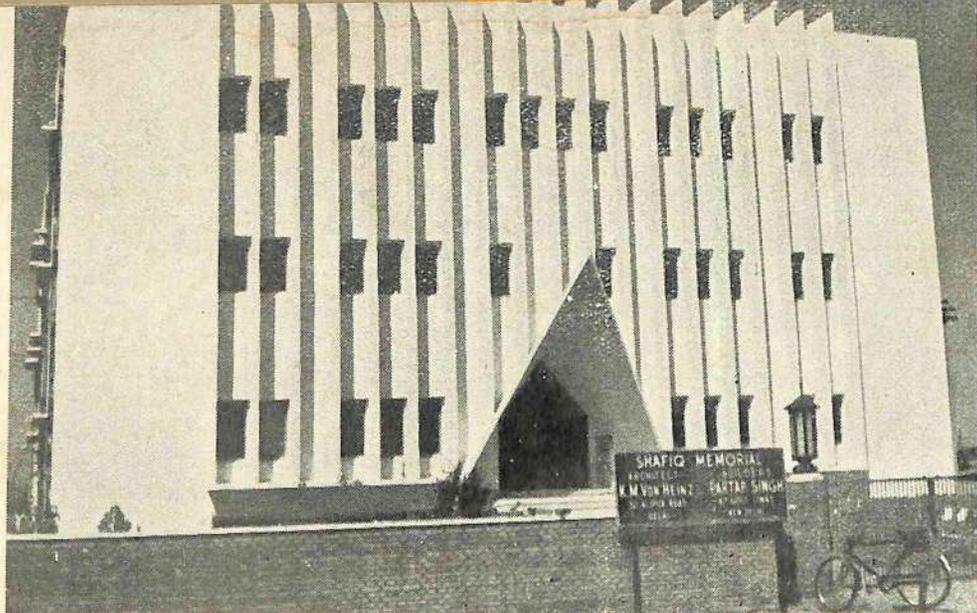


Above: President M. S. Mehta of the Indian Adult Education Association escorts Prime Minister Jawaharlal Nehru into Shafiq Memorial grounds.

Below: Dr. K. L. Shrimali, Union Minister of Education, greets Prime Minister Jawaharlal Nehru on his arrival at the gate of the new Indian Adult Education Building. In the back are R. K. Balbir, Executive Secretary of the Association in 1947, and S. C. Dutta, General Secretary of the Association.



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Above : Front view of Shafiq Memorial—the new Indian Adult Education Association building.



Left : Shrimati Durgabai Deshmukh, Vice-President of the Indian Adult Education Association, stands before the new building, whose entrance symbolizes adult education's role of lifting man's eyes, hearts, and being to a higher plane of living.

gence and understanding. The scope and volume of what remains to be done simply staggers the imagination.

Closer Cooperation Meded

We find day after day that the pronouncements of leaders and policy makers of our society recognise the part which voluntary associations can and should play in a democratic society and yet our grievance is that in action and actual practice this principle and these policy statements are often ignored. That is rather unfortunate. We feel, indeed we claim, that in certain fields the contribution of voluntary organisations can be of greater value than what can be achieved through official effort. I cannot stress too strongly that closer cooperation and greater confidence than what exists today, inspired by mutual respect and understanding between official agencies and voluntary organisations in the field of Social Education, would certainly yield richer dividends for the Society.

Quite rightly and naturally, education occupies a prominent and honoured place in the magnificent development schemes which are making revolutionary changes in our country. Our Five-Year Plans are moving mountains, as it were, in the areas of primary, secondary, technical and university education. We have reason to be proud and grateful to our leaders for all this. But my submission is that in this important and extensive field of education there remains a corner which is barely cultivated, in fact, remains nearly barren. And that is the subject of adult education.

Child Education Not Enough

It is universally conceded that our pressing problem is to give the masses of our Nation the rudiments of education which will help them to live a richer life and function effectively as citizens of this, the largest democracy in the world. Our elementary education which is supposed to answer this requirement contemplates a system of universal education for children between 6 and 11 years. In Western countries this period of compulsory education ends at 14 or 15 or even 16 years of age. While the practical difficulties for us to raise the compulsory age beyond 11 can be easily understood, the implication of accepting this

age limit should also be squarely faced.

As things are, it will need many more years of hard and heroic effort to bring every child in the country even between the ages of 6 and 11 to school. Supposing, however, that we achieve this ideal within the next decade or so, as we surely must, even then where do we stand? What will be the substance of our national education which the society needs? It was almost certain that an appreciable percentage of the children after completing their schooling in the compulsory period would relapse into illiteracy.

Now, Ladies and Gentlemen, I beg you to consider what a child would have learnt at the age of 11. He would barely be able to read and write and do a little arithmetic. He would hardly have made even a beginning in many subjects affecting his civic life such as history, political science and economics. Of the forces which would mould the destiny or the policy of his country, and the problems which as a voter he will be called upon to judge and understand, he would learn nothing. Economics, historical trends, political theories and cultural traditions would remain a closed mystery to him. He would have just picked up the great book of Literature, but would not have had the chance of turning its pages. Similarly, he would be completely ignorant of the natural sciences which are of menacing importance in our age.

This applies to the large majority of our people. It is true that a certain number will go up to the secondary stage of education and a few even to the universities.

It must be recognised that the age is dead and gone in which education was the privilege of the few—the elite of the society. Now it is the right of all. And we must work wholeheartedly to nurture this trend.

I am not complaining that education is being neglected. Far from it. In fact, on the whole apart from the lack of thought towards its basic trends and the change in out-worn methods, the educational programme and expansion since Independence would comprise a glorious and shining chapter of our history. I only venture to focus your attention on the one rather serious aspect of our education problem—a problem which threatens to create a bottomless pit, as it will affect more than

60 or 70 per cent of our people. The problem is this : Our children will be put on the first rung of the educational ladder and a vast majority of them will never set their feet on the second rung. This is the tragedy of the situation and calls for serious thought. It is a problem of great magnitude, urgency and importance. A sustained, systematic and comprehensive plan of Adult Education, or if you like to call it Social Education, is the answer. As a distinguished British thinker and educationist, Sir Richard Livingstone puts it, the problem of education is the problem of Adult Education.

To Prevent Educational Waste

Unless this basic principle is recognised, it is quite obvious that a substantial part of the huge outlay (of hundreds of crores) on education is going to prove a waste. In this connection it would be wise to remember a very important psychological principle. There are certain disciplines and subjects of study which can be best learnt at an early age—such as music, mathematics, languages. On the other hand subjects like history, economics, political science, are absorbed and understood better when an individual has had some experience of life. This basic principle is so widely ignored in our society, and that also accounts for the neglect of Adult Education.

Owing to the greatness of her contemporary leaders, as also by its size, historical and geographical importance and industrial potential, India has to play a significant role on the world scene. When we have deliberately chosen the democratic way of life, these two factors impose on us the duty of educating our masters. And it is significant—which was not so important fifty years ago—that they have now an appetite for education.

This problem began to worry the Western thinkers over a hundred years ago. The achievement of Workers' Educational Association (which has become famous as WEA) in England and Wales; the spread of the Settlement Movement in Europe, USA and many parts of Europe; the founding of such institutions as the Ruskin College at Oxford and Toynbee Hall in East End of London are great examples and indicators of this part of my remarks,

Adult Education Saved Denmark

I cannot close without referring with a nostalgic feeling to the Danish Folk High Schools which were founded by a Great Rishi, named Grundtwig and developed by Kolt. They are wonderful and vital centres of Adult Education. These Folk High Schools, it is recorded history, saved Denmark in the terrible economic crisis which threatened its very existence as an independent community in the last century. And they did more. They have produced what has been considered the only educated democracy of our age. These are lessons of history for us, and I feel confident that we too have the will and the resources to become a morally awake and mentally alert democracy.

Our people under a dynamic leadership have given to themselves a fine Constitution. Its basic principles ensure for us and posterity basic freedoms for individual citizens and provide means and opportunities of social progress. Such constitutions and constitutional rights have constantly to be defended and safeguarded against internal dangers and external attacks. They cannot be, I submit, adequately defended by guns, tanks or jet planes. Their most effective defenders will be the mass of our people—their unity, their moral stamina and their powers of thought and action. That is why the character, scope and extent of adult education of a community bear a close relationship with its vitality, progress and prosperity.

With these words, Sir, may I now request you to do us the favour of formally declaring open the Shafiq Memorial—the Headquarters of the Indian Adult Education Association.

REMEMBER THE BUILDING FUND!

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THE ADULT EDUCATION
ASSOCIATION

RESOLUTIONS

From the World Conference on Adult Education Meeting in Montreal, Canada, August 22-31, 1960

A. ROLE AND CONTENT OF ADULT EDUCATION

Humanism and Technology in Adult Education

WHILE adult education should contribute largely towards improving the professional qualifications of the individual, it should also allow scope for reflection on the values attaching to human life, which it is the duty of social progress to uphold, in every age, with a view to their ultimate triumph.

Accordingly, the Conference recommends that this type of education should provide an opportunity for free discussions between participants with different educational, social or professional backgrounds, on the role of science and technology in the development of our society and on the idea that men should form of this role so as to ensure the continued advance of mankind.

The Inspiration of Adult Education

Having regard to the fact that education must be realistic, scientific and related to present-day life, so as to contribute to the overall development of the modern man, to mutual knowledge and respect of peoples and their cultural values, and to the strengthening of peace throughout the world, and also to the fact that a similar role is played by art;

Considering that education and culture should be available to everyone, irrespective of race, sex, nationality and religion, thereby helping to ensure complete equality of rights to men and women in all walks of life;

The curricula and textbooks prescribed by the competent bodies should be such as to ensure that education is realistic and scientific, imbued with humanistic ideals, calculated to develop the intellectual faculties of citizens, their powers of judgment and reflection and their aesthetic sense, and thus to complete the ethical education of adults, with due regard to all the factors required to raise the status of the individual as a human being and a citizen respecting other human beings and their work;

Measures should be taken to remedy the disparity between rural education and urban education;

Education should embrace the great ideals of mankind and should foster mutual respect between the peoples, and mutual appreciation of their cultural values; it should break down racial hatred and make for brotherly understanding among the people; it should militate in favour of peace throughout the world.

The Collaboration of Scientists and Artists

Unesco and/or the National Commissions should make arrangements in the near future for the holding of a series of seminars, symposia or round-tables on the problems of popularizing science and art, with the co-operation and under the direct impetus of leading scientists and creative artists who have a special responsibility in this matter;

Unesco should appeal to all intellectuals and artists throughout the world reminding them of their responsibilities for the education of adults.

Aid for Creative Activities

With a view to developing the creative ability of adults, encouragement and support should be given to all their creative efforts in the spheres of art and culture, science and technology.

Traditional Forms of Popular Culture

This Conference recognizes the value in Adult Education of the traditional media of entertainment such as the theatre, the puppet-show, dance-dramas, ballad recitals, etc., and,

While welcoming the few attempts being made in some countries for using drama in various forms, for Adult Education, expresses its concern over the fast disappearance of these traditional forms in communities which until recently used to be proud of this heritage, and

Calls upon Unesco to conduct a special and early investigation into the still surviving forms of traditional and folk drama and allied popular types of entertainment particularly in Asian and African countries, with a view to discovering those aspects of these forms which can be harnessed to meet the present-day edu-

ational needs of adults, and also with the object of devising practical methods of incorporating them in Adult Education and cultural development programmes of those countries.

B. FORMS AND METHODS OF ADULT EDUCATION

Contribution of the social sciences to the advancement of Adult Education.

Introductory remarks

There is no denying that it is becoming increasingly difficult to adjust Adult Education to the rapid and complex changes of civilization, which are continually giving rise to new problems. The cultural needs of individuals and of society as a whole, the aspirations of the urban and rural populations both in the advanced and the underdeveloped countries, together with the short- and long-term effects of their own work, tend more and more to baffle analysis by those concerned with Adult Education.

To gain a more reliable knowledge of these factors, Adult Education workers need the assistance of scientific research. In every country, extensive research has already been carried out on ways and means of raising living standards, with the result that remarkable economic progress has been made over the past few years. It is no less important to raise the cultural level both of advanced and of underdeveloped societies—a process which involves yet more complex problems than the raising of material living standards. In order that these may be dealt with more effectively, it is to be hoped that there will be a vigorous development of research aimed and contributing to the cultural progress of all sectors of society.

Accordingly, the Conference puts forward the following recommendations :

- (1) Adult Education specialists should have at their disposal *an effective system of information* on the initial results of economic, sociological, psychological and educational studies likely to help them in defining the needs, aspirations, aims, programmes, methods and general machinery of adult education;
- (2) In every country they should encourage the *specific research* necessary for the progress of their work and—more

generally—for the framing of a more effective educational policy for raising cultural standards in the light of the needs of the individual and of society as a whole. They should associate research workers not only in the checking of results but in all stages of their work;

- (3) In every country they should assist in the establishment or development of *research institutes* in which economists, sociologists, psychologists and other social scientists would co-operate with Adult Education leaders and workers in conducting research for, on and by cultural action;
- (4) Unesco should give its support to *international associations, meetings or working parties* organized for the development of a sociology of Adult Education. They would consist of specialists in sociological, economic, psychological and educational research and of specialists in Adult Education. They would co-ordinate national research. They would, from time to time, carry out comparative research on the most important problems involved in providing more extensive knowledge and culture for adults (leisure and popular culture, development of the personality among young people, co-ordination of the constructive work of the mass media and of cultural groups, relationship between the raising of living standards and the raising of cultural standards, etc.).

Film, Radio and Television

Considering the constant and widespread impact on adults, all over the world, of popular entertainment through the media of feature films, television and radio programmes;

Appreciating the value of entertainment as the way to the hearts and minds of men, and as the promoter and preserver of the artistic and cultural heritage of communities; and

Keeping in view the formative or destructive effect that entertainment through the mass media can have upon people in societies emerging into new social and economic environment and facing cultural crises;

This Conference calls upon :

- (a) bodies and organizations comprising those who control the media of popu-

lar entertainment, such as films, television and radio, to consider how they can effectively incorporate into some of their programmes (films, radio and television) a constructive outlook and an incentive for a richer, better and more informed life;

- (b) Unesco, to take steps to bring educators and cultural leaders into friendly contact with those who control the media of popular entertainment and facilitate exchange of ideas between the two, as a preliminary to the working out of concrete suggestions for the production of a new type of entertainment programme that will retain popular appeal and, at the same time, enrich the thought and way of life of the average man.

C. STRUCTURE AND ORGANIZATION OF ADULT EDUCATION

Adult Education as an Integral Part of Every Education System

Recognizing that the wider provision of education for children and young persons which has taken place in most countries during the last century has been accompanied by the development of an increasing demand for education by adults, this Conference urges governments to regard Adult Education not as an addition, but as an integral part of their national system of education.

The Conference recommends that it be declared as a fundamental principle of this Conference that Adult Education is an integral and organic part of every national system of education, and that it should therefore receive within the system the attention and economic resources which this status justifies, in proportion to the necessities of each country.

The Conference recognizes that, amongst the needs of various countries, the highest priority should be given by governments and United Nations agencies to economic development, particularly in the underdeveloped countries. The Conference invites the attention of governments and United Nations agencies to the urgency of preparing the minds of adults in these regions to take full advantage of and participate in these measures for furthering economic development. It further urges governments and United Nations agencies to

treat Adult Education as a part of economic and multipurpose development and of the United Nations Expanded Programmes of Technical Assistance for economic development.

Planning of and Resources for Adult Education

The Conference considers that the task of furthering the progress of countries undergoing a process of development, particularly in the educational field, demands integral planning of purposes and programmes, and requires that an organism which represents the society as a whole shall direct, co-ordinate and supervise their execution. For this task the most suitable institution is obviously the State.

Although, in the case of democratic States, there is no cause for reservation, the Conference considers that the problem concerns the educational traditions, customs and cultural habits of the various countries; nevertheless, we consider it essential for successful results that all resources be put to use according to a plan, for the benefit of all, and particularly of those sectors of the population whose need is the greatest.

Responsibility of Governments for Adult Education

Recognizing that the nature of governments' participation in Adult Education provision will vary according to the different stages of development and educational traditions in countries, this Conference nevertheless affirms that it is the duty of governments to create the conditions, both financial and administrative, in which satisfactory Adult Education can be carried on.

Adult Education and the Standard of Living

Taking into account the fact that the use of educational opportunities is conditioned by an adequate economic standard of subsistence among the population to whom these opportunities are offered, and that it is completely vain to determine pedagogical principles, norms and technique while ignoring the basic conditions of life which make it possible to take advantage of educational services; the Conference considers that it is indispensable to complement all the technical recommendations, with the fundamental recommendation that the Member State concern themselves with

enabling the masses of the population to enjoy a minimum level of economic subsistence.

Non-governmental Organizations and Adult Education

Active participation in a voluntary organization is an educational experience in its own right and helps to develop the qualities of individual and social responsibility and leadership. The Conference therefore urges governments to encourage voluntary organizations, since without the freedom, the creative resources, and the experimental approach which should characterize such bodies, an essential element in the education of adults is lacking.

Facilities for Adult Education

Recognizing the right of all men and women to adequate and equal access to both vocational and general Adult Education, this Conference urges all Member States to make provision for the necessary facilities—for example, payment of salaries and expenses for travel and subsistence—for the part-time and temporary full-time release of adults in all occupational groups in order to participate in the Adult Education provision made by public and voluntary bodies in the fields of vocational, civic, social and cultural education.

Voluntary Service Corps for Adult Education

The Conference recommends that Unesco consider the establishment of a United Nations voluntary service corps, which would provide opportunities for people of all ages, nations and beliefs to give one year of work in the world battle against poverty, disease and illiteracy; such volunteers would supplement the efforts of non-governmental work camp organizations, and provide dramatic action for international understanding and co-operation.

Youth and Student Organizations and Adult Education

Considering that not only adult organizations are interested in Adult Education, but that student and youth organizations are also concerned with this programme;

Considering that many international youth organizations have proved themselves responsible and capable in the field of education, and

witnessed by the numerous efforts they have made in this field;

Considering that student and youth organizations can strengthen the Unesco Adult Education programme, for a number of reasons, such as that :

- (i) they study a variety of subjects,
- (ii) they are aware of the needs of their own people,
- (iii) they will be the future leaders of their countries,
- (iv) they know students and young people capable of contributing to the Unesco programme;

The Conference recommends that, in the Unesco programme for Adult Education, there be a mobilization of students and young people to aid in that programme, and that the appropriate non-governmental organizations be associated in this action.

Working Languages of Future World Conferences¹

Having regard to the broad representation of Member States of Unesco, at the Second International Conference on Adult Education in Montreal, Canada, and in view of the obstacles which limited translation and interpretation facilities present to the free flow and exchange of ideas among the delegates;

The Montreal Conference recommends to the Executive Board and the Secretariat of Unesco that provision be made in future world conferences on Adult Education for the use of the four working languages of sessions of the General Conference and the Executive Board of Unesco, and the provision in all meetings of such future conferences of interpretation facilities adequate to permit the simultaneous interpretation of speeches made in English, French, Russian and Spanish.

Regional Meetings on Adult Education and Literacy

The Conference proposes that within the next two years Unesco hold, in Latin America, Asia and Africa, regional seminars of countries having common problems in regard to Adult Education in general, and illiteracy in particular, so that in these meetings practical

1. Reservation expressed by one delegation.

solutions for raising the cultural level of the said regions may be studied and agreed upon.

Permanent Committee on Adult Education

The Conference was unanimous in stressing the greatly increased significance of Adult Education in a rapidly changing world, and the obligation incumbent on Member States to give practical recognition to this fact. Consequently, it *recommends* that Unesco should increase its own budgetary appropriations for Adult Education to an extent sufficient to provide adequate resources and staff to deal effectively with the tasks to which it is committed in the field of Adult Education.

1. There should be established within the framework of Unesco a committee with a permanent status and a known basis of membership, to continue and extend the work done by the Consultative Committee on Adult Education since 1949.
2. Within the limits of the possibilities set by the Constitution of Unesco, the Director-General should have regard to securing the services, in the first place, of persons with specific experience :
 - (a) in governmental activities of Member States in the field of Adult Education;
 - (b) in major agencies of Adult Education, i.e. workers' education, public and voluntary evening school programmes, university extension, residential folk high schools, centres, and agencies for the production of the instruments and means needed in the development of Adult Education, including those particularly concerned with the mass media of communication;
 - (c) in non-governmental organizations not included in (b) above which demonstrate in their programmes and actions a high degree of educational purposefulness and which provide ways through which Unesco can communicate with the peoples of the world;
 - (d) in national and regional organizations established to encourage co-ordination of effort between different Adult Education agencies.
3. The Director-General may wish to invite

additional members to serve on the proposed committee when particular problems or projects are under consideration.

4. The committee, in addition to advising Unesco, should have as an essential purpose the further development of communication and exchange of experience between Member States and amongst those professionally engaged in Adult Education.

Special Fund for Literacy¹

Action should be taken to create within the competent organizations of the United Nations, including Unesco, a special fund, derived from increased contributions from Member States for the specific purpose of eliminating illiteracy in the developing and newly independent countries.

1. Reservation expressed by one delegation.

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The Bus Has Replaced the Cabs in Negotin

By Bogdan Pesic

AS I came out of the station I couldn't help feeling a little disappointed: a brand new motor coach was parked under the willow tree on the spot where the cabs used to stand. There was only one cab left, a broken-down affair half-hidden behind the bus, with its ancient cabby snoozing in the sun and the two horses indifferent to the clouds of flies covering their flanks and heads.

A crowd of peasants, mainly women who were anxious to get a seat on the bus, were arguing with the conductor who was turning away all those carrying chickens, pigs or lambs. They finally gave up the struggle and with disgruntled expressions, swaying their hips, made off towards the town down the tree-lined road, their heavy bags on their backs, or baskets on their heads.

The bus had already left in a cloud of dust when my driver rolled a cigarette, cracked his whip and the ancient cab creaked forward.

The meadow near the station had disappeared along with the muddy duck-pond where gypsy children used to splash about in hot weather. A few newly-built houses, a big garage and some petrol pumps had altered the appearance of this little town in eastern Serbia, not far from the borders of Bulgaria and Roumania.

While the driver grumbled about the times we were living in (a not unnatural reaction in view of his profession) I looked around for other changes. There were remarkably few. The little houses of the 'vlaska mala', the Wallachian quarter, were just the same with their low windows, rows of flower pots, courtyards full of chickens, fruit-trees and the climbing vine round the doorways. In front of the houses the women left off talking and knitting to watch the cab with the stranger go by. The pavements had been freshly watered as they are every day after sunset to add a little freshness to the evening air and keep down the dust.

I was delighted to find so little changed in this section of town. But I had bargained

without the centre. People have a mania for adding things to the centres of towns—supposedly to improve them, though in actual fact they often succeed in making them uglier.

In the centre of Negotin, near the church, I discovered a new building—the Town Hall, which used to have its offices in the high school, the biggest building on Republic Square. Opposite the 1914-18 War Memorial on which are inscribed the names of the Serbian and French soldiers who died liberating the town, there is now another memorial to the partisans and patriots who lost their lives in the War of Liberation. There were many familiar names in that long list—names of schoolfellows and war-time friends.

A noisy crowd of young people had invaded the pavements under the double row of chestnut trees. The girls walked up and down arms linked before groups of boys who lined the streets lolling against the walls. Bursts of laughter greeted a cheeky remark. This was the 'Corso', or evening stroll, the great event of the day in Negotin.

Of the town's 7,000 inhabitants more than 2,000 (nearly one in three) are schoolchildren. This makes Negotin one of the youngest as well as one of the oldest towns in Serbia. With its primary schools, high school, teacher training and agricultural colleges it is an important educational centre in an area where there are many large villages.

Formerly most of the young men (except for a few vine-growers' sons) used to leave the town on graduating from high school to seek fortune elsewhere. Between the mass of schoolchildren on the one hand and old people on the other, the only young adults in the town were a few officials and tradespeople.

Such was Negotin in my schooldays, a peaceful, sleepy little town with no other ambitions but to see its children graduate from high school, its cellars filled with wine, and its streets asphalted to keep down the

dust in summer and the mud in the rainy season. It became noisy only during the vine-harvest when ox-carts from the neighbouring vineyards trundled into town laden with big barrels of sweet juice which filled the air with a stale, heavy smell. The children would run up and drink the thick grape juice which girls ladled out with a song. But the rich autumn was soon over, and an icy wind blowing across the Transdanubian plain brought the first snow, covering vineyards, fields and streets: soon the town was cut off from the rest of the world.

I noticed with surprise and even a little sadness that Negotin and its people had changed, revealing ambitions I would never have suspected. The fever for creating, for changing working and living conditions which has taken hold of youth, has not spared the young people of Negotin. Like so many others they began the task of building with immense enthusiasm but with little technical knowledge, mistrusting the advice of parents who they knew were opposed on principle to anything which might upset their conventional life.

The results were to be expected. The young people's efforts were successful to some extent but the older people's warnings also proved correct. Courage and enthusiasm can work marvels but they do not always succeed in avoiding amateurish mistakes caused by a disregard for economic reality. Finally, the young people influenced by their fathers, and the fathers by their sons, worked out a *modus vivendi*. Everyone agreed on a plan for the simultaneous development of the vineyards and industry.

A fine new textile factory has been built in Negotin, as well as a co-operative wine-cellar—one of the most modern in Yugoslavia—a dairy, a slaughter-house, and cold-storage warehouses. A whole new residential area has sprung up in the suburbs for the workmen and technicians engaged on the huge new building site at Prahovo on the Danube where one of the biggest superphosphate factories in Europe is being erected. When it is finished, in about two years' time, the average yearly income in Negotin is expected to rise from 70,000 to 400,000 dinars.

The local hospital has been enlarged: it now includes a modern operating theatre and an anti-tubercular clinic. And the number of doctors in the town, seven before the war for the whole area, has jumped to thirty. Consequently, mortality figures which in pre-war days reached an annual total of 350 (of which 40 per cent were young people) are now down to 60 per year (almost exclusively old people). Irrigation and draining the nearby marshes have also contributed to improving sanitation, while the development of sport (Negotin is very proud of its swimming pool and municipal stadium) have improved the physical condition of youth.

Nowadays fathers no longer say to their sons when they grow up: "Take your hat and your rucksack, my boy, and go out into the world." They beg them to stay to carry on the work begun by other young people.

The bus has replaced the cabs in Negotin...

(UNESCO)

News from Abroad

The American Foundation for Continuing Education, Chicago, recently received a grant of \$96,00 for a programme of citizen education in science. This will be an adult education programme designed to increase understanding of science and its relation to society.

The University of Hong Kong recently held an Extra-Mural Jubilee Rally. The 2047 students of the 4-year old institution were given their first opportunity to assemble as a body.

Special lectures were arranged with students free to attend the lecture of their choice. This permitted them to become acquainted with fields outside their own departments.

Dancing, exhibitions, community singing and a bonfire barbecue were other features of the Jubilee, which the University hopes will become an annual affair.

Superstition . . . Can Social Education Help ?

Sushila Mehta, Sociologist, National Fundamental Education Centre

Following is the true story of the experience of one Social Education Organizer. It illustrates the point that the best adult education stems out of people's problems. The good Social Educator can not sit back quietly teaching organised content from books. He is always on the firing line helping people face problems. The SEO in this month's case study was not sure when he went to the village that his own safety might not be endangered. Not all problems are as readily solved as this one. But all problems open the minds of people to education.

A village head man came to the Block Development Officer. With folded hands and tears in his eyes he implored the officer :

"Sir, don't you see ? Our dynasty is coming to an end, our generation is dying out."

"What !"

"Don't you know ? The whole village is painfully aware. The Mother is angry. She is eating away our children !"

"What did you say ? The Mother is eating away your children ?"

"Yesterday she ate away the child of my cousin's brother, Latoo Ram...a nice young lad."

"But why ?"

"Because the Mother is angry."

"And who is the Mother any way ?"

"Oh, you don't know the Mother ? I see you are from the city. Let me explain. Mother is Gram Mata...the village goddess...the protector and life giver."

"If she is the protector why is she eating away the children ?"

"Don't you see ? She is angry. Her curse is upon the village !"

"And why is she angry ?"

"She is naturally angry because you have built a nice building for the Community Centre but the Mother's Cottage is neglected. It is in bad shape. The temple of the Goddess is in ruined condition...it is falling apart !"

"But what exactly do you expect me to do in this matter ?"

"You should raise a beautiful temple for the Mother. Then and then only the Mother will forgive you."

"What ! We should raise a temple for the Mother ! The Government does not give grants to raise temples !"

"Why, then we will have to demolish this Community Centre !"

"What are you talking ? Are you in your senses ?"

The BDO shouted. The frightened villager left immediately. However, the BDO was perturbed. He called the SEO. He instructed the SEO to proceed immediately to the village and try to find out what the trouble was and see that no damage was done to the newly-built Community Centre.

That afternoon the SEO set out for the village. On reaching there he made informal approaches to the villagers. He found that several children were suffering from dysentery in the village. Quite a few children had died in the past few weeks from the dysentery.

The SEO straightaway went to the village head man and started informal talk. When the matter of the children's sickness was brought up, the SEO asked :

"What medicines do they give ?"

"Medicines ? Why, they give some kind of

herbs which are used in dysentery...but what can herbs do? When the Goddess is angry who can undo her curse?"

"Did anyone consult a doctor?"

"Well...now, what is the doctor going to do? He is also a human being. He cannot fight supernatural powers!"

"Why don't we call others and discuss what they feel about it?"

That evening a meeting was held. The problem was thoroughly discussed. All agreed that immediate action was necessary. But they could not agree as to what action should be taken. Some suggested a puja (worship) as a first step and thought a coconut should be offered as sacrifice. Others also liked this suggestion. The SEO immediately took up the suggestion and he tactfully added:

"If you all like, we can also invite the doctor from the Health Centre to attend the puja and with the blessing of the Goddess, he may give treatment to the children."

The villagers immediately agreed to this suggestion. Soon a committee was formed to collect four annas from each family and to make all arrangements to perform the puja in the morning.

The next day the SEO came with the doctor. They attended the puja. Later on the doctor started his work. He examined the patients one by one. He distributed medicines and explained in detail what care should be given the sick children.

Arrangements were made to send medicine to the village daily. The committee members took turns to go to the Health Centre to report the condition of patients and to carry back medicines and the doctor's instructions.

The SEO returned to the village on the third day and called on the parents of the sick children. He insisted that they give careful treatment to the children exactly as explained by the doctor.

After a week the SEO called on the village again. He knew that the children were improving in health. He met the village head man and asked:

"Is the Mother still angry?"

The headman smiled. He said bashfully: "We are an ignorant lot, sir, we need education."

"Well, we must have a regular programme of instruction in health education."

"Yes...yes...why don't you help us?"

"Let us have a meeting this evening and discuss a plan for health education."

In the meeting the SEO discussed with the people what types of diseases and health problems the village had had in the past ten years. He made a list: dysentery, smallpox, whooping cough. Later, in consultation with the doctor he drew up a plan for lectures and film shows about the causes of disease and treatment of patients. The Doctor undertook to give talks on diseases to the children and adults of the village.

Analysis

The SEO here found a problem. He helped the people solve it, then used it as the foundation for educational activities in the village. The case study illustrates the principle that education starts best with what the people want to learn at the time they want to learn it. In this instance they were in right earnest to learn about health; they had suffered.

The villagers were happy to meet the SEO and the doctor at the centre and listen to health lectures. They asked questions and actively participated in the different programmes. They began to see the need to read and write so they could communicate with the doctor and learn more from books.

If the SEO had been unable to follow-up when the villagers were ready, a golden opportunity would have been lost.

After the SEO brought the doctor, cured the disease and saved the Community Centre, he could have stopped work in the village or he could have tried to introduce a programme he wanted to start. Instead, he built on the need the people had felt and developed a programme growing directly out of the people's interest.

The Structure of Adult Education

As a participant in the Seminar organised by Deutsche Stiftung für Entwicklungsländer (German Institute for Developing Countries) I am sending this first report in the belief that the proceedings of the Seminar would be of interest to the readers of the *Journal*.

The Seminar is being attended by 29 participants from the following countries of Asia and Africa :

Ceylon	3	Nigeria	2
Ghana	3	Pakistan	3
India	3	Sudan	3
Indonesia	3	UAR	
Liberia	2	Egypt	3
Libya	3	Syria	1

The Seminar began on April 16, 1961 at Villa Borsig, Berlin-Tegel in West Berlin. This villa is located in a large beautiful park with fine old trees, and vast lawns bordered on three sides by the Tegel Lake. It was built as a guest house for the world renowned locomotive works of August Borsig. Later on it served as a school for German Revenue Officers. Early in 1960 the Government of the Federal Democratic Republic of Germany leased the villa to the German Institute for Developing Countries. The villa has since been completely renovated and modern fittings and furniture have been provided. Now it has living accommodations for 40 participants and the personnel of the training centre. Eight séminars are held each year on different topics of common interest to developing countries.

The Seminar on the structure of Adult Education has been divided into three parts : the first at Villa Borsig from April 6 to 16 ; the second part a study tour of important adult education centres in West Germany from April 17 to 30 ; and the final part an evaluation of the Seminar at Heimvolkshochschule Bergueustadt der Friedrich-Evert-Stiftung (Modern Extension School of Bergueustadt) near Cologne.

During the first ten days of the Seminar each participating country presented a report on adult education in the respective country, especially bringing out the problems and efforts being made to solve the problems. Each report was followed by a period of discussion which provided an excellent opportunity for exchange of ideas and experiences by the participants. This part of the Seminar programme also included talks by outstanding German workers in the field of Adult Education, on subjects like the Development of Adult Education in Germany, various types of contemporary Adult Education in Germany. The use of mass media in Adult Education, School Education in Germany and Survey of Post-war Development in Germany. We also visited Museums in East and West Berlin, the University of Berlin and the Senate of Berlin.

We are now in the second part of the Seminar, namely a study tour of the following institutions and meeting important officials:

1. Radio Station, Hannover, where a talk on the use of Radio and Adult Education has also been arranged.
2. A tour of the outskirts of Hannover to see modern city planning.
3. The Residential Extension School at Hustedt near Hannover.
4. A visit to the Rural Cooperative school at Isernhagen.
5. A meeting with the Minister for Cultural Affairs at Frankfurt.
6. The Trade Union School of Metal Workers' Union at Lohr-on-Main.
7. The Fritz-Henssler-Haus—Cultural Centre of a large city at Dortmund and a lecture by Mayor of Dortmund.
8. The "Insel"
9. The Paracelsus Hospital at Marl
10. The officers of the Board of Directors of the German Federation of Trade Unions at Dusseldorf,

11. The vocational training centre at Cologne.
12. A reception by the German UNESCO Commission at Cologne.
13. Radio Station at Cologne and a discussion with programme editors on the School Radio Programme and Housewives Programme.
14. The Deutz Printing Works at Cologne and an address on the Role of the Press in Adult Education by the Chief Editor.
15. A visit to the Bundeshaus (Parliament House) in Bonn and discussion with members of Parliament and with members of the Board of Trustees of the German Institute for Developing Countries.
16. Meeting with the Study Group for International Cultural Exchange in the Beethoven House at Bonn.
17. A Reception by the Department of Cultural Affairs of the Ministry of Foreign Affairs.

The third part of the Seminar will begin on April 30 at the Modern Extension School at Bergueustadt near Cologne. In addition to an evaluation of the Seminar by participants, there will be discussion on topics like the use of Sound Film as a Technical Method of Adult Education and cooperation of Adult Education Specialists from the Developing Countries and the Federal Republic on a partnership basis.

The Seminar will conclude on May 9 after which I shall send a full report, especially on the talks and discussions. The organizers have made excellent arrangements and the seminar is proving itself to be of great value to the participants. The working languages are German and English with an efficient interpreter service.

—T.A. Koshy
April 20, 1961

Book Review

Crafts and Contemporary Culture. By Miss Seonaid Mairi Robertson. Published by Harrap, London. Price: 17/6d. (stg.); 12.50 NF.

EVERYONE concerned with crafts, whether student or teacher, or even amateurs, will be interested in this book. It deals not only with teaching crafts and teaching craft teachers, but with the whole place of crafts in the technologically advanced Western countries. It has been the author's object to convey an attitude rather than to give practical information; to explain the place of this form of "counter revolution" in our machine age.

Crafts and Contemporary Culture was written for Unesco. Intended as a study of the "role of crafts in school and adult education", it was an offspring of a seminar organized by Unesco a few years ago in Tokyo on Arts and Crafts in General Education and Community Life.

The book covers the following subjects: the definition of craftsmanship; the dilemma of craftsmanship today; craft education with children and adolescents; the training of craft teachers; the small workshop; rural industries; crafts and industry; the industrial consultant and designer. It reveals the important work done by craftsmen today and the problems involved in the preservation of traditional crafts in the modern world.

The author, after studying at the University of Edinburgh and at the Edinburgh College of Art, later took a course in psychology at the University of London. She helped in the founding of Bretton Hall in Yorkshire, a college for the training of teachers in music, art and drama. Miss Robertson is now lecturing at the Training College, High Melton, Doncaster.

A Motto for Today :

Think of others,
But think for yourself.

To Think About—

With Whom Do You Work?

PICKING the right people to work with is always a problem.

- The old or the young ?
- Men or women ?
- The educated or the uneducated ?
- The rich or the poor ?
- The daring or the conservative ?
- Those who need help most or those who apparently need no help ?
- The helpless or the strong ?

One aim found in social work (often confused with Social Education) is to relieve misery.

Most religions teach compassion for the helpless. They encourage direct relief: alms for beggars, food for the hungry, and shelter for the homeless. However, these same religions may not necessarily encourage comparable effort to rearrange the social order so that begging becomes unnecessary.

Charity is a social value limited in its conception. It became firmly fixed long before man understood clearly that he could transform society so that there would be practically no helpless, hungry, naked, or homeless people. Indeed it is only within the past two generations that man has developed the tools for abolishing poverty, hunger and much of the illness of the world.

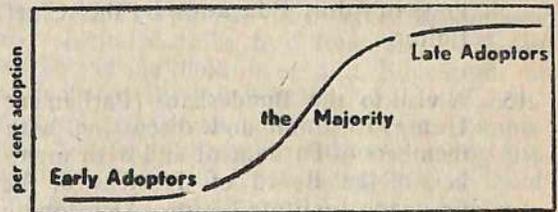
This is where education comes in. A primary task of Social Education and Community Development is to transfer our new knowledge—these new tools and techniques—from where they have been developed to where they can overcome poverty, hunger, and disease.

But with what people should we work? SEOs are spread thinly over India—about one for every lakh of people. Obviously we cannot work equally with everyone. We must be selective and put our energies where they will be most effective. But with whom?

A recent American assemblage of research

throws some light on the problem.¹

What are the characteristics of farmers who most readily adopt better agricultural practices versus those who are slow to change? Several research studies show a curve like this:



Time of Adoption

<i>Early Adopters</i>	<i>The Majority</i>	<i>Late Adopters</i>
Have large farms	Average farms	Small farms
Have high income	Average income	Low Income
Take risks	—	Security-minded
Usually under age 50	Age 50-60	Usually over age 60
Actively seeking new ideas	Receptive but not seeking	Complacent or skeptical
Participate in many non-local groups	Participate in some local groups	Seldom participate in formal groups

This kind of research induces the farm extension agents to help first those who are most actively seeking new ideas and are willing to take risks. Agents work with those who take part in groups. This often means that they work with big farmers with high income. Later, once the idea has proved itself, the rest of the community will learn from the early adopters.

But this is an answer from another country. Research could indicate the answer appropriate for India. In the meantime, with what kinds of people do you have most success?

What is the difference between social welfare and Social Education? What is the purpose of a Social Educator? With whom should you work?

1. Lionberger, Herbert F. *Adoption of New Ideas and Practices*. Iowa State University Press, Ames, Iowa, 1961.

UNESCO AND AFRICA

(Continued from page 3)

institutions of higher education for the training of geologists, mining engineers, social scientists, science teachers and journalists. The establishment of two regional teacher training centres is also foreseen.

The greatest share of the technical assistance requested by the countries concerned should be used at a national level to train adult education personnel, particularly specialists in audio-visual aids, teachers and vocational school teachers.

Finally, Unesco is organizing, in cooperation with the United Nations Economic Commission for Africa, a conference on the means of developing education as a factor of economic and social progress in this part of the world.

Forty-five countries will participate in this conference which will be held in Addis Ababa from May 15 to 25, 1961. The purpose of

this conference will be to take an inventory of the educational needs of African countries and to lay down a programme corresponding to the needs for the coming years.

These are the main trends of Unesco's activities in Africa in 1961-62.

The overall situation brings out the needs for planned and balanced development of education within the framework of economic and social development. A reorientation and an adaptation of educational programmes in terms of the economic, social and cultural realities of Africa are imperative.

For countries whose resources are generally insufficient to bring about the rapid evolution which appears to be necessary, the granting of international aid is indispensable. Only in this way will these countries be able to face their new responsibilities as independent states and only in this way will their economic and social progress be achieved with stability.

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Indian Adult Education Association

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**A Successful Adult
Literacy Method**

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IT'S OUR BUSINESS

WHAT good is an organization? We are reminded of the question, "What good is a theory?" and its famous answer, "What good is a baby?"

Like a baby, an organization needs care and nurture. Like a baby, it can be borne prematurely. It can die in infancy. It can grow up weak and spindly, with no strength in its body, and not much in its head.

But like a baby, with proper nurture, it can grow up to be a joy and comfort and support to its parents (members).

Like a baby, an organization needs the active participation of all its members. If an arm or leg is shriveled or lost, the baby cannot grow to its full capabilities. Neither can an organization be at full strength without all members active and contributing. We are the arms, legs, eyes and ears of our organization.

Just as a baby needs a place to live—an environment that will give room for growth and stimulation for constructive activity—so an organization needs a home.

The Indian Adult Education Association has a home. Its new building was inaugurated on April 26. However, the home is not yet paid for. Rupees 25,000 are still owed to the contractor, and an additional 75,000 rupees are needed to match the government grant for the auditorium.

Our organization has done remarkably well in the past, all things considered. Members have been devoted and hard working, and many members have made real sacrifices to contribute to a cause they believe in.

We feel that we can count on your response. Of all people in India, we in Social Education should make our own organization a living example of what the baby can grow up to be. Voluntary organizations are our business.

Last year we asked every member to contribute one day's pay toward the Building Fund. Many people did so.

This year we are again making the same appeal. Will you send one day's pay to help your association utilize the building you have provided?

Optimists

Optimist, pessimist—which are you? Optimists are people happily looking forward to a long and happy life—and that's our life members. No more worries about sending in dues each year—always paid up. Pleased with the bargain they made, too—looking forward to many years of *free* membership on that low life member rate.

Mind calm. To be or not to be is now firmly settled once and for all. Spirits uplifted. Adult education is a noble cause, and a life membership is a lifetime commitment. Hearts at peace. They *know* they did the right thing.

So why not do it once and for all? Send in your *life* membership when you renew this year. Today is the auspicious day!

New Life Members

New life members are :

Shri B.D. Avasthy, author of "Avasthy Literacy Method", Gyan Lok, 10, Khurshed Bagh, Lucknow ;

Shri Dharm Vir, Indian Adult Education Association;

Prof. D.L. Kothia, Lecturer in Sanskrit, Banaras University, Varanasi;

Kumari Amy B.H.J. Rustomjee, Retired Inspector of Schools, Bombay 5;

Shri T. Krishnamurthy, UNESCO National Training Centre, Djajagiri, Lembang, Bandung, Indonesia.

BUILDING DONATIONS

The following donations for the Building Fund have been received :

Dr. David M. Florell	Rs. 2/-
Dist. Social Education Officer and Secretary, SURAT	250/-
Dr. Willi Eichler, West Germany	14/-

Social Education Training Course

A three-month training course on Social Education in Urban Areas began May 15. The course, organised by the Indian Adult Educa-

tion Association, was inaugurated by Mrs. Helen Kempfer. Mrs. Kempfer's speech is found on pages 7 and 8.

The Training Course is giving in-service and pre-service training to professional and voluntary workers in social education. It is experimenting with new training methods.

Travelling Exhibition of Books

The Indian Adult Education Association in collaboration with the Indian National Commission for UNESCO is organising a travelling Exhibition of reading material for neo-literates and new reading public. The Exhibition will consist of selected reading material on "International Understanding", produced in different Indian languages. It will include suitable books on other countries. Books from foreign countries will also be included.

It is proposed to organise the Exhibition first at New Delhi on the occasion of the International Conference on Adult Education at Vigyan Bhawan in July and thereafter it will be taken to selected cities of India for display. Institutional members of the Association are cooperating in the organisation of the Exhibition in various parts of the country.

The Governing Body of the Central Board of Workers' Education, has decided to support the scheme of correspondence education initiated by the Indian Adult Education Association. This scheme is a pioneering venture, undertaken by the Association in the field of workers' education.

The Governing body has also agreed to give financial assistance to the Association for organising a workshop on the "Role of Trade Unions in Workers' Education."

The Board meeting, which was presided over by Shri R.L. Mehta, Joint-Secretary, Ministry of Labour and Employment, decided to incorporate the methods of creative education in the courses for workers' teachers.

The General Secretary of the Indian Adult Education Association, Shri S.C. Dutta, who is a Member of the Board of Governors, attended the meeting,

Social Education Advisor Appointed

Shri A.R. Deshpande has been appointed by the Ministry of Education as Advisor (Social Education). This appointment has been welcomed by workers in adult education, who have long felt a need for a high level representative for this nation building programme.

Shri Deshpande was Director of the National Fundamental Education Centre from its inception until December of last year. He has been influential in broadening the concept of adult education in this country.

The new Advisor is an active Vice-President of the Indian Adult Education Association and has greatly helped in the building up of the Association.

Educational Editors' Workshop

Editors of education journals and other publications in education will hold a workshop July 27-31 in Vigyan Bhawan, New Delhi, in conjunction with the meeting of the World

Confederation of Organisations of the Teaching Profession.

Miss Belen H. Abreu, Executive Member, Ramon Magsaysay Award Foundation of Manila, was in Delhi for a few days. She had discussions on the adult education movement in India with the General Secretary while here. She explained the present activities of the Magsaysay Award Foundation and indicated the possibilities of expansion in its activities.

Mr. Zuchermann, Head, Public Liaison Division, Department of Mass-Communication, Unesco, visited the headquarters of the Indian Adult Education Association recently. He had discussions with the members of the Secretariat regarding the dissemination of Unesco materials. He also explained the scheme of Unesco gift coupons and indicated that Unesco would be interested in supporting Indian projects in the field of adult education in its gift coupon scheme.

THE ROOT OF SOCIAL EDUCATION

On careful consideration it will be found out that the root of Social Education lies in literacy. For without literacy one cannot understand the ways and means of Social living.

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ADULT SCHOOLS FOR DELHI

Dr. K. L. Shrimali, Union Minister of Education, stated in the Lok Sabha on May 4 that five schools for adult education in Delhi are proposed to be opened during 1961-62.

Dr. Shrimali said that these schools would be run in the evening and regular classes would be organised from the primary to the higher secondary stage. Coaching classes would also be organised for preparing adults to appear privately in the High School, Higher Secondary, Ratan, Bhushan and Prabhakar Examinations of the Delhi Board.

These will be in addition to the women's day school to be started in July by the Indian Adult Education Association in its new building. It is hoped that through selection, guidance, and climate of the Matriculation course, women matriculates will want to help in the Social Welfare and Social Education jobs now unfilled for want of qualified and interested personnel.

World Conference

The International Adult Education Conference convened by the WCOTP will be held in Vigyan Bhawan in Delhi July 28-30. It will be inaugurated by the Union Education Minister, Dr. Shrimali. Mr. Sham Nath, Mayor of Delhi, will welcome the delegates.

Among those who are coming from abroad are Dr. Roby Kidd, Chairman, Adult Education Committee, WCOTP; Herr Wolffs, Secretary General of the German Adult Education Association; and Mr. M. B. Gaffud, Chief, Adult Education Bureau, Philippines.

Educational Impact of Television

Field work has been completed on the Research Project on the Impact of Television Programmes. The Project was conducted cooperatively by All-India Radio, the National Fundamental Education Centre, and the Indian Adult Education Association, under a grant from UNESCO.

Analysis of data is now under way. When the results have been interpreted, a report will be prepared.

A sample of five aspects of citizenship behavior were selected for the study. Each

subject was presented on four separate programmes. A total of twenty programmes were studied. Four hundred people were interviewed before and after the TV series to determine the effect of the programmes on them. These 400 people participated in discussions following programmes. A control group of 400 people who did not see the programmes was also interviewed.

Training Women Teachers

The National Council for Women's Education which met in New Delhi on May 10 was of the view that sufficient progress had not been made for increasing the number of women teachers in the various States. Members pointed out that Government had already taken a decision that at the primary stage women should be appointed as teachers as far as possible. This was particularly urgent now since to achieve the over-all target of free education for children between 6-11 years it was necessary to enrol more girls than boys.

The Council was particularly pleased to note that 15 State Councils for Women's Education have been set up on the lines indicated by the National Council. Nine of the State Councils have non-official women as Chairmen.

Rs. 1000 Prize for Book on Cooperation

The Union Ministry of Education have announced the award of a prize of Rs. 1,000 for a book in Kannada entitled "A Reader in Cooperation" by Shri D. Krishna Iyengar in the Second Competition for the Production of Basic and Cultural Literature for neo-literates and workers in the Community Development Block areas.

The book has been selected for the award of a prize under the title "Join A Cooperative and Help Yourself."

Earlier, in February this year, the Ministry announced five prizes to authors of different books under the titles: "Not By Bread Alone", "Panchayat", "Birds of India" and "Three Basic Institutions."

The results of the Competition under the title "Vedanta Through Stories" will be announced later.

The Three Steps Method—

A Successful Adult Literacy Method

Chunilal R. Bhatt, M. A., M. Ed., District Social Education Organizer, Surat, Gujarat State

SOCIAL Education workers agree that Literacy is one of their most important activities. In a vast country like ours, many field workers have tried various methods of literacy instruction. If we see the real working of literacy classes, we will find that in many cases old methods are still being utilized.

I will not attempt to enumerate the various methods of literacy teaching here, but I will describe a method which is successful in Saurashtra. I believe it can be equally successful for any other Indian language area.

History

The method is advocated by Madam Montessorie, a child educationist known world wide.

In Saurashtra, Shri Gijubhai Badheka, who devoted his life to child education and hence is called a "mother with mustaches", questioned whether this method, meant for children, might not be useful for adults. He experimented with a servant of the institution and found that the method could successfully be used in teaching adults. Following this, he prepared a reader and three follow-up books.

The method has been successfully used in Saurashtra since then. It was also used on a large scale in various native states of Saurashtra and on mass scales by the free State of Saurashtra. In all these experiments it gave successful results.

After reorganization of the new Bombay State, the topic method was advocated and special readers were prepared in Marathi and Gujerati. Literacy drives were started in selected Block areas. In these drives also, the method described in this article was found successful and gave better results than the topic method.

The Three Steps Method

The method is named after Seguiene, the Guru of Madam Montessorie. Hence, educationists call it the Seguiene Method, but commonly it is referred to as Tri-Pada or the "three steps method." It is based on three main steps of teaching and introducing new letters.

First Step : Teacher introduces two or more letters. The teacher writes the letters carefully on the blackboard or shows a chart with the letters. The teacher points to each letter and carefully pronounces it with proper sounds : "This is 'ka' क. This is 'ma' म." He repeats this step until he is sure that the adults are now familiar with the newly-introduced letters.

Second Step : Adults point to the letters as the teacher pronounces them. In the second step the teacher loudly speaks the names of the letters, one by one. The adult puts his or her finger on the letter as it is pronounced.

Third Step : Teacher points to letters and adults pronounce them. In this third step, the teacher puts his finger on the letter, and the adults pronounce the name of the letter.

After the adults are thoroughly familiar with the new letters, the teacher composes some words and sentences using the letters. The teacher moves the finger quickly from one letter to the next in the same word. Adults will pronounce the letters quickly and by increasing the speed of pronouncing letters, the pronunciation of the word will come of itself. Pronouncing the word leads the adults to the meaning, and thus they come to understand the meaning of written words.

The first reading lesson therefore is a combination of the letters taught in the lesson.

As new letters are introduced in later lessons, old letters should be repeated at regular intervals.

Cautions

(a) If adults fail to recognize a letter in step 2, the teacher has to repeat step 1 and then again go on to step 2.

(b) In selecting letters for the same lesson, it is best not to select letters of similar shape, such as "pa" प and "ya" य or "gha" घ and "dha" ध.

In the three steps the teacher and adults not only use their brains, but they put speech and movement into the learning. They exchange their activities in various steps. In the first step the teacher speaks the name of the letter. Thus he uses his tongue and fingers while the adults use their ears and eyes.

In the second step the teacher speaks the name of the letter while adults point out that particular letter, so the teacher reduces the activity of his hand, which is done by the adults.

In the third step the teacher stops his tongue and uses only his finger, while adults use their tongues and pronounce the letters.

Characteristics Leading to Success

If we summarize the points leading to success of the method, they are :

- (i) The method is familiar to the teachers.
- (ii) The method is very easy to teach.
- (iii) The method is related to the traditional method.
- (iv) The method is based on Adult Psychology, in that it
 - (a) holds attention;
 - (b) maintains interest;
 - (c) uses action; and
 - (d) results in satisfaction.

(v) A lesson can be completed in about 20 minutes. Adults see their accomplishment and are proud of their success from the very day they join the class.

(vi) A series of four books with graded selected lessons has been available from the early days of the experiment with this method; so follow-up books have been obtainable in the market for 30 years.

(vii) The series has a वाचन पट (vachan pat) printed on one side only so that one single book can be useful for a whole class. Each class member can select a page up to which he has progressed. There is also a cheap pocket edition of the same 'Vachan Pat' which is useful for their home work at their leisure hours. This 'Vachan Pat' is used for the mass literacy drives.

No Pictures in Three Steps Method

Only the letters themselves are used in the Three Steps Method. No pictures of any letters are introduced.

Letters themselves are outline symbols. Adults recognize photographs of people; similarly they recognize outline letters such as "ka" क or "ma" म. Hence no other picture is introduced for the recognition of the letter.

As the letters are introduced directly without pictures, the books are also cheaper.

My experience shows that if adults are really interested in learning, they don't care for pictures.

As this method is easy and similar to the alphabet method, teachers can use it easily. Only the selection and combination of letters require some expertise which can be supplied through using the ready-made books of the experts.

This method gives adults the satisfaction of being able to read from the very day they start. They can go on for thirty such lessons and be able to read anything. It is this satisfaction that leads them to success.

Non-Materialistic Advances of Today

Helen Kempfer, Specialist in Adult Education Methods

(Talk given at the inauguration of the Training Course for Social Education Workers in Urban Areas)

THE great advances of modern times have not all been material, although physical invention often accompanies or makes possible the non-material.

Two fields of recent progress have been communications and methods.

Communications

It is true that the invention of radio and television has helped expand communication, as did the printing press in an earlier day. But at the same time we have developed understandings and organizational patterns which would be useful even if television and radio had never been invented.

During the wartime emergency twenty years ago, in order to assure complete communication, several countries set up a block plan. In every neighbourhood one person was responsible for seeing that every neighbour in his block received necessary information. In every cluster of neighbourhoods another person was responsible for seeing that all the neighbourhood representatives received information. This was a *system of organization*.

Here in India the word "block" is used in a different way. The block extension plan has been set up and block extension officers are responsible for spreading information within each block. In this case the information consists of the findings of research and experience that will improve agriculture and rural life. Again, this is a system of organization. Physical inventions certainly help: posters, films, radio. But the system could still perform its function with none of these. By telling and showing alone the extension officers could make their message understood.

The psychology of communication has made rapid advances. We have better understanding of its phenomenological aspects: we know that the words we use may not have the same meaning for the other person that they

have for us. We know that "saying" is not the same as "communicating."

All too often we have been like three-year-old child who had just learned to turn somersaults. "Look, Mummy!" she cried.

When her mother said, "Yes, dear," she continued demonstrating, too young to realize that her mother could not see her from the next room.

We know that learning is easier when several senses are used—seeing, hearing, feeling, smelling. When we cannot see or experience directly, we can have vicarious experience through audio-visual aids. With audio-visual aids, we not only hear about some thing, we can see pictures or written words; we can even see films of activities in process. More of our senses are thus brought into use. If we then *do* something about our new learning, such as discussing, planning, and carrying out projects, we learn even better.

The Scientific Method

Not only are we now learning to communicate better, we are also learning to use our minds better. We have developed the scientific method, which is a systematic way of going about problem solving. The pure scientist uses it in his search for greater knowledge about the universe and its relationships. The applied scientist uses it in solving problems related to every-day living. And we all can use it in working on our own problems. The "problem solving approach" is another name for the scientific method.

Social Education Teaches Communication, Problem Solving Skills

Social education opens doors to communication, through teaching people communication skills. These include not only reading and writing, but they also include the organizational skills helpful to effective communication:

leadership training, conference and discussion methods, skills of group organization. All of these are aimed at opening channels of communication and improving the results.

Improving communication skills is an important part of social education's responsibility to two great areas of knowledge : that from the past and that from the present.

The scientific method is our approach to the future. Moreover, it calls for active participation as contrasted with the passive receptivity of our acceptance of knowledge developed by others in the past. It calls for a questing and questioning attitude, so that old knowledge is re-examined in the light of new findings. The cultural heritage is the best we have so far, and we should be properly appreciative of it. However, we must recognize that the cultural heritage is weighed down with a load of ignorance. In our time, our responsibility is to help lighten the burden of ignorance a little more for coming generations, just as past generations have done for us.

Social education teaches adults how to use the scientific method in solving their problems in a disciplined, systematic fashion rather than through hit-or-miss irrational methods. Thus not only are adults enabled to use the information developed by others using the scientific method, but adults can learn to use the method themselves in solving their own problems.

Social Education has two Parents

Social education itself has two parents, we might say. One is philosophic : our democratic ideal of the equality of opportunity for all. We do not all have the *same* abilities, but the democratic ideal requires that we have equal opportunity to develop our individual abilities, whatever they may be. And opportunity for self-development should not end with childhood, for this would deny our right to growth and development throughout life, as well as the uniqueness of each individual in his readiness for growth.

Education is also recognized as the foundation of economic progress, and our urge toward economic betterment thus becomes

another parent of social education. Adults must be trained if they do not have economic skills.

Economic progress in its simplest equation can be stated as per-man production. How much does one man produce in a day? Can he turn out one yard of cloth or one hundred yards of cloth? How many hours he works and how much human energy he spends has something to do with production. But the effectiveness of his work is more important than are his hours or effort.

Effectiveness of work depends on skill and knowledge. Tools and equipment, division of labour, and systems of organization all depend on skills and knowledge.

Notice that technological skills and knowledge are philosophically neutral : they can be utilized in a society where men's products are not returned for their own use but are concentrated to enhance the wealth and power of their individuals or of the state.

Living with Change

The scientific method and freer communication channels sow the seeds of change, even as they are products of change.

Man needs to learn to control and live with change as it comes, and not be overwhelmed by it spiritually, morally, and economically. As change brings more effective tools, workers must learn to use them, and displaced workers need to be taught new vocational skills. As urbanization breaks up family and social structures, people must learn how to work together to develop new structures to bring satisfying relationships and emotional and economic security.

Helping men learn how to live with change is one of the greatest challenges social education faces.

In our discussion of non-material advances, we should not forget that social education itself is a relatively new concept and promises to be one of the great advances of our day.

The Use of Audio-Visual Media for the Education of Adults in a Changing World

J. C. Mathur, Director-General All-India Radio

The following is taken from a speech delivered before the World Conference on Adult Education in Montreal. Other parts of the speech appeared in the December and January numbers of this Journal.

Facets of the Changing World

One cannot give a single universal description of the changing world. But the changes in the life of the people have different meanings in (a) countries where technological progress has been so phenomenal, widespread and thorough as to capture all aspects of people's lives, (b) countries in which technological progress is proving an aid to economic well-being and promise of prosperity but seems unable to accommodate their rich and varied, albeit enfeebled traditional values, thus creating a disconcerting sense of uncertainty in the field of education, and (c) countries and societies in which technological progress is not only the herald of economic prosperity but also a medium for the formulation of cultural values and forms that are hitherto not so well organised and not fully articulate.

The first group of countries constituting the bulk of Western society is well-developed economically and is facing, in full blast, the complexities of technological progress. In the second and the third groups are the emerging nations of the world, hitherto under-developed or backward, but looking towards a new future with mixed feelings of hope and misgivings.

There are many problems that are common among these groups, and yet it is possible to identify the distinct nature of the challenge that each group faces, both in its inner life and external forms of living. Nevertheless, no analysis of the problems of the technically advanced countries could be confined to its application to those countries alone, for the speed with which modernisation is taking place in all parts of the world, presages the involvement, sooner or later, of backward countries also, in these very problems.

Human Personality in Technologically Advanced Society

With the dawn of the Space Age, the horizons of knowledge have extended so far and so quickly as to demonstrate the inadequacy of the education of the earlier genera-

WE may examine the place of audio visual media in adult education today, broadly in three phases. In the first place, we should consider those factors in the changing world of to-day, which determine the new tasks of adult education, thus giving to audio-visual media an unprecedented role and power. Simply put, adult education to-day could be described as a lifelong process of learning the art of living and since the audio-visual media of mass communications surround the life of men whether in Manhattan or in the villages of Tamil Nad in India, these media in themselves would make or mar the task of the adult educator.

Secondly, having recognised audio-visual media as a lifelong influence on the modern man, we must re-orientate our approach towards their production, content and form, since they are no longer aids but perhaps the major channel of the expression of the communities; they are the language of the new world.

Thirdly, we have to consider the major inadequacy of these media today—that they are a one-way process and tend to make the audiences passive. We should examine certain experiments in evolving new methods for inducing the assimilation of the knowledge and motivation transmitted through audio-visual media, aiming at a more active and spontaneous participation by the adults, and leading to one of the most significant and live issues of the day, viz., the psychological adjustment of the individual to a changing society.

tion. The mysterious universe is revealing itself unto the groping hands of human curiosity, and glimpses of the vast and bewildering stretches of scientific facts and phenomena are an irresistible invitation to the minds of average men and women. These glimpses have a tremendous potentiality for the liberation of human personality. These men and women, working in offices, factories, business houses, in the modern farm or elsewhere are literate and perhaps educated in a limited sense. Their education has been out-dated and the daily routine of their life thwarts the craving for a more elevating and a more liberating experience. The new horizons of knowledge seem to provide this experience to the modern man who is otherwise bored and fed up. It is something much more than excitement of which these men and women already have enough. It is the way to a new awakening, the rhythm of a new stirring.

What metaphysical knowledge did to the citizen of the ancient world, fettered by his own passions, ambitions and frustrations, the knowledge of the revealing universe today could perhaps do to the modern man. The Space Age with its satellites and missiles, the conquest of speed and the weapons of total extinction is bringing in a new seriousness. In his interesting book "Time for Living", George Soule describes the prevailing mood in these words: "We live with constant reminders that not only individuals but whole nations may perish in one gargantuan act of violence. Therefore, we begin to regard our own lives and the life of our civilisation more seriously." In such a situation if the adult is to develop just and balanced attitudes, he should be given more and more knowledge about the greatness and littleness of man in an expanding universe—a knowledge that would put some of the petty strifes of today, in a proper perspective.

To act as a liberating force for the baffled human mind is thus the task of adult education and this task would seem to call for the new genie—the modern methods of audio-visual presentation. In their very nature, the modern sciences and technology are so complicated that the only way in which they could be explained and perhaps understood by the busy adult would be through films, television shows, filmstrips and other modern media of communication.

At the same time, an excessive emphasis upon technology has, to some extent, affected the breath of vision, balanced judgment, understanding of problems confronting other individuals, tolerance and the sense of values which would all cumulatively enable the citizen to acquire balance in his personality. Needless to say that the film and television along with other media of communications can and do accentuate this lopsidedness in human personality; equally strong is their capacity to correct this lopsidedness and to encourage him to be a better fellow-being and not just a more efficient human unit.

It has been said that technocratic society today tends to swallow the individual. One would have thought that with the transfer of the more monotonous and deadening tasks on machines, human feelings would be left with the more human and enlivening experiences, but increasing leisure seems to be assuming the form of an increasing menace. This leisure is being exposed to mass-produced entertainment which exploits the superficial impulses instead of the more carefully reasoned reflections and the more cultivated tastes. In feudalistic society of old days, aristocracy cultivated the graces of life and patronised the arts. These graces and the refinement and taste that go with them, have to be brought home to the common man in present-day democratic society if the individual is not to be overwhelmed by the ruthlessly standardising influence of modern living.

The purpose of adult education in the modern world should, therefore, be also to impart to the literate, leisure-ridden, but restless masses of the machine age, the capacity to cultivate the taste and graces formerly associated with what was then the only leisured class, the aristocracy. He has to be made to feel that while it may be a worthy ambition to possess a mink coat or the latest modern car, a no less worth-while possession could be an artistic picture or a book of poetry. And yet, he may not accept what, to quote Prof. Francisco Romero, "passes for a culture of the privileged during a democratic era" and is looked upon as "an anachronistic culture in an era dominated by a triumphant technology".* In the circumstances, cultural and

* Article "Classical Culture in Modern Life" by Mr. Jean D'Ormesson in *Unesco Chronicle* Jan. 1964.

artistic education for the adults in an age of democracy and technology has not much chance of success if it does not use modern audio-visual methods, which are the constant companions of the common man today in industrialised countries.

Those who fear that the arts so assiduously cultivated by the aristocrats of the old would lose their flavour and charm if carried to the masses through the film, television and broadcasting, overlook the fact that what the arts may lose by a little tailoring and adjustment is nothing compared to the loss that would result from allowing the leisure of the people to be filled up by entertainment which has no relation to these values. It is in the interest of the so-called "highbrow" artist not to adopt a closed-door attitude and to be prepared for a realistic balance which would give to his work a new lease of life. In his testimony given before the Federal Communications Commission, Dr. Lazarsfeld compared the violence in Shakespeare's Hamlet with the violence in the Westerns and pointed out how classical pieces could be made to interact upon "low-brow" forms and thus improve them.

Unless at this stage, the educationists and the producers of these media come nearer to each other and unless the artificial barrier between the "egg-head" programmes on the one hand and the popular programmes on the other, is removed, there is serious danger of the cultural forms being relegated to the position of mere pathetic prestige and mournful isolation. In this democratic age to think of culture for an exclusive palate is to sound its death-knell. The only solution, to my mind, lies in making a vigorous and bold attempt at using the modern media for cultural education.

Cultural Crisis in Under-developed Countries

This problem of the preservation of the spirit and forms of traditional culture while allowing them to be presented through modern media, is also a matter of deep concern in Asian and African countries. In America where the traditional heritage may not be so strong a factor or in Europe where historical developments over countries have brought about a complete transition in values, the media of mass communications are the mouth-piece of widespread cultural experience, even

though in acting as mouthpiece they may blare both the 'tinny' or raucous elements and not the more abiding ones. In any case, the artistic modes in which the cultural experience in its varying shades is expressed, are the ones with which the communities have grown.

For Asian and African society, the film, both for the cinema houses and the television programmes, generally constitutes an audio-visual and aesthetic experience which, in many respects, is far removed from what those communities are familiar with. Not being the vehicle of traditional artistic forms in those societies, the film and its associated forms seek to overpower the people and succeed in doing so because they are novel and exciting, far removed from the setting and, therefore, provide an easy escape into a land of fantasy. I need hardly refer to the notorious fact that the films from Bombay, as also Hollywood, often deal with stories and subjects that have nothing to do with the life of audiences over whom they hold such unquestioned sway. But the problem is not merely of the contents of the films. Even where, as in the case of a large number of documentaries, the contents of the films are entirely drawn from the life of the people, the style of presentation has very little to do with the local traditions of drama.

Some rather unhappy results have followed from the prevalence of this so-called international artistic form of the film and the associated media. Communities are fast discarding their traditional artistic forms and what is worse, the modern film, devoid of their own familiar artistic forms, discourages them from participation. In any adult education programme participation by communities is an important activating element, and, therefore, this deficiency of the film needs to be made up.

It is true that the film with its great power of suggestivity, does not always need the stock characters of folk drama, the chorus, the repetitive songs and the lingering over the sentiments of pathos or love or horror. And yet, is it not a fact that, without perhaps intent or design, many Asian films manage to introduce some of these elements though in a distorted way and in inappropriate settings? That being so, it would perhaps be more consistent to give a fair trial to the traditional forms, so that their popular appeal, their

Political and Economic Changes in New Land and Old

directness, their capacity to elicit response, may be fully exploited. In other words, there is need effectively to use the media of mass communications not only to preserve the traditional forms of cultural expression but also to promote them, as a current and contemporary experience. While eliciting response from the adults, it will also be a psychological help, for it will restore the confidence of these communities in their cultural values and would arrest emotional disintegration whenever communities begin to consider their own forms of drama, music and dance as being inferior to what they see in the modern film and TV. Indeed, this is a most urgent task, for otherwise the power and force of the film can be ruthless and tragic. As with communities, so with individuals, the psychological need of the restoration of confidence, is a challenge of the modern world.

There are some other examples also of maladjustment leading to want of self-confidence and a sense of isolation among people in under-developed countries. Thus, while modern sanitation and medicine have increased human longevity, it has also, consequent upon the breaking of the joint family and the disappearance of the authority of elders over the young, made the aged miserable and isolated. This loss of confidence makes them resent new ideas and new techniques, puts them out of sympathy with the younger generation and thus widens the gap between the young and the old. If, as stated earlier, adult education is to be truly a continuing process, could it not help to give them a new stimulus to feel at home with the present generation? Could it not enable them to become up-to-date in ideas, to keep abreast of the times and, in short, to continue to be active rather than retired citizens of modern society? Here is a new sense of purpose and mission to the adult educator who is bound to fall back upon the radio, the TV, the film and other modern audio-visual methods for rendering this service to the older people. Thus, it is that the retired worker occupying a lonely home and forced into the monotonous company of his own ideas, finds his life brightened by the radio set. Soon he considers himself an active member of society and if he can, by means of correspondence or other forms of contact, remain in touch with the programme-maker, he is bound to get back the spark of lively experience.

We have so far considered certain aspects of the emotional and mental life of adults in the changing world, which call for special treatment by adult educators. But the political and economic changes that have taken place during recent years all over the world and that are the principal theme of the epic drama of contemporary human existence, give a true sense of urgency to any programme of adult education and thereby necessitate the adoption of new techniques. The two outstanding facts of modern socio-economic life seem to be: (a) the unmistakable, though varying, pace of industrialisation and urbanisation over the world; and (b) the emergence of the welfare State under whatever form of Government, the welfare State which in European and American countries is the culmination of a gradual process and which in the emerging nations is the result of rapid and conflicting forces of patriotism, anti-colonialism and humanitarianism.

In highly industrialised lands, the problem centres around production, the employer-worker relationship and the growing desire of the adult to improve his prospects and to be equal to his neighbour. It is through audio-visual media, particularly the TV, the poster and the filmstrip, that in industrialised society, the adult educator is making himself useful for achieving these social and individual objectives. Success of the University courses and specialised training arranged on TV programmes in the United States and several other countries in the world, demonstrates the direct utility of these media. Instructional courses for adults have also been successfully used on the radio. Even in a mixed society like that of Singapore and Malaya, the popularity of the courses conducted in 1955-56 in Economics and Law, shows how schoolmasters, business executives, clerks, etc., can respond to facilities for self-improvement. I need hardly refer to such specialised uses of television as the refresher courses for doctors, engineers and other professional groups.

In Asian and African countries, however, the uneven pace of industrialisation has resulted in a parallel existence of pre-industrial hinterland and intensively growing urban industrialised areas. This problem has been

ably analysed in the working paper on 'Social Implications of Industrialisation in Asia' presented at the Regional Conference of National Commissions for Unesco in Asia held in Manila. Thus, investigations in Ceylon, Ecuador, East Pakistan and other Asian countries have shown that people whose expertise is limited to agriculture and handicrafts, are slow to master mechanised skill. Unfortunately, in underdeveloped countries, industry has not been so alive to the potentiality of the visual media, such as the filmstrip and the film, for enabling the new industrial worker to overcome his handicaps. To some extent, this is because of the ready availability of cheap labour which does not call for investment in improving efficiency on a large scale. But, sooner or later, competition will force industrialists in these countries effectively to use audio-visual media for this purpose.

Secondly, health problems in the industrialised areas of Asian countries have been serious, particularly in respect of migratory labour which is coming and going and which cannot, therefore, be settled in permanent tenements. The growth of poverty belts in industrialised cities of Asia is a problem not merely for the Municipal Corporations but also for the educator. Living conditions are aggravated because of the want of sense of belonging among these people. Their roots being still in the village, they do not seem to have the heart for a better life even with their economic advantages.

The sad thing is that workers, who in their village homes would be clean in their traditional way, seem to discard their habits without acquiring new ones. With these adults any direct methods of instruction, explanation and persuasion are not likely to work because of the want of internal stability. Could audio-visual media make a better psychological approach to such a community in transition? There is a large belt of such migrant communities around Calcutta which is one of the biggest industrial centres in Asia. It is interesting to note that these industrial workers, semi-skilled and skilled, respond spontaneously to the village drama from their part of the country, performed by itinerant troupes. They are also responsive to the industrial programmes of the radio, in which there is a good sprinkle of the folk songs from their home districts. This shows the potentiality of

audio-visual media for the psychological rehabilitation of large groups of workers in Asian countries where industrialisation is drawing the rural masses. From such psychological use, the next step will be to utilise audio-visual media for more specific purposes.

The emergence of the welfare State is a phenomenon, on the significance of which I need hardly dwell. While in advanced society the purpose of adult education is to preserve and promote the welfare characteristics of the State through the development of the critical faculty, in the under-developed societies the fundamental object is to stimulate response to the concept of the welfare State, to foster the desire intelligently to use the facilities and, above all, to encourage the outlook of participation rather than of passive reception and acceptance. It is evident that audio-visual media may not be more than an aid in the more advanced societies where newspapers, political activities and certain complex psychological factors more strongly determine the attitude towards the welfare State. (In spite of the seeming power of television, post-election analyses in Britain and U.S.A., indicate other more powerful influences as determinants.) However, political education through radio talks and TV discussions on problems of health, sex, education, etc., and through documentaries are a common feature of modern industrialised society.

The situation in under-developed countries is vastly different. Political independence has come to most of these countries within a short period after World war II and this has coincided with the desire for quick progress, a desire which is generously recognised by the more advanced countries and which is often complicated by the baffling choice in the adoption of political institutions of widely differing kinds. In several of these under-developed countries, welfare activities and development programmes for the rural population have had a long history. From time to time in the past, even when these countries were under colonial rule, public-spirited individuals as well as officials had carried on valiant experiments with commendable success. The central feature of most of these experiments was the individual approach, leadership provided by dedicated adult education workers. Of the numerous examples of such brave work, I would refer to only one with which I am

more closely familiar—that of the dedicated workers among the followers of Mahatma Gandhi. The central purpose of rural adult education, according to them* was to be to restore self-respect, to re-awaken in the villagers the sense of their own worth and dignity, a desire for better living conditions, a new will to achieve them, a new confidence in their own power to achieve them. This was the conception of Mahatma Gandhi, which called for a remarkable combination of qualities in an adult education worker. Answering a question of what the multi-purpose adult education worker should do in a village, Mahatma Gandhi replied "The man who works in adult education, must be a magician creating this and that at the touch of his wand." In a sense this characteristic statement of Mahatma Gandhi summarises the pre-welfare State notions on adult education in the under-developed countries.

There is little doubt that the ideal way of rural adult education would be to have a band of dedicated workers who could approach the community or the individual adult on a human basis and could restore his self-respect by a direct human appeal. But, in the developing countries to-day, the atmosphere has completely changed. There is a growing impatience to achieve results within a short period and over a vast area among large communities. This is understandable. Had the pace of progress in the economic and welfare fields been gradual, the pace of adult education could also be gradual through the technique of the individual approach. But during the last 10 years, welfare and nation-building projects affecting large communities in handicapped countries are resulting in a rapid change in the economic life of the people. Thus, modern housing, community centres, new roads, filtered water supply and other wherewithal of modern living are being made available to communities through various development projects and at a fast speed. But the education of the adults for enabling them to make spontaneous and proper use of these amenities has not been quick enough. For example, in many places, model dwellings, that is to say, properly built houses, have been given over to the working classes; but what they do with such dwellings would depend on them alone. Sometimes these well-built houses

are so misused by the occupants that all beauty and cleanliness is completely destroyed.

How is the pace of adult education to be commensurate with the speed with which the economic and physical welfare of the under-developed communities is proceeding? The answer obviously is a new medium for adult education which should be able to keep pace with the economic development. These mass media particularly of the audio-visual type, tend, to some extent, to reduce the role of an outside educator going to the village; for, the great advantage of the mass media is that (a) fewer men can tackle larger communities and (b) the tensions and unfavourable reactions which the physical presence of an unsuitable type of educator sometimes involves, are altogether avoided. The psychological effect of an unsuitable kind of educator upon a rural community can be far more disastrous than the feared injury inflicted by audio-visual methods. Therefore, audio-visual methods seem to be an inevitable corollary to the large scale economic development of the masses and the only way of ensuring a proper balance between economic benefits on the one hand, and the adult's capacity for receiving and assimilating those benefits on the other hand. If such a balance cannot be *quickly* achieved, then anomalies may arise and the development of the communities may be lopsided.

Propaganda or Adult Education for Nation-building

I have referred earlier to the place of critical faculty in a welfare State in industrialised societies. The problem of the critical attitude has a different significance in under-developed societies. In several of these countries the movement for political independence was led by a brilliant, restless and effectively vocal middle-class. This middle-class which was in the vanguard of the political movements for liberation, had the opportunity to sharpen its critical faculty which was one of the weapons of warfare against colonialism. Now saddled with authority to administer the welfare State, this middle-class faces a dilemma. Its background has been of hostility towards authority and though the basis of authority is completely changed and though power is ultimately in the hands of the people, the hostile frame of mind lingers on

* Shanta Narulkar and Marjorie Sykes: *A Picture and Programme of Adult Education*, Wardha 1950.

and consciously or unconsciously affects attitudes towards the State. Often there is suspicion of well-meaning projects on grounds of authoritarianism, and criticism which swears by the ideals of 19th century liberalism and seeks to preserve the liberty of the individual.

Indeed, the vocal and critical middle-class in the welfare States in backward countries, sometimes appears to be more zealous of the theoretical freedom of the individual than the corresponding class in more advanced countries.

Such an attitude places a peculiar strain upon the media of adult education, for inevitably in a developing society, adult education has to be an agency and a powerful agency for preparing the minds of the people to participate in the task of building the welfare State. In so doing, certain media of audio-visual education, particularly the radio and the television, in these States come to be criticised as instruments of propaganda for authority.

This is an interesting problem of the changing world, which faces audio-visual education, and for which an easy solution cannot be found. It is complicated by the fact that the media like radio and television, have in the very interests of developing societies to be national organisations, financed by the State and dedicated to the cause of the economic, social and cultural re-generation of the people. Our experience shows that this criticism has to be faced and the only way to allay suspicion is to make a distinction between being an instrument of welfare Society on the one hand, and getting identified with a ruling political force or authority on the other. In this connection, I beg to be excused for quoting an observation made by Dr. Paul Neurath in the course of his speech delivered in Germany on 'Radio in India'. He says :—

“Just as the enormous community development work of the Ministry of Community Development, so the adult educational work of the Indian Radio, especially that for the villages, is conceived as a wholly non-political task; it takes place far from and only occasionally on

the edge of the hustle and bustle of political parties. Only rarely are there major propaganda programmes, almost never party programme-like or party political speeches, personalities of public life, especially of the party political life appear but seldom in rural broadcasting programmes, and if they do, then not as speakers for their parties and their party programmes, but in their capacity as experienced experts in some field. The normal work for rural broadcasting in India is much more like the operation of an adult educational institution than like the operation of an apparatus of government.”

—From material supplied by UNESCO Educational Clearing House.

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Case Study

Literacy—The Unfelt Need

E. C. Shaw, Literacy House, Lucknow

Last month's case study showed how an alert Social Educator can use the readiness created by a problem as the basis for building an adult education programme.

This month's case study illustrates an experience which the teacher can use to interpret the meaning of a programme.

The column at left hand attempts to analyse the psychological process as it evolves.

Rashid's short-range goal and immediate motive come to light : being able to write his name will increase his social status.

Motives for behaviour are seldom simple. His initial goal attained, Rashid continues to attend because the class satisfies certain social needs.

Deep in Rashid's mind may also be the thought : "The class helped me in one way. Can it help with my other problems?"

Rashid looks for an answer. Have his criticisms all along been in reality pleas—a cry to the teacher to show him how literacy may help with his economic problem ?

RASHID Ahmed was a young man, 23 years of age, from a lower middle class family in village Sadrauna, District Lucknow. He was married and a very active member of the literacy class. He was employed in Fibre Mill, Lucknow, but only as a temporary worker. How he wished he could be on permanent roll, but in spite of all efforts circumstances never favoured him.

He was helpful by nature. During the Shramdam organized by the literacy teacher, he was first to reach the spot with a spade. He joined the literacy class on his own, but he was always critical of education. He saw no reason why people should learn to read and write when so many literate people go unemployed.

He joined the class not to learn to read or write, he told the teacher one day. He was there only to learn to sign his name. He felt greatly ashamed when on pay day the clerk would say sarcastically, "Babu Ji, sign," but instead he had to put his thumb impression.

He worked hard to learn to sign his name, but he learned. He was happy. After this he came to class because he had started liking the teacher and the environment of the class.

One day he sat with his book in his hand looking at it. "You asked me to join the class," he said, "but may I know what is the use of learning to read and write, Master Sahib?" The following conversation ensued :

Teacher : If you learn to read and write you would become a better citizen of the country. Education would help you in so many ways. Look at B—. He is earning Rs. 100/- which he could not have earned had he not been educated.

Rashid : You are right, but what about so many young men in the village who studied up to the eighth standard,

and a few of them have even passed high school, but they sit idle in their homes? The fact is, education is of no use and it makes a man idle."

Rashid's problem is too pressing for him to take a long-range, philosophical view of literacy and its relation to life. He seeks an answer related to his situation and to people with whom he can identify as being like himself. He rejects the example of Englishmen as being too distant from him.

The teacher has not answered Rashid's question. In fact, Rashid's use of the word "argument" suggests that at least momentarily he sees the teacher as opposed rather than helping with his problem.

In spite of his criticisms Rashid continues to come. Is this because there is no other avenue of action open to him? Or deep in his mind is there a vague awareness that there may be a relationship between literacy and his economic situation?

Rashid attempts to turn the group from its goal of literacy to a path directly related to his need.

Teacher : You know the Englishmen who ruled us not so very long ago. Their country has nearly 100% literacy but the people are not idle. On the country, they are very industrious and hard working.

Rashid : I am not talking of Englishmen. I am concerned with India and especially this village, Sadrauna.

Teacher : Yes, you are right. There are several young men who are educated but who sit idly at home. Did you try to find out the reason why they sit idle?

Rashid : It is very simple. They do not have work to do.

Teacher : Yes, you are partly right. But if you discuss the problem with them, you will find they all want to work in some office. They want to be clerks only. They must learn to do something with their hands.

Rashid : Well, you are right to some extent, but leave them. I am not ashamed to work with my hands. You teach me something so I may earn more.

Teacher : You already know the art of weaving. Now what you need to know is the art of reading and writing.

Rashid : You are a clever person. You know how to win an argument.

One day Rashid became very critical and embittered against literacy class. He said, "Master Sahib, teach us some kind of industry so that we may have some money. What is the use of reading these books? Look there in village Badaun the people are learning to run Amber Charkha. I have been to that Village and saw many men and women working. They told me that they would be earning on an average Rs. 2/- per day. I do not want Rs. 2/-. I would be content with only Rs. 1/8 if it is regular. Then I would not be worried about being unemployed for part of the year

as I am at present. My wife, too would be happy and we would have a good family life."

Teacher : Isn't your wife happy now ?

Rashid : No, she is not. She is with her parents and has refused to come because there is not enough money. She comes from a good home.

The teacher is not prepared to change the group goal, but he too attempts to seek a more direct solution to Rashid's problem.

At the end of the case study reported, Rashid has found for himself the relationship between literacy and his problem. The teacher earlier could have said "I am only one man. Books have the ideas of many men. If you learn to read, you may find some ideas that will help you."

Would this have had meaning for Rashid before he had the experience of finding a helpful idea in a book ? It is doubtful. Certainly the full meaning could come only with experience.

Would Rashid have read too much into such words if the teacher had said them ? Would he have taken the teacher's words as a promise—raising expectations that later might have been disappointed ? It is very important not to raise hopes unless they can be satisfied within the time expected. Disillusionment can create an enemy and troublemaker for the programme. In his state of need, it would have been very easy for Rashid to read more into the statement than the teacher intended.

Now that the relationship between literacy and the economic situation has been established through an experience, should the teacher find time for a talk with Rashid—during which he can help Rashid verbalize the relationship ?

The relationship is not a direct one. Rashid may have difficulty in putting it into words without help. He may not even have seen the connection in his own mind.

The meaning and value of literacy are often not directly seen. If he sees the relationship and is able to express it in words, Rashid can become an enthusiastic interpreter of the programme to doubters in the community.

The teacher tried to convince Rashid about the importance of literacy in the life of an individual, but Rashid would not listen. Finally he said to the teacher emphatically, "I want to learn anything be it reading or industry provided it helps raise my income."

The teacher and the supervisor both studied the problem but they were puzzled to find a solution. Industry was not one of the activities of the literacy programme nor was it in any way dovetailed with the literacy programme. Yet this was a genuine problem and it ought to be solved. The supervisor talked to the authorities at the Amber Charkha Training Centre at Lucknow who readily agreed to help, but before anything could finally be done, the Amber Charkha centre was closed down.

Rashid got a job once again in the Fibre Mill at Lucknow and temporarily the problem was solved.

By this time Rashid had been a student of the Literacy Class for nine months. During this time the supervisor and the teacher had a number of discussions with him on subjects which directly touched his life. He learned to read and write. He read a number of books from the village Tin Trunk Library. He started to read easy contents from the newspaper as well. But he liked books which gave him some hope of raising his income from the present level. He read one book on cooperation and discussed it with the teacher.

Ever since reading the book on cooperation, he has been highly motivated to start a cooperative society of weavers in the village. He thinks that Amber Charkha would go a long way to help them if he could organize his people into a cooperative organization. However, as he is working and does not have much time to spare, he has not yet organized the cooperative, although he hopes to do it in the not too distant future.

LISTENING

"FELT NEEDS." Every development officer in India has heard the words. Work is to start with the "felt needs" of people.

The term has two words. One is "needs." The other is "felt." This suggests that the need must not only be there, but it must be a need the people feel and recognize. It must be a need people can talk about.

This brings up the problem of listening. How many of us actually listen? How many of us can create that subtle climate in which the mee est villager can express what is in his mind and heart?

A recent study in another country compared listening ability of two groups of people. One group was composed of school students. The other group was made up of older people working as supervisors and administrators. The school children actually listened better. When both groups were given the same standardized "listening" test, the school students received better scores.

A LOT of instruction is given in public speaking. Employers look for people who can speak well. People worry about their ability to express themselves in public and make themselves heard. But how many of us worry whether we listen as well as we should?

In some places college courses and management training courses are given in interviewing and in discussion leadership. Learning to *listen* is an important part of such training. But such courses are still new. Not many people have had the opportunity to participate in such training. To most of us "discussion leadership" means imposing our ideas on a group rather than listening and trying to help the group express itself.

LISTENING is not easy. Words mean different things to different people.

Real listening requires that we try to understand what the other person means by what he says. "We had no rice

today." In some places rice is eaten infrequently. "No rice" means merely that we had something else to eat. But in some places "no rice" means there was no food at all. In other places "no rice" may mean that we ate but do not feel satisfied without rice.

A college-trained, city-bred worker can find it very difficult to understand all an illiterate farmer means when he talks. "Speaking the same language" means more than speaking Hindi or Marathi. It means that the word must have the same meaning for both persons.

One large government office recently received a telegram: "Project approved. Proceed work immediately." The office received the telegram with joy and started work at once on a project which had been awaiting approval. Only later did they discover that the telegram referred to another project. Their minds had been so focussed on one project that they failed to notice that the wire had not specified projects.

Listening requires that we have a genuine interest in the other person and a "mind set" to hear what he is saying. Often we are so absorbed in our own affairs that, like the government office, we hear one thing and interpret it in light of our own interests.

ONE way to assure our listening is to repeat back what we have heard. Repeating back to be sure we understand is also a good way to encourage other people to elaborate further. It often gives them a sense of our interest so that they feel they can take us into their confidence. And in his elaboration, the other person often gains new insight into his own problems and new ideas and confidence.

How important, then, is listening! Ask yourself: When other people talk, do I give them full attention? Do I try to see what they mean by what they say? Or does my mind wander? Do I spend the time thinking of what I want to say?

Letter From Witney

By Stephen Taylor

MORE than 1,000 years ago, when England consisted of various independent kingdoms, two of these little states, Mercia and Wessex, shared a common frontier not far from where Witney stands, and indeed has stood throughout the centuries. Wessex of the south and Mercia of the Midlands were not the friendliest of neighbours, and even after ten centuries there still remains a degree of cleavage between the two areas.

Distant only a few miles in one direction lies that part of England which is definitely southern in character. Looking in its eastern half to London for cultural leads, and owing allegiance to no large cities in its western districts, it is a not altogether happy blend of 20th Century urbanisation and an agricultural economy that has not changed fundamentally during the past 150 years.

Northwards, in what was once Mercia, there are 30 or 40 miles of predominantly agricultural territory, after which comes the vast industrial belt of the English Midlands. The city of Birmingham, metropolis of this region, spreads its million-plus population over a large area, and its influence over ways of thought and means of livelihood extends a great deal further.

In the same way much of the former Wessex is an appendage of London. Witney lies a little distance outside the spheres of these urban colossi, and in so far as it remains possible for a small English town to have an independent existence, it still possesses a life of its own.

But Witney may not be able to retain its independence indefinitely. Like most places that have been touched by events set in motion by World War II, it is in the melting pot. An economy that for at least 300 years was based on agriculture and associated trades—in Witney's case the manufacture of woollen blankets—has within the last twenty years been brought into intimate contact with the engineering industry in several of its branches. As a result

the town's means of livelihood have been extended and its outlook significantly altered.

From Blankets to Car Heaters

The process began when a number of engineering firms moved their factories from London to Witney during the second World War, intending to return to London after the war had ended. One large aircraft works did so, but some of the others have remained.

One establishment in particular has grown spectacularly. It is a section of a large organization, with branches in many parts of Britain, that manufactures a variety of products ranging from clocks to car heaters. From comparatively small beginnings in Witney it has now reached a stage where it employs some 1,500 people. Already by far the largest single employer of labour in the town, this firm's influence will inevitably become stronger.

One effect of this expansion has been that Witney's population, static at around 5,000 for many years, has increased to 7,000 within the last 25 years. It is admittedly not a large increase, though it is of far greater significance than the figures would appear to indicate. Only those with a personal knowledge of small English towns as they were in pre-war days will appreciate what the impact of 2,000 newcomers has meant. It has opened a wide and permanent breach in Witney's insularity. Greatly to its benefit, though not all the older inhabitants would endorse this view, Witney has been awakened.

The awakening has not been an entirely painless process. To understand what it implies we must compare the old and new Witney. The town was built on and lived by the blanket industry, which in one form or another has flourished there since the Middle Ages. But for the chances of war it would still have been supreme.

One fundamental change came over the

trade long ago. In the 18th Century blanket-weaving was a cottage industry in the hands of many small operators who, though poverty-stricken, were independent. With the coming of the Industrial Revolution and steam power the trade came rapidly under the control of a few mill owners, and for many years it has been centred in three large factories.

“Us” and “the Foreigners”

The inevitable result was a patriarchal economy in the town. The mill owners, who were and in some instances still are devout nonconformists—Witney was one of the first strongholds of the Methodist Church—viewed it as their duty to look after the welfare of their workers both inside the mills and out. True to the concepts of Victorian England, they gave more attention to moral and spiritual welfare than material well-being. It is not surprising that attendance at the chapels was remarkably high, for one's very observant employer was likely to be in the pulpit, and repeated absences might react unfavourably on one's job.

Such was the pattern of life in Witney before the coming of the new industries, with its attendant division of the town's inhabitants. There are many, still not old, who were brought up in the patriarchal tradition of the blanket mills, and they form the hard core of Witney's conservatism of thought. Oddly enough, though, there is surprisingly little political Conservatism. The district's non-conformist ancestry engendered Radical Liberalism, and today its political inclination is notably towards the Left.

The newcomers are for the most part politically in sympathy with the older residents, though probably for different reasons. Here, however, the similarity ends. Natives of small English towns do not accept strangers without reservation, and Witney is no exception. There is an unexpressed but deep-seated conflict between “us” and “the foreigners”. This cannot be other than a passing phase but the feeling is still strong.

Today the newcomers are approaching parity in numbers with the residents of long-standing, who now realize that the invasion is no transient affair. Consequently they withdraw themselves still further from contact

with those whom they regard as interlopers even if they do not say much openly.

Housing—A Legacy of the Past

They are fighting a losing battle and know it. Their children, on the other hand, have little interest in preserving the status quo. Most of them have visited other countries and no longer regard Witney as the hub and centre of the Universe. Furthermore, the younger generation has received a practical demonstration of the value of the new industries in the form of bulky pay packets. In ten years' time the integration of the community has a good chance of being an accomplished fact, because the old ways of thought will have been forgotten.

But modern Witney carries a legacy of the past which is a serious handicap. Most of its 2,000-odd houses are stone built and more than 250 years old. They are picturesque in the extreme, the delight of visiting tourists—and the despair of the local health authorities. A great many of them are in need of major structural repairs, and the Public Health Inspector can never take his attention from problems of damp, dry rot and vermin. An urgent slum problem still hides behind Witney's charming stone facades.

Witney is governed by an Urban District Council, a lay body whose decisions are implemented by a handful of permanent officials who do most of the actual work. Of recent years they have been given a reasonably free hand, but the power of veto remains with the Council, and in the past it was used to excess. A number of reforms have been initiated, in the sphere of housing in particular, but officials have to cope with a backlog of work and they must also plan for the Witney of the future. They have to rehabilitate the existing sub-standard houses, and at the same time provide for an estimated population increase of 3,000 by 1965.

Such is modern Witney; a town facing towards a new age but unable to relinquish the past. We can but speculate on what it will become after its population has reached the 10,000 mark which, perhaps too naively, is officially considered its upper limit. No doubt the traditions of Methodism and smalltown insularity will no longer be factors of importance, but what will replace them? (UNESCO)

Book Reviews

Social Education—Role of Social Education Organisers in the Context of Panchayati Raj.

A guide book for Social Education Organisers, developed by the participants in the Workshop held at the Orientation & Study Centre, Mysore from 28th Feb. to 4th March, 1961. Published by the Orientation & Study Centre, Ministry of Community Development and Corporation Government of India, Lalita Mahal Road, Mysore. 183 pages, cyclostyled.

SOcial EDUCATION, et al., grew out of a workshop attended by fifteen social education organizers, two district social organizers, and staff members from various training centres. The group thus had good balance between theoreticians and field workers. It reconsiders the role of the social education organiser in light of the field experience of workshop participants, particularly in the context of Panchayati Raj.

An especially interesting portion of the book presents an analysis of three months' diaries of ten Social Education Organisers. An initial conclusion from the survey of diaries was that many diaries are not sufficiently precise in their notations to make them useful for research. From the diaries which could be analysed, the following general conclusions were drawn by the researcher :

- “(1) Only a few items (about 25% on an average) of the jobs given in the Job Chart are being done by the SEOs.
- “(2) Even among these few only 15% of the jobs get good attention while the others receive very little attention.
- “(3) The jobs which receive attention are :
 - (a) those on which regular progress reports have to be sent and the progress is reviewed.
 - (b) Those when once organised, there is somebody else, other than the SEO, who is responsible for the activities.
 - (c) Those in which the SEO can adopt the administrative role of “inspecting”, “Supervising” and “Giving orders”
 - (d) Those items in which clear-cut instructions have been given from the Government.

“(4) In all these, the SEO has not functioned effectively as an extension worker whose main function is to educate the people.”

An improved system of supervision and training for the SEO, as well as a clearer understanding of his role, are called for. As a beginning in this direction, the guide book prints a “Suggested Proforma for Writing Diaries by SEOs.” This diary form is aimed at calling the social education organiser's attention to three aspects of his work : organizational, educational, and inspection.

Workshop members cited recommendations that the confusion in regard to the SEOs' role should be clarified. The Workshop itself worked out a minimum programme for the Social Education Organiser, which gives heaviest weight to youth activities (25%), training activities (25%) and adult literacy work (20%), and divides the balance of his time among taluk and panchayat work, work with voluntary organisations, and miscellaneous functions.

The report includes a summary of participants' evaluation of the Workshop, and a bibliography of reference materials used.

In his introduction, B. Rudramoorthy, Principal of the Orientation & Study Centre, comments : “Although at first we were upset by the poor response of the SEOs, we were later very much encouraged by the way the discussions took place at the workshop. From the nature of the discussions and the interest evinced by all the participants and resource persons, we thought that if 20 more SEOs had participated they could also have gained a clear insight into the role of SEOs in the context of Panchayati Raj. For, the highlight of the workshop was the process of group discussion and active involvement of all the participants in studying the role of SEOs both in its historical process as well as in the present context of Panchayati Raj. On the whole the workshop proved very effective, both for the participants and for us, the staff members at this Centre.”

While the written report cannot take the place of participation in the Workshop, it does make worthwhile reading.

—H.L.F.

University Adult Education, By Renee Peterson and William Peterson New York, Harper and Brothers, Publishers, 1960.

“UNIVERSITY Adult Education” is a book about United States conditions, written for an American audience. Many of its comments, however, point out gaps in our own system worth attention. The authors maintain that Universities need adult education for organising their adult education programme. That being so, the book should be important reading for them.

Adult Education is difficult, so difficult that it is natural for Universities to be baffled. They will have to find out new ways to meet the baffling challenges. To find out more effective ways, the Universities will have to come out of their rut: This is the point hit by the authors.

The authors start with a description of the rich economy of America and then describes the poor economic condition of the American educational system. They point out that the system is unable to meet the present and future needs of the American society. Adult education has been suggested as an immediate treatment for the serious condition of American society, which the authors feel is degenerating with the advancement in its economy and with its increased responsibilities on the world scene.

In broad terms, the authors define adult education functions as: remedial (fundamental education), vocational, cultural and political. The content of these functions remind us the five-fold functions of “Social Education” in India: literacy, economic, cultural, recreational, civic (political in its broad sense), and health. The item of health has been left out, presumably, on the assumption that general health conditions are satisfactory in America. However, this presumption needs re-checking in view of the rapidly increasing mental strains in a highly competitive society. In point of fact, health and mental health education do receive widespread attention from both social welfare and adult education agencies in America.

The authors look to the Universities to bring a qualitative and quantitative change in their adult education programmes. In the words of Nolte, they say, “the greatest task of adult education and greatest obligation laid

upon universities in this disordered present is to re-state the cultural and political ideals of America.”

The four-fold functions of American adult education, as stated, might give readers the impression that there is a clear concept of the term. But in reality, there is confusion among practitioners of adult education. According to the authors, the ‘democratic’ procedure in determining the content and methods of adult education have led to contradictions and confusion. It is up to the Universities to organise the wealth of data so obtained. We might point out that confusion and contradiction are natural in any new field trying to find itself. With enough effort and experience, confusion and contradiction give way to order.

Secondly, the authors emphasize the need of ‘objective evaluation’ in all types of adult education programmes.

While determining the educational policy for university adult education programmes, it has been emphasized that university extension programmes should neither overlap with the programmes of other organisations, nor should their standard be lowered to popularise them among the members of the community. Any general tendency to commercialise university extension programmes is undesirable.

While recapitulating the guide to policy for adult education, the authors mention the various types of administrative arrangements adopted by the Universities.

Perhaps the most outstanding contribution of the book is that it clearly shows the inadequacy of educational programmes being run to inculcate world understanding. The authors suggest that a well-thought-out and impartial programme of adult education for world understanding should be introduced by the Universities.

Then comes the detailed discussion and suggestions accruing from it, about the functions of co-operative extension and the land grant system. These two institutions may be of special concern to the American readers, as these institutions work effectively in rural America, but they may be of vital interest to Indian readers, also. Rural America and the legislation which made it, can provide some food for thought to Indian planners and educators.

—Dharm Vir

on to **METRIC** **CAPACITY** **MEASURES**



From APRIL 1, 1961, the use of Metric Capacity Measures is compulsory in the Union Territory of Delhi.

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METRIC **SYSTEM**

FOR

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**The Structure of
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PLAN NULLIFIES AIM

THE Draft Third Five-Year Plan had indicated that a massive campaign for the eradication of illiteracy would be undertaken in India during the next five years. Reports now available in the capital, however, discounts any such possibility. The reason given is lack of financial resources.

This is very unfortunate, more so when we claim to be a democratic country. It is deplorable that on the eve of the general elections, we should have a majority of people unable to read and write and therefore, not in a position to understand the implications of the election manifestos issued by various political parties. We should at least make attempts to rectify this situation by the time we go in for the next general elections.

The Planning Commission, by not realizing the importance of an educated electorate and enlightened citizenry for the building up of the democratic structure of society, is really nullifying whatever good planning could have done to our country.

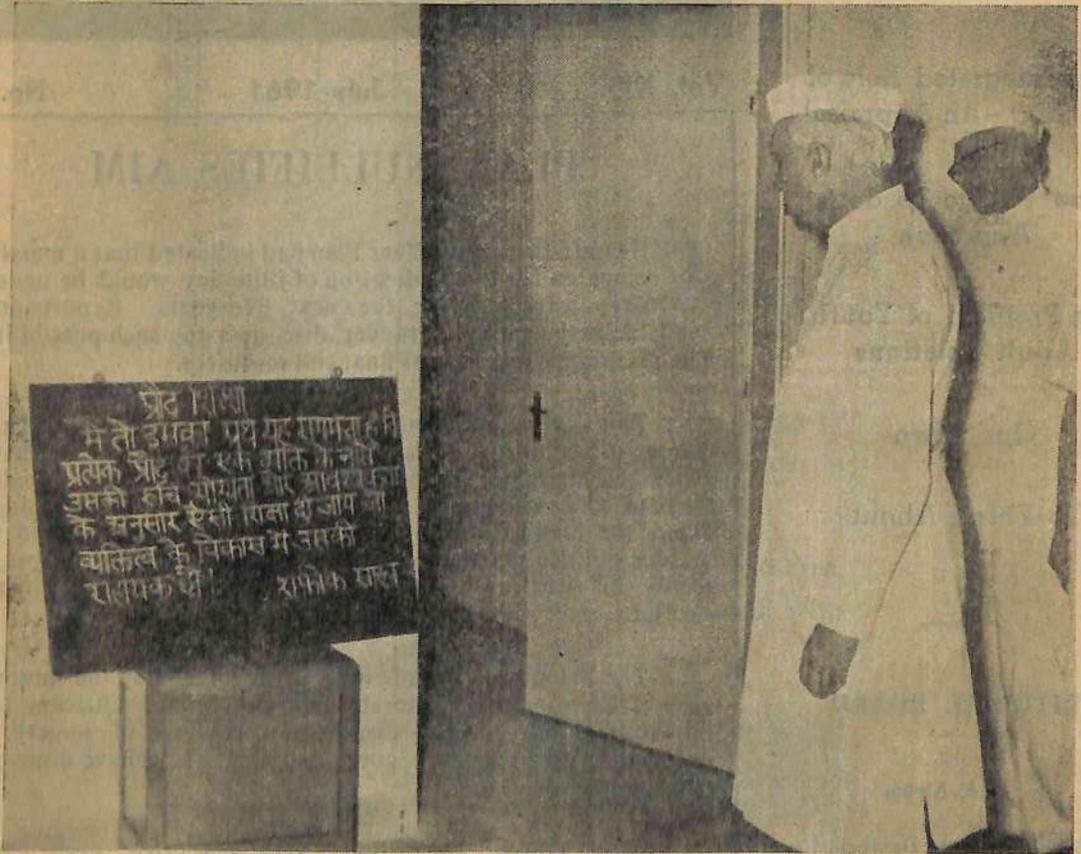
We would, therefore, very earnestly urge our national government to include a massive campaign against illiteracy in the Third Plan. If we are true to our democratic profession and believe in the people's right to govern their own lives, by sharing views and exchanging ideas with all, then Adult Education must become the pivot of our activities for material and social development.

Resources can always be mobilised; only we must have determination to make our people the real masters of their lives. If these are pious wishes not to be fulfilled, then alone can we neglect Adult Education. Democracy and Adult Education must go together, if we are to be true to our oft-repeated desire to build a democracy.

प्रौढ़ शिक्षा

मैं तो इसका अर्थ यह समझता हूँ कि प्रत्येक प्रौढ़ को एक व्यक्ति के नाते उसकी रुचि, योग्यता और आवश्यकता के अनुसार ऐसी शिक्षा दी जाय जो व्यक्तित्व के विकास में उसकी सहायक हो।

शफ़ीक साहब



Prime Minister Jawaharlal Nehru and Education Minister Dr. K. L. Shrimali look at a board depicting the meaning of adult education at the recent inauguration of the Shafiq Memorial, the Indian Adult Education Association building.

ADULT EDUCATION

Adult education means imparting of education to an individual according to his interests, ability, and needs so that it can help him in the development of his personality.

Shafiq Sahib

Adult Education "Colleges" in Australia

A news item last month told of adult day and evening schools to start in Delhi. The Australian High Commission in New Delhi has supplied this article on how one Australian State operates its adult schools.

THE Australian State of New South Wales has a system of adult education known as the "evening college" movement. [These are not evening colleges as the term is used here in India to designate evening or extension programmes of college level. Editor.]

The Education Department makes available school buildings and equipment for evening college purposes and appoints and pays staff.

Procedure in Starting "Colleges"

When there is an application for an evening college, applicants are asked to organise a public meeting presided over by the mayor of the municipality or a shire president. At the meeting, members of the public express their needs and interests. Then a sponsoring committee is usually formed to follow through with publicity and the enrolling of students.

A College is established when there are sufficient students, i.e., usually 30 persons in three classes on each of three nights each week for 2½ hours each night.

Until 1956 all courses were free. Since then students have paid the nominal sum of £ 1 per term membership fee which entitles them to enrol for as many groups of activities as they wish.

With a background of literacy resulting from compulsory education up to the age of 15 years, the present demand is more often for subjects which develop cultural or self-expressive activities than for basic education.

History of Movement

As early as 1880 evening public or continuation schools were established in New South Wales.

The great variety and scope of adult educational services developed by the Armed Forces during World War II led to a reassessment of the aims of adult education throughout Australia. In New South Wales educational authorities realised that evening schools could do much more than make up deficiencies in education at the primary or secondary level. They decided to adopt the additional aim of providing for cultural and leisure activities

which would assist people in the art of living in a complex and rapidly changing society.

In 1948 the name of the schools was changed to Evening Colleges, prefixed by the name of the locality, e.g., Burwood Evening College.

Curriculum Determined by Participants

Educationists often have very high ideals as to the types of developmental activity that should be fostered in adult education, but under New South Wales's system there can be no regimentation of the community.

While a balanced curriculum with a reasonable amount of activity of a mentally stimulating and thought-provoking nature is the ultimate aim of the evening colleges, it is first necessary to attract the students on the basis of their interests. Once an interested and active student body has been gathered together it has been found that a healthy social atmosphere develops and provides opportunity for an expanded curriculum.

Evening college activities include :

General Education : Classes in Intermediate and Leaving certificate subjects, preparation for Public Service grade examinations, entrance examinations, etc.

Cultural, self-expressive and leisure activities : Courses in public speaking drama, pottery, sculpture, art, choral work, music appreciation, foreign languages, etc.

Home-making arts and crafts : Courses in lampshade making, soft furnishings, upholstery, cookery, cake decoration, woodwork, interior decorating, millinery, dressmaking, etc.

Special Courses : Courses in lip-reading for the deaf, cookery for blind women, motor-ing first aid, fencing, judo, angling, dancing, radio hobbies and electronics, etc.

Each college, although similar to others, develops its own personality and distinctiveness through its activities and social tone.

(Continued on page 4)

TWELFTH NATIONAL SEMINAR

The Indian Adult Education Association is holding its Twelfth National Seminar in Coimbatore, Madras State, from the 27th to 30th September, 1961. The subject of the Seminar is "Social Education and Democratic Decentralization". The Governor of Madras, Shri Bishnu Ram Medhi, is expected to inaugurate the Seminar. Shri B.S. Mehta, Chief Secretary, Rajasthan, has agreed to be Seminar Director.

All delegates will be provided free lodging. Shri B. Krishnamoorthi, Principal, P.S.G. School of Social Work, P.O. Peelamedu, has agreed to make arrangements for the boarding and lodging of the delegates. It is expected that the boarding charges to be borne by the delegates will not be more than Rs. 5/ per day per delegate.

The Railway Board has kindly given the non-official delegates the railway concession of single fare for double journey.

All educational workers connected with Social Education are entitled to attend the Seminar. To secure accommodation and to receive reading material each delegate may kindly send the prescribed delegation fee of Rs. 5/- by the 25th August, 1961 to: S.C. Dutta, Honorary General Secretary, Indian Adult Education Association, 17-B Indraprastha Marg, New Delhi.

Overseas Guest

Dr. Helen Miller Bailey spent June 28 with the *Journal* Editor studying adult education activities in and around Delhi.

Dr. Bailey has been chairman of Social Sciences at East Los Angeles Junior College, U.S.A., since its founding in 1946. People of Mexican descent form a large minority in the area surrounding the college. Before World War II these Mexican-Americans had little opportunity for education, and were discriminated against in getting jobs and housing. Now they can finish high school (matriculation) and junior college (intermediate) at no cost except for books.

Dr. Bailey encourages these young people to do volunteer social work in their own

neighbourhoods. Her department sponsors social service projects. She pioneered the volunteer leadership youth training which has expanded rapidly under her assistants.

Her interest in the Mexican people led her to do volunteer work in Mexico itself. She has spent parts of eight summer vacations in a Mexican village. The story of her work there with adult literacy and the primary school was published in 1958 under the title *Santa Cruz of the Etna Hills*.

Mr. Nehru said in Calcutta on the 11th of April that on studying the Five-Year Plans he had come to the conclusion that the basis of progress was Education. If Education was widespread and was properly imparted, everything else visualised in the Plan, would follow. The Prime Minister added that financial resources were important, but human resources came first.

ADULT "COLLEGES" IN AUSTRALIA

(Continued from page 3)

Increased Interest in Community Affairs and Schools

Experience has shown that once an evening college is established, interest in community affairs is quickened. It is not unusual to find evening colleges supporting local charities, e.g., endowment of a hospital bed, or annual support for one or another approved charitable societies.

Since established policy requires that any equipment used in the day school should be placed at the disposal of evening college students, if appropriate to their needs, and vice versa, evening colleges have contributed in the vicinity of £40,000 worth of equipment to schools.

It has been found also that where an evening college exists, public interest in the day school has been stimulated.

Schools in use by night as well as by day have become functioning social organisms within the community they serve.

The Integrated Role of the SEO—An Appraisal

H. P. Saksena

If specific activities are based on community problems, the approach can hardly be differentiated from the integrated approach. The greater the integration of the activities with the problems of the community, the more useful they are for community development. The distinction between specific activity approach and integrated approach cannot be pressed too far....

The Need to Clarify Thinking

THERE has been a considerable difference of opinion on the subject of the role of Social Education in Community Development. Occasionally it is opined that SEOs posts are superfluous and need to be abolished. Often drastic changes are proposed which in effect nullify the concept of Social Education as it has grown so far. The frequency and the intensity of the differences brought out in the debates on the subject generate frustration, fears, suspicions and tensions. In such a situation Social Education often fails to make as great an impact as it should. It is very necessary that before it is too late, we clarify our ideas in this area of community development.

In his recent publication 'Community Development in India' Shri B. Mukerji, has forcefully voiced his criticism of the role of the SEO. In his own words, "There can be no place for a separate programme of Social Education to provide the integration or designed to introduce the overall programme of community development or the concept of community development to the village people"¹.

Commenting on the integrated role of the SEO, Shri Mukerji has further stated: "In this way of thinking there seemed to be no distinction between Extension education as a technique and Social Education or between the aims and objectives of Social Education and those of community development. It ignored that a basic feature of the block organization was that it was to function as a team in which each specialist was not only a specialist but also an Extension Worker in his own field, an educator in his own right..."².

Referring to the views of the Education

departments regarding Social Education, Shri Mukerji has said: "...the Education Departments began to claim that Social Education, which was allied to education, was the integrating discipline concerned with the total improvement of rural life, a claim which, we have seen hampers coordination. Apart from the incorrectness of the view it is totally impractical. The SEO cannot perform this role, and what is worse it undermines the team spirit in which lies the main strength of the block organization"³.

The remarks of Shri Mukerji pose a challenge to the concept and role of Social Education. A critical review and appraisal of the integrated role of the SEO is very necessary.

What Is the Integrated Role

To 'integrate' means to form into one whole or to unite with something more inclusive. The SEO performs an integrated role when he uses his special skills and educational tools for a wider and more comprehensive purpose namely creating a progressive outlook. The *Manual on Social Education* detailed two distinct approaches to the development of Social Education programme: the separatist approach where the SEO does not relate his work to that of the other block level officers and the integrated approach, which has been defined in the *Manual* as that of "helping the other members of the staff (officers and Gram sevaks) in the development of an integrated block or area programme on the basis of village problems and needs and then assisting them in carrying it out"⁴.

From Adult to Social Education

Before we start to analyse the integrated role, it will be useful to have a birds-eye-view

of the emergence of the concept of Social Education. It may be noted that India developed the programme of Social Education before community development was conceived. The years 1947 to 1952 may well be called the formative period of Social Education. In fact Social Education was fashioned out of experiences in literacy drives and adult education campaigns, which have a fairly long history in India and abroad.

In 1937 when Congress assumed power in a majority of our provinces, considerable popular enthusiasm was generated for adult education. Thought was also given to evolve a new philosophy, new purposes, new methods and techniques, and new contents of the programme. It was essential that the programme should reflect the cherished aspirations of the people. It had to be linked to the life of the nation.

As early as January 1938 the Manshardt Committee, set up by the Government of Bombay, recommended that the adult education movement should be linked up with a general programme of rural reconstruction. The committee also pointed out the intimate relationship between adult education and building up a strong and efficient democracy. The programme of adult education became wider in scope and richer in content.

With the advent of freedom in 1947, the programme underwent a distinct change. It came to be viewed as the spearhead of a silent social revolution. It was linked to the big task of building up democracy and a new socio-economic order. It became a programme of social change through education. The departure from the old concept was deemed so significant that the programme was rechristened 'Social Education'.

The Earlier Years of Community Development

With the inception of the community development programme, Social Education was given an appropriate role, in keeping with the evolution of the new concept. The very first job of the SEO was to arrange programmes of participation by the rural population in the development programmes under community projects and under the Five Year Plan, such as agriculture, village industries, sanitation, health and general village improvement. The SEO was to arrange programmes of education for development and change. The SEO was also required to be in charge of a number of speci-

alised activities e.g., literacy, libraries, recreation and culture, audio-visual aids, community organization, etc.

The P.E.O. Report for 1955

It is noteworthy that in the early evaluation reports, the Programme Evaluation organization recommended the integrated approach, i.e., the general educational approach for changing the outlook of the people and making them progressive minded. The Report for 1955 commended in clear terms the attempts in U.P. and Bihar to get the SEO closely allied to the rest of the extension staff. The Report pointed out "Preparing the ground for the main extension programme and utilising their special skills to educate the public in the merits of new reforms were a service which the project staff and the people very easily appreciated"⁵.

The Report warned that if the SEO would concentrate on the routine jobs like adult literacy and recreation alone, Social Education may exhaust its appeal much sooner than its protagonists think. In the words of the Report, "anything standing in the way of a greater integration of purpose and usefulness between the social educational officers and the rest of the project staff must be scrupulously avoided"⁶.

The Change in Trend

By 1956 the propriety of the integrated role came to be questioned. *Evaluation Report 1956* doubted whether the SEO could fulfil his educational role without being able to demonstrate the proposed change. The Report did not recommend the giving up of the integrated approach, but suggested that a clearer enunciation should be made of the specific ways by which the SEO could carry the message of the entire programme to the people. Since 1957 the integrated role of Social Education has come in for heavy criticism from some quarters.

The Scope of the Integrated Role

Under the integrated role, the SEO relates his special skills and tools to the overall village development plans with a view to progressive outlook. Shri Mukerji's criticism of the role would be perfectly justified if it was stretched, by its protagonists, to claim for the SEO the monopoly of educational effort and if other extension officers were asked to restrict their activities to technical guidance only. Village deve-

lopment plans and detailed schemes of work are the result of cooperative thinking. No single officer can assume a position of authority. It would indeed be absurd for the SEO to claim that he alone will prepare the ground for the community development programme.

Team work, by which we mean active mutual help and willing cooperation, is the essence of community development. None would dispute the right of an extension worker to organise education for creating an understanding of his programme, but he should not hesitate to draw upon the help of a colleague who has at his command some specialised skills and tools. If an offer of help is spurned, it is the negation of team spirit.

Can the SEO Help ?

Perhaps it may be argued that the SEO is not capable of giving any help in the organization of educational effort to create an understanding of the programme.

Technical know-how and teaching skills are two different things. Occasionally a person may possess both but often it is not so. A good teacher may be a poor technician and a good technician, a poor teacher.

Commenting on the proposal that there should be a periodic interchange of staff between the training centres and the field, Shri Mukerji has said: "Good instructors are much more difficult to find than good field workers and the latter do not always make good instructors. Also in the work we are now doing in the field of training there is scope and need for some specialisation and we should aim at creating in a few years such a body of specialists by keeping the best we have in our training centres long enough in this field". Perhaps the same analysis holds good for specialisation in educational methods by the SEO.

Temperament and Training

The background of a large number of SEOs is educational. With their integration in the Education Department, this will be more so. Assuming that our recruitment procedures are satisfactory, SEOs should have an aptitude for educational work. By adopting aptitude tests and scientific screening methods we might further ensure selection of S.E.Os who have real interest in Social Education.

SEOs receive specialised training in rural social structure, culture, adult and social psychology, social change and methods of education. Their syllabus is clearly oriented to help them develop educational skills. Can we not reasonably expect them to contribute to the building up of an educational programme to create an understanding of community development ?

In the training of the extension officers the emphasis is upon technical subject matter, although they do get some training in educational methods. SEOs receive special training in educational methods, though they get some training in the problems in the different technical fields. Does not the situation demand that the extension officers and SEOs shall cooperate ?

This does not mean that SEOs get the best training possible. In fact there is considerable scope for improving the training programme. Many people have felt that training for a period of 5 months is far too short, particularly for those who have had no acquaintance with the social sciences. With longer and better training, SEOs will certainly improve their skills in using educational methods for social change.

The Mass Media of Communication

The SEO has access to certain educational media which may only rarely be equally accessible to the other extension workers.

He gets training in making educational use of the mechanical audio-visual aids. As such he holds charge of the equipment. Administratively also it is necessary to entrust such costly and delicate equipment to the care of one person who has received some training in their maintenance and use.

The SEO organises bhajan mandalis, natak mandalis, cultural squads, etc. He can therefore use folk dances, music and dramatics for focusing public attention on community problems and generating enthusiasm for solving them.

The SEO gets training in writing literature for the neo-literate and semi-literate rural folks. He may therefore be helpful in preparing readable bulletins, handouts, etc.

Can we hope for every extension officer to handle the mass media effectively ? Will he have time to do this work ? Should not one

person specialise in the field and then offer his help to the block team ?

The Specific Activity Approach

It has sometimes been suggested that instead of attempting to create an understanding of the different schemes under community development the SEO should take up a few specific activities like literacy, audio-visual aids, voluntary organization, etc.

Specific activities are not ends in themselves. They are only means for educating the people. The usefulness of the activities will be seriously limited if they are regarded as ends in themselves.

The teacher of the literacy class may use his group as a forum for discussion of village problems and development plans. Other community development workers may visit the class and initiate discussions on problems related to their subjects. The lessons in the primers and supplementary readers may themselves bear on live social problems, as far as possible. Every effort should be made to organise the group for community action.

The rural librarian has not merely to keep a stock of books but has also to strive to ensure that people know about the books and use them. He has to make special efforts to bring to their notice books and pamphlets on topics appropriate to the development plans in operation at a certain time. He has to organise discussions, debates and symposia.

The recreation or culture squad has not merely to arrange programmes of simple recreation but endeavour to find local community problems ; discover local talents in music and dramatics ; prepare or assist local artists in writing educational and cultural scripts ; organise people for stage performances ; encourage discussions after presentation with a view to promote a live interest in the problems and thinking of solutions thereof and encourage people to take up the activity on a continuing basis.

If the specific activities are undertaken in the above manner, the approach can hardly be differentiated from the integrated approach. The greater the integration of the activities with the problems of the community, the more useful they are for community development. The distinction between specific activity approach and integrated approach cannot be pressed too far.

Team Spirit

It is difficult to understand how the role of the SEO undermines the team spirit. On the contrary the successful functioning of the integrated role may be regarded as a test of the presence of team spirit in the block team.

If the SEO and other community development workers frame area level schemes in mutual consultation, spell out the stages of execution, discuss problems of communication, prepare plans of work taking into account the resources and capacities of the whole team, the SEO will have the best chances of using his special talents and training for the success of the programme. By assisting in the execution of the programme framed by the whole team of workers, the SEO will strengthen team spirit, rather than weaken it.

The integrated role of the SEO is misunderstood because of the twist in the definition of integration. As soon as we realise that integration is to be brought about cooperatively and that no single officer is given the authority of subordinating others' activities or claiming exclusive credit for the cooperative efforts, integrated approach would justify itself as the one logically following from the philosophy of community development.

If any difficulties are experienced in adopting the integrated role it would be best to analyse the causes. If SEOs are found deficient in educational skills, their training should be improved. If other members of the block team are found unaccommodative they should be properly oriented to work as a team. The BDO may create conditions under which different members of the team have more opportunities to work with each other and render mutual assistance. No purpose is served by condemning the integrated role as impractical.

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4. *Manual on Social Education*, Community Projects Administration, Government of India, 1955. Page 12.
5. *Evaluation Report on Second Years Working of Community Projects. Volume I*. Planning Commission, Programme Evaluation Organisation, April, 1955. Page 52.
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The Structure of Adult Education

A brief report of this Seminar was published in the May issue of this Journal. This is a fuller report which also includes the main findings.—Editor

THE Seminar organised by the German Institute for Developing Countries in collaboration with the German UNESCO National Commission, the Adult Education Association of West Germany, and the Friedrich-Ebert Foundation met April 16, to May 9. It had the following objectives :

1. To enable participants better to understand the problems of adult education in each other's countries, and the scope and content of adult education programmes to meet the needs of each country.

2. To let West German leaders in Adult Education meet their counterparts in participating countries and share experience.

3. To see how the various organizations in West Germany could assist Adult Education in the developing countries.

4. To give the participants from developing countries the opportunity to observe and study Adult Education Programmes and Institutions in West Germany in order to see what programmes, if any, could be adapted for use in their own countries.

The Seminar was very successful from the point of view of the above objectives. I would particularly like to mention the valuable talks by Dr. Sarow on "A Survey of Post-War Development in Germany"; "The Development of Adult Education in Germany and the Various Aspects of Contemporary Adult Education" by Mr. H. Dolff; "Adult Education in Cities and Problems of Vocational Continuation Training", a report by Dr. Senzky; and lastly, "Adult Education and Its Administration" by Dr. Gruner of Berlin. The educational tour arranged by organizers of the Seminar was also extremely valuable.

At the final session at Bergneustadt, the Seminar divided into two groups, one on Urban and one on Rural Adult Education in the developing countries. Both groups considered the same ten aspects of adult education. After discussion in plenary session, a consolidated report of the Seminar was prepared. A summary of this report follows.

1. Adult Education—Philosophy and Significance

The philosophy of adult education can be considered as the philosophy of the whole field of education. It is difficult to agree upon a concise definition which would apply in all situations but the basic aim of adult education

is to enable the individual to enjoy a fuller and better life and to promote a healthy society. Further reasons to support this basic concept are the following :

(a) It is a fundamental right of an individual to have the opportunity to get knowledge

and information which would enable him to develop his capacities to the fullest.

(b) In a democratic society it is essential that the citizen is enlightened and able to make his own decisions in all walks of life. Consequently, the citizen has a right to demand the necessary means i.e., education in all matters concerning his life and welfare.

(c) Man has an urge to express himself through art, music and literature to satisfy his creative spirit. The creation of the proper atmosphere for the cultivation of these talents is the responsibility of adult education.

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- (d) As far as we know, it is only man who leaves the lesson of his experience for posterity. It is education, particularly adult education, which helps him in this process.

As further objectives of adult education, the Seminar put forward the following :

- (a) to remove ignorance and superstition by giving knowledge and information,
- (b) to enable a man to express himself clearly and to communicate with others intelligently,
- (c) to change the attitudes of people for a better way of living, and to create a better sense of values,
- (d) to inculcate the spirit of self-help in the minds of people,
- (e) to enable the individual to know his rights and duties as a member of society and as a citizen,
- (f) to help an individual to learn new skills and use of tools so that he could achieve more by his labour, and
- (g) to prepare the people for community development through community action.

The seminar emphasised the necessity for adult education in its widest sense for the countries of Asia and Africa. In view of the rapid technological and cultural change taking place in these countries, there is the urgent need for their peoples to adjust to the changing situations that constantly face them.

In the Asian and African countries represented, both governments and people fully recognise the importance of adult education. However, adult education has not always been given a higher priority due to various reasons.

The following points further emphasise the need for adult education in the developing countries :

1. Adult education has a special role to play in the process of development.
2. As development proceeds, new problems are bound to arise, to solve which, adult education has to play an active part.

3. The new leadership necessary for development should emerge out of adult education.
4. For development to be effective and permanent, it is necessary for the whole family to be educated. Thus the education of women assumes greater importance in the context of adult education. This is especially true in Asia and Africa where family systems are joint or extended.
5. Along with development, new values tend to replace old ones. To help establish new values based on sound moral and spiritual principles, adult education must come to its aid.
6. Adult education also aids in the acquiring of new and better skills which enable a worker to be more productive.
7. Adult education helps the adult citizen to understand his rights and duties in the changing political structure and gives him a better understanding of the government's programme, for which the cooperation of the citizen is sought.

It must be appreciated that owing to differences in religious beliefs, social systems and wealth there will always be differences in approach and emphasis in the various countries but it is the hope that constantly in mind will be the main goal of adult education: to bring a fuller and better life to the community.

2. Health Education

The seminar appreciated the differences in health education needs of rural communities and urban areas.

In many of the developing countries, rural communities generally lack such things as clean water supplies, sanitary services, clinics and adequate sewage systems. Above all, rural communities tend to have a lower standard of literacy and are more superstitious and conservative in their attitudes. Some suggested lines along which rural adult education health programmes can be conducted are:

- (a) To prepare the minds of the people for a constant discussion among them-

selves as to the effects of uncleanliness with special reference to unclean habits prevailing in the locality.

- (b) Elementary hints on the importance of a balanced diet, with reference to foods of the locality, and special attention to children's nutritional needs.
- (c) To impress upon the minds of the people the importance of pure water and the teaching of some simple methods of purifying water.
- (d) An attack on superstitious ideas which encourage unclean habits and the spread of diseases.

Many urban communities have clean water and other sanitary services, e.g., sewage and sanitary officers provided by urban authorities. But problems of overcrowding, dietetics, maternity and child health among working classes are more acute in urban areas than in rural communities. Health education in urban areas should therefore be approached along these lines :

- (i) Municipal authorities should be encouraged to provide sufficient open spaces and play grounds in overcrowded areas of the towns. Parents should be encouraged to take their children into the open spaces for fresh air.
- (ii) People should be taught to take seriously the advice of health visitors and to use the maternity homes and clinics which generally exist in urban areas.
- (iii) Creches and day nurseries for infants and young children of working mothers should be encouraged. Arrangements should be made in these centres for supplementary food for the children.

3. Women's Education

In many countries represented education of women is lagging behind that of men. Reasons include :

- (a) In some communities women have not been accepted as equals of men.

- (b) In rural communities in particular, household duties leave women little time for adult education programmes.

To this end it was suggested that everything should be done to simplify household operations. Some countries have introduced family planning to safeguard the health of mothers. Interest of rural women can be sustained if, in addition to reading, they are taught such things as child care, cookery (with emphasis on balanced meals), sewing, and house budgeting.

Urban women may have more education, but may need to learn more about the above subjects. Problems of urban areas such as juvenile delinquency and overcrowding might be topics of discussion. Women in urban areas could also be encouraged to pursue useful hobbies such as social service, reading and games.

The seminar emphasised the need to train women workers for women's adult education. Even if these workers marry soon after they have been trained, it is hoped that the young wives would put into practice what they had learned.

4. Youth Education

Many participants had found rural youth of great help in adult education programmes. For this reason and also because the youth are the leaders of the future, great attention should be paid to their education. Some countries have governmental machinery to tap the energy of the youth for national service in the form of road building and community development projects. Encouraging educated youth, especially university and high school students, to help with literacy campaigns and community development was considered to be of great educational value both to the youth and to adults in rural areas. To check the drift of the rural youth to urban areas every effort should be made to provide residential training facilities for new trades and improved methods of agriculture as well as a liberal education.

Youth associations, such as young farmers clubs, scouting and recreational centres, would help the youth develop leadership ability.

Urban youth, who are generally educated, have special problems :

1. With the growth of industries and cities new problems of youth arise. To help

youth solve these problems and channel their enthusiasm in the right direction, adult education has an important role to play, especially in preventing juvenile delinquency.

2. In planning and organizing adult education programmes, special attention should be given to extension education for youth who have left school, but wish to continue their education.
3. Recreational programmes for urban youth seem fairly well provided for in most of the countries represented. Every effort should be made to extend and intensify such programmes whenever possible.

5. Eradication of Illiteracy

Is it worthwhile to spend time, effort and money on fighting illiteracy when other forms of mass communication, such as films, posters, exhibitions, etc., can convey useful information to illiterate adults? The seminar concluded that fighting illiteracy should continue to occupy a high place in a programme of adult education for the following reasons:

1. Even mere functional literacy gives many advantages. For instance, it has been observed that a literate person can earn more than illiterate people working with him.
2. In countries where literacy is high there are higher standards of cleanliness and faster acceptance of improvement.
3. In the long run, other forms of mass communication are more expensive, as the illiterate person will be permanently dependent on the help of others to explain such media rather than his own ability to acquire knowledge through printed matter. Thus literacy becomes an important tool for progress through self study, provided sufficient follow-up material is made available.
4. Adult education workers and teachers should not be content, however, with literacy, but should aim beyond the stage of mere literacy.
5. In general, literacy carries a prestige value in most societies, and the literate

person takes greater interest in sending his children to school.

6. It was noted that in evaluating the progress of a nation the percentage of literacy is taken as one criterion; even though this is not really a reliable criterion in view of the various definitions of literacy in different countries.

6. Technical Education and Vocational Training

Technical education and vocational training should be realistic and adaptable to the special requirements of particular communities.

In rural communities, it is possible to give full time training to adolescents and youth in (a) the new techniques that improvement in agriculture requires and (b) vocations such as carpentry or masonry. Adults who cannot change their occupations nor have the time to enter fulltime vocational and technical establishments, nevertheless require new technical skills to increase productivity. Every effort should be made to bring to the farmer on his farm or as near as possible new technical skills for the use of new agricultural machinery and better methods of crop cultivation. If the farmer needs to attend a demonstration at a centre, then the centre must be near enough and the course as short as possible.

Technical education and vocational training facilities in urban areas exist in all the countries and the programmes available for adult education classes cover a wide range of subjects. In some countries, various departments run in-service vocational training for their employees. Industrial concerns should be encouraged to organize vocational training in the different jobs concerned for their employees in conjunction with adult education department.

The developing countries of Asia and Africa stand in great need of technical know-how to raise productivity, and it is the task of adult education to mobilise public opinion in support of this view, and to channel as much of the unskilled manpower as possible into technical and vocational training centres.

7. Organization and Administration of Adult Education

In the majority of countries represented, adult education is the responsibility of government. Usually several ministries, such as Education, Cultural Affairs, Agriculture, Community Development and Health, plan and implement programmes in adult education. In addition, in most countries various voluntary organizations participate in adult education with or without government support. However, the seminar felt that more coordination is necessary if duplication and overlapping in money and effort is to be avoided. It was therefore recommended that a central agency be set up to frame the policies and coordinate the work done by different ministries and voluntary organizations, particularly in the production of materials and training.

Since most of the work is of an educational nature, many countries had found that the Ministry of Education is in a better position to effect the coordination.

In those countries where there is little or no voluntary effort in adult education, the seminar felt that voluntary organizations should be encouraged for the following reasons :

1. The task of adult education is so immense that government action alone cannot meet the need.
2. It is important to associate as large a number of people as possible with adult education programmes and to make them take pride in their achievement. Voluntary organizations afford such opportunities.
3. Programmes conducted by voluntary organizations can have greater flexibility, which is necessary in adult education.
4. In some countries voluntary organizations are able to raise funds for adult education because of the personal appeal.

It was agreed by the seminar that adult education should remain primarily the responsibility of government; but government should take initiative in sponsoring voluntary organizations, their programmes being supplementary and complimentary to government effort.

8. Methods

The seminar noted that in the various countries represented, all available media (traditional and modern) are being employed in adult education.

The seminar recommended greater use of audio and visual media in adult education. It also suggested that indigenous methods, such as story telling and puppet play, should be revived and modified to meet modern educational needs. Some countries take advantage of religious occasions, such as Friday prayers at mosques by the Moslems, for adult education. Where possible this practice may be adapted.

The seminar noted that in West Germany guided discussions have been found to be an effective method of adult education in the Volkshochschule. It commends the bringing of people from various walks of life to the community recreation centre for leisure time activities. It was also mentioned that the "Workshop method" has been found to be fruitful, especially in the preparation of materials and training of supervisory staff.

The seminar discussed the organization of Heimvolkshochschulen in West Germany and noted its important contribution to adult education. Where funds can be made available such or similar institutions should serve a very good purpose in the developing countries.

Research and Evaluation

It was found that most of the countries represented have no institutions for research and evaluation of adult education. Those countries which have such institutions have found them indispensable in order for adult education to be built on sound and scientific lines. Since adult education involves a number of disciplines, such as sociology, psychology and economics, these should be represented on the staff of the research and evaluation institution. In this context the seminar felt the need for a clearing house for adult education literature in Asia and Africa.

9. Training of Teachers and Field Workers

Training of teachers for literacy, village work and supervision of adult education is undertaken by the Ministries of Education in

most of the countries represented. Technical personnel are trained by their respective ministries, such as Health and Agriculture. The duration of training depends on the type of personnel and the object of the training. It varies from two weeks in the case of voluntary literacy teachers to 9 months for village workers. Certain advanced training takes three years in some countries.

10. Recreation and Cultural Programmes

Since adult education is a comprehensive term, the seminar recommended that recreational and cultural programmes should be a part of adult education. Some countries already provide for such activities. It is recommended, however, that countries without such programmes should make an effort to establish centres where adults may use their leisure time for recreation and for learning semi-vocational activities. In this connection clubs (dramatic, sport and other recreation) should be encouraged by the government as far as possible. These clubs may be permitted to use public school facilities.

In his closing address, Dr. H. Kloppenburg, Director of the Seminar, emphasised the following :

1. The Seminar has strongly indicated the desirability, if not necessity, of international and intercontinental cooperation and partnership in adult education.
2. The main concern and challenge is to care for man. In the seminar it was felt that differences of nationality, creed and philosophy proved a positive and constructive element. The participants felt enriched and encouraged by the unity in diversity.
3. The German nationals who participated have in many regards been recipients in the fellowship: "No doubt we have more centres and may be better equipped ones. We have numerous technical aids available; all kinds of means of mass communication are at our disposal and we have not to fight against illiteracy. Technical machinery is an indispensable aid for Adult Education and we wish to do our utmost to help you to improve

these technical aids in your own country, but on the other hand : since we have spoken of illiteracy let me emphasize the fact that a literate man is not by all means a wise man, literacy as such being no remedy against being stupid or selfish."

4. So far as international cooperation is concerned, we all agreed that our sharing of experiences and our discussions have helped everyone of us considerably and will serve to an improvement in our own work. On the other hand we felt that this encounter is only a beginning. How can we achieve on-going international cooperation, real partnership between our countries in this important field of Adult Education? Many good suggestions have been put on record in the report of the seminar which is in your hands. Let me stress some points, which I think indicate how to ensure good cooperation :
 - (a) We should make the responsible people and the experts meet at regular intervals. We must know more about each other and learn more from each other. Knowledge, experience and exchange are the basis of progress.
 - (b) We should exchange our literature and from the German end we should pay due attention to having good and comprehensive translations into English.
 - (c) We should increase our efforts to inform you about opportunities to buy adequate equipment for the establishment of smaller industries, such as carpentry, textile-productions etc., as part of adult education operations in given areas.
 - (d) We should try to provide all the institutes with adequate audio-visual aids and arrange for correspondence between interested groups and associations in our country with your Adult Education workers.
 - (e) We should try to sponsor further exchange of personnel, e.g. to send

(Continued on page 16)

One Village Leader's Approach

Miss Sushila Mehta

Last month's Journal carried a "To Think About" on "Listening." We are indebted to Sociologist Sushila Mehta for a case study from her field experience which illustrates how listening is used in one village. In this case study the village leader attributes his influence to a combination of two factors : his willingness to listen and give people a chance to say all they want to say ; and his own ability to put other people's ideas together into one practical, workable solution.

UNDER the shadow of an ancient Sanchi stupa, the village Modha has a new look. One sees a mysterious influence all around. The houses are well built and have whitewashed walls. On the walls are written beautiful verses in fine handwritings. On one wall are written the statistics of the village :

Village : Modha : Block : Sanchi.

Total number of men : 66

Total number of women : 57

Total number of families : 17

You know that this is the community centre. Nearby is another house. The walls are whitewashed. You read the name plate of the owner of the house : "Madho Singh".

And there he is politely greeting you. Before you introduce yourself, he brings a charpai, spreads a clean sheet and requests you to take a seat. In astonishment you ask him : "Why does this village look different from other villages ?"

"Yes, Sir," he beams with pleasure, "this village is different. It is a very progressive village in this Block."

"But, what is the reason behind it ?"

"Oh ! You know our brother Bhairav Singh has been doing so much for this village."

"And what is he ?"

"Oh ! You don't know Brother Bhairav

Singh ? Why, little children in this village know him !

"We are now building up a school for this village. You will find him working there with all the other labourers. I will take you there. But first, please accept our hospitality, a little glass of milk."

After a glass of fresh milk, we went down to the school and there we found Bhairav Singh doing all sorts of odd jobs. He was so humble and unassuming, it was heard to believe he was the big brother of this village.

On seeing me, Bhairav Singh washed his dirty hands and came forward to meet me. As soon as I asked him about the village activities, he took me to the newly built village well. There I could see the flash in his eyes as he pointed out the beautiful walls of the well and explained "Sir, this well we built with our own hands. All men, women and even children worked for this well. And, mind you, we completed this well without a single pie from the Block funds."

"And how could you persuade men, and even women to do such hard work ?"

"I tell you, Sir, this is a tiny village. No one thinks much of it. Officials always used to visit the nearby village which is bigger. They would bypass our village. Once I called all the men of the village together here under this tree and I asked : 'Now what shall we do here in this village ? We don't even have good drinking water.'

"Men got up one after the other and pleaded urgently to do something to provide water.

"But what should be done ?" that was the question repeatedly asked.

"Finally one man said, 'Why don't we dig a well ?'

"Yes, yes. a well is badly needed,' all agreed.

"But, how about the funds ? We are a tiny village with few families,' some said.

"Well ! Each family should contribute

according to capacity,' others replied.

" 'All should work and work.' "

" 'Yes, yes, we are ready to work,' they all agreed.

"Someone said : 'Then why wait for the Block people to come and help ? Perhaps, they think this village is too small for their programmes.' "

"I said, 'Why wait for anyone ? Not even for the Brahmin to look up an auspicious moment for the work to start. For good works all moments are auspicious. Tomorrow, early in the morning, let us start the work. Today, we select the site. The site for the well should be outside the village so that dirty water of the village may not pollute the well water.' "

Here he paused, a significant look on his face : "Sir, you will not believe me. Not only men but even women and children came to work. They worked hard under the hot sun. For seven days, they kept on digging. When water was struck at last, you cannot imagine how happy they were. Their joy knew no bounds."

"But, what is your secret that you can mobilize their energies so well ?"

"Very simple, Sir. Every Tuesday, we meet here. We allow the young people to start singing and dancing. They sing and dance to their hearts' content. When two or three hours go by like this, and when all are tired, we sit down together. Often the young people have some proposals to put before the elders. The elders listen carefully. They talk and discuss for hours together. I sit there quietly. I listen patiently. Hours pass by, sometimes half the night.

"When I see that all have said everything they wanted to say and it is time for some decision, I get up and put forward my views. I take into consideration all that has been said and discussed. I try to make of it a synthesis. They all listen to me carefully. They all wait for my word and what I tell them is a practical translation of their aspirations.

"They have such confidence in me that tomorrow if BDO Saheb says that your village should contribute one thousand rupees for this or that development activity, and if I say yes, the whole village will work like one man to fulfill it."

"But what is the magic you perform to organise them so well ?"

"My only method is to listen to them patiently, to discuss thoroughly, to persuade and to explain. I don't mind if the whole night passes by. I like to listen to them. I like to understand how their minds are working. I understand their aspirations and translate them in a practical manner with their help. There are no secrets...no tricks. It is simple... as clear as day light...I love my people. I like to understand their aspirations. Helping them fulfill their aspirations is my biggest satisfaction. I seek no rewards. I am no orator."

THE STRUCTURE OF ADULT EDUCATION

(Continued from page 14)

young skilled workers to cooperate with your workers in urban and rural areas to help them to get the "know how" and we should try to have people from your country to stay with rural adult education institutions in our country."

In conclusion Dr. Kloppenburg said : "One of the by-products of our Seminar—or is it more than just a by-product ?—is the establishment of personal ties and personal friendships. I wish to say how happy I am about the spirit of fellowship which was so dominant. Every one of us has contributed to this ; everyone may know how much this is being appreciated. Personal friendship and personal contacts are not only helpful for our work ; they are promoting peace in our times, and this is not the least result of our encounter : that we are deeply convinced that we can live together in real peace and friendship, and that this should apply to all the nations in the world."

T.A. Koshy

May 31, 1961

Executive Director

Literacy House

Lucknow

The Problem of Youth-Adult Relations—I

J. Joussellin, Director, Centre de Recherches Civiques, Paris

EDUCATION has always been essentially a problem of relationships between young people and adults. It may be added that every problem of civilization—including the more particular one of public order or politics—has always been an educational problem. Yet we may well ask ourselves whether, today, in the second half of the Twentieth century, the need for education presents itself in the same terms as formerly.

In the past, the normal relationship between young people and adults and, hence, the basis of education derived from the concept of a heritage. The elders transmitted to their juniors the sum total of knowledge, experience and behavioural patterns they themselves had received from their forebears. Today this is no longer generally possible or, at least, it is much less efficacious. Take, for example, the case of vocational training. In former times, the apprentice had to respect, admire and imitate his workmate and his master. He repeated their gestures and learned from them the proper use of tools and raw materials.

Nowadays, new materials are constantly making their appearance, new products are being made and machines, often even before they are worn out, are replaced by others better adapted to the materials used and to the products manufactured. Respect for old forms and, still more, the imitation that would follow would bring the occupation to a standstill to the disadvantage of its followers. A country which upheld such conservatism would be rapidly outpaced with consequent loss of security for its citizens.

It has to be recognized that today education is no longer bound up with the preservation and transmission of a heritage. It is an ambiguous phenomenon—as is also the present relationship between young people and adults—the ambiguity consisting in the use to which both parties put the same term “experience”. For the adult, experience signifies the past, the sum of the successes and failures on which he bases his behaviour. This experience is, in his eyes, the best part of his inheritance and he normally wishes to hand it

on. For the young person, the word “experience” means in the first place experimentation, that is to say, trial, endeavours, the quest for something new and hitherto unknown. This quest leads him to despise the past and his inheritance; it points him to the future.

No doubt it will be said that this tension between adults and young people, or between the past and the future, has always existed, and has left its mark on every generation. But should it not be admitted that it has never been so acute and that it compels us to seek new forms for relationships between adults and young people?

Young People and Adults in the Face of Modern Civilization

The topicality of youth problems is, of course, due to the new forms assumed by youth-adult relationships; but these forms are themselves the product of a new civilization or, rather, of a civilization which has ceased to be stable and which is consequently in constant flux. It is in the light of these transformations that we have to view both young people and adults: for both groups bear the stigmata of current changes. No modern study of education can be other than the study—and often the trial—of our civilization.

Where and how has the state of our society left its mark on young people?¹

(a) *Since the Nineteenth century, youth has acquired a new dimension.*

Formerly, most children—and, even more so, adolescents—went to work at a very early age. At 10 or 12, and sometimes earlier, they joined grown-ups in the workshop, in the shop or on the land. They shared the latter's preoccupations and intercourse, and to a certain extent participated in their experiences. Today it is not mere altruism or philanthropy which is constantly extending the school age; it is not only respect for children which keeps them

1. We recognize the extent to which our analysis may appear a Western one; but the rest of this article will show to what degree it also explains the phenomena of other societies.

away from places of work, but also the demands of a more complex society and economy, requiring a larger store of knowledge, nervous resistance, training and judgment.

If we consider youth to be the period in which the human being is formed and, in accordance with its own particular rhythm, prepares to enter adulthood, we may say that it is only in the last few decades that the majority of young people (young in the biological sense) have known what it is to be young. Nor should this condition be regarded as a privileged state; at a symposium of the "Mutuelle des Etudiants de France", organized on 13 January 1960 at Unesco House, it was stated that :

Pupils of lycées work more than 40 hours per week, whilst adults do not generally exceed this total.

Sixty-three per cent of school pupils work after the evening meal (as much as 79 per cent in private secondary schools and 73 per cent in technical schools).

Whilst 3 per cent of all 7-year-old pupils are mentally deficient, the figure for 11 year old pupils is 15 per cent.

(b) *During the same period there has been an extraordinary prolongation of youth*

A few generations ago, no one would have considered that a person of 25 or 30 was a youth. This is not the case today, and some associations hold that youth continues to the age of 35! This change is the consequence of the general movement of the population. Hygiene and medical skill have considerably prolonged the average life span²; the situation of young people in relation to adults has also undergone a radical transformation. Promotion, and, in particular, access to posts requiring initiative and responsibility come at a later and later age. For equal abilities, the possibilities of self-realization and personal achievement have been considerably reduced. If there are more young people (no longer in the biological, but in the sociological sense), their handicaps and restrictions are greater impediments; more than before they see in the adult an obstruction—the more so because old

2. At the time of the French Revolution, in 1789, the average expectation of life was 28 years; in France today it is 68, and in some countries 72 or 73.

age (in the sense of senility) is itself longer delayed. Adults and old people in increasing numbers are growing obstacles to the self-expression and self-assertion of younger people.

(c) *Tension between adults and young people is further aggravated by the acceleration of history.*

By acceleration of history we mean the fact that the rate of discovery and transformation of all kinds is increasingly rapid. This "movement" sets before each individual an ever-increasing array of questions and cares. At the same time, the materials at his disposal are constantly being added to, while the bewildering succession of these phenomena ends by preventing him from mastering them and choosing between them.

In the face of this evolution, adult and youthful behaviour seem to contradict each other. It is as though, at a given point in his maturity, the adult ceases to grasp what is happening, to comprehend reality and adapt himself. He becomes further and further removed from the moment of time; he lives in the past, and is consequently unable to play a normal role in relation to young people—or at least to play the role that was formerly his: he ceases to transmit current knowledge truly corresponding to the situation as it is.

Meanwhile, the same phenomenon appears to have the opposite effect on the young person; in the first place, he reacts to what happens, and everything carries him towards the present; his potential for adaptation—and thus for mobility—is considerable. His gaze fixed upon a future he is conscious of, he cannot be satisfied with the conservatism of the adult. It is this phenomenon of accelerated history which more particularly explains the two meanings given to the term "experience"; this, too, which makes it possible to grasp the deep significance of the youth movement. Failing to receive the impulse they expect from adults and no longer recognizing their authority (in the true sense of being "author", that is, creator and innovator), young people unite to work out their own destiny and to fashion their own way of life. Nor is it an accident that the acceleration of history, noticeable since the Nineteenth century, has been accompanied by

the birth of three movements, which have, in fact, a common cause : trade unionism, socialism and the youth movement.

(d) *The history of the present day is the history of a crisis in civilization and, consequently, of an upheaval in the situation of young people in relation to adults.*

As far as young people are concerned, the symptoms of this crisis are, among others, the following :

Just when medicine, social legislation and the administration of mutual assistance (the Welfare State) are extending the life span and narrowing the prospect of employment in posts of responsibility and initiative, liberal democracy proclaims the equal right of all to receive promotion. The more difficult promotion becomes, the bigger the flow of candidates.

The acceleration of history—and thus, it would seem, of progress—is most apparent in the field of technology. No such trend is to be observed in the humanities or in the moral sciences. Whilst technical evolution offers man the protection of closer communion, sympathy and solidarity, the basic social units are being visibly broken up. Collectivities are destroyed by a process of “admass” which reduces the individual to an anonymous symbol. The condition of each, whether adult or young, is aggravated by solitude. Hence an upheaval in the respective situations of the two groups :

Adults appear to be swimming against the tide. They keep their eyes fixed vainly on the past. Unwittingly they are relinquishing those privileged places—places of responsibility and of authority (in the sense indicated above)—which they had previously filled to the general satisfaction.

At the same time, young people, looking downstream and in touch with reality, seem in a position to understand and thus to control events; unhappily, they lack power. Those who are least qualified to live in the present are those who seem to control it... or to suffer it and make those younger than themselves suffer it also.

It would certainly be wrong to say that, because a stable and homogeneous society has

been replaced by a dislocated and fluid one, the initiative should pass from stable adults to the young with their greater measure of sensitivity, suppleness and adaptability. But it is certain that a new harmony must be sought and that all educational thinking must be directed this end.

To throw light on this problem it may be useful to recall that the terms “adolescent” and “adult” have the same source; both spring from the same Latin verb, but the former designates action in progress—the adolescent being “he who is growing up”—whilst the latter denotes action accomplished : the adult is “he who has finished growing up”.

(e) *The crisis in civilization and the rift between the generations are also a political problem, they weaken civic sense and make civic education difficult.*

The increasing complexity of civilization calls for a heightened civic sense and should command more systematic political training. But the commonest crisis in education, that is to say, the inability of most adults to interpret contemporary history, correctly makes this difficult. Through the ever-increasing pressure of one generation upon another the old put a brake on enterprise of this kind. They fear innovation and change, and an electorate is not prepared to pay the price of reform or progress ; its future is too short for it to buy a mortgage.³

The young, receiving no satisfactory reply to the questions they ask themselves, choose between two contradictory attitudes :

Sceptical and contemptuous of their elders, whom they consider to be “back numbers”, they reject all responsibility and solidarity. Only success in their studies and the attainment of a well-paid post stimulate their energies—unless they seek the satisfaction of immediate desires.

Voluntarily, and with a wish to assert themselves, they engage in militant action ; in this, they recognize their solidarity with comrades who have made the same choice, and with them undertake action whose aim is to transform the environment in which

3. At the time of the last French elections (November 1958), the average age of the electorate was 47 years 4 months, and 5 million of the 28 million voters were over 65 : does that not illumine the situation ?

they live. Youth movements, whether they are political, denominational or open-air, are the clearest expression of this ambition.

Nevertheless, whether these young people are sceptics or volunteers, they are one in their rejection of modern society, and show it by an attitude of scorn for the adult majority. The frequent conflicts between groups of "political youth" and the adult parties which support them are an excellent illustration of this. Thus, the two camps into which youth is divided are not irrevocably separated, since their attitudes, which seem to be in opposition, have the same causes, and circumstances may sometimes bring them together: this happens when some political factor seems likely to influence the course of events: such is the case in countries which are gaining their independence, or at a time of radical political, social and economic reform.

(f) *The youth of countries undergoing rapid change express in other ways, and through different attitudes and preferences, the same reaction to civilization.*

Their behaviour is naturally governed for the most part by the state of the society to which they belong. Here the demographic situation is entirely different: the average expectation of life is still short and the bulk of the population consists of young people. In addition, young people have access to posts requiring initiative and responsibility. Their promotion is moreover facilitated by the fact that the majority of the adult population have not enjoyed the intellectual and technical training demanded by a minimum of adaptation to changing conditions.

The desire for action, even power, among young people is essentially revolutionary, inasmuch as it rejects the present situation and the authority of those in power and, generally, the authority of adults and of tradition. It is also a reaction of "movements", to the extent that it is entirely directed towards the future, towards the creation of new structures, the discovery of new ways of life and, in fact, the acceptance of risks hitherto declined.

(g) *The crisis in civilization and the almost general absence of normal relations between adults and young people are exemplified by the disappearance of initiation.*

The stable and harmonious character of a society formerly found expression in the absence of any real opposition to the attainments and the behaviour upon which it was based. This almost unanimous agreement was expressed in the ease with which education could be organized and in the recognition of the authority of elders and more particularly of those who possessed power (father, chief, priest, etc.). Initiation was the most important symbol of this harmony. It was the final stage in the transmission of knowledge: admission to the society was solemnly accorded by those who were responsible for its stability and order. Moreover, since the society was stable, initiation had validity and was not jeopardized by a change in mental or social structure.

All this was lost when history became accelerated and generations saw their balance upset. Initiation loses its meaning when the vision and the expression it offers are outdated by current changes. What is more, initiation cannot be conferred by those who feel themselves overtaken by events, and it is refused by those who doubt the wisdom and the power of those from whom they receive it.

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The Challenge Of Choice

IN olden times—say thirty years ago in most of the world—man lived much the same as his forefathers. From one generation to the next there was not much change.

Within the past generation, however, change has become the predominant characteristic of life for more and more people and promises to engulf the rest of the world before the next generation.

Fast change poses problems of choice. Many of these choice situations* have caught us unaware, such as the heavy population pressures on the land.

As long as we accepted what had been handed to us, no choice was required. Increasingly, however, traditional systems show their inadequacies under new conditions. We must supplant them with better adapted values, systems, and institutions (which means a choice among possible new systems); or retain the old (which leaves unsettled the increasing problems of people whose lives are disrupted by new conditions); or we reach a state of anarchy where no agreement exists on fixed values.

Circumstances force us to start questioning—but we don't know where to stop. We begin to question *all* values and institutions. This is particularly true of the young, who have not been born into a world of unquestioned values. How are we, then, in this atmosphere of general questioning, to know what to retain—to discern which values are fundamental and which are outmoded adaptations to earlier conditions?

As a concrete example, let us consider education. What is education's responsibility when the world is changing so rapidly? To teach children? The assumption underlying education as the prerogative of children is that the experience of foregoing generations must be handed on to new generations. On page 17 J. Jousellin points out that this assumption needs rethinking in the light of fast change.

* Situations requiring us to make some choice.

(1) The experience of foregoing generations will not suffice in changed conditions; and (2) adults as well as children are in need of all the vicarious experience they can get to help adapt to changing conditions.

Should education confine itself to the classroom?

Should education confine itself to children?

Should education confine itself to subject matter?

Should traditional forms of education be discarded in favour of new forms?
Should literacy give way to the mass media, for example?

We must think: What good is literacy? Why so we want it? Do we lose anything by trying to use radio and cinema instead of making people literate? Everyone can buy a book. Radio and cinema are controlled by only a few people. Will this lead to regimentation of thought? A book we can keep and refer to. Radio and cinema are fleeting. Are there things for which we need a teacher-always-at-our-side in the form of a book?

This question, debated at state and national levels, needs thought at the village level, too. Each village must decide the question for itself—making its choice rationally or by default.

Education is only one of the major facets of existence in which basic values and direction are being questioned.

To what future are we consigning ourselves by the fateful choices we make today?

How can we arrive at stable values when all values are in question?

In our quest for the right answers, whose responsibility is it to bring choice situations to people's attention? Who should be the catalyst, to bring people together in a setting where decisions can be made? Is this an educational job? What methods are needed? Will traditional methods suffice?

The Pearl Divers Of Shima

Shuji Takashina

NOT far from the Pacific coast, in the middle of the long island of Honshu, the biggest of Japan's four main islands, stands the famous shrine of Ise, the most ancient and probably the most beautiful Shintoist sanctuary in our country. It stands in the middle of a deep forest, a simple wooden building that has hardly changed since it was built fifteen hundred years ago. It is the earthly home of the Sun goddess; our common ancestor, according to the legend, and every Japanese wishes to make a pilgrimage to this sacred spot at least once in his lifetime.

About twenty miles south of the shrine, on the coast, stands a picturesque small town, Shima, which is called by the same name as the peninsula on which it is located. When you visit Shima on a summer's day, its winding streets are crowded with girls and young women, all wearing white cotton tunics and straw sandals, their heads covered with a white cloth to protect them from the sun, and each of them is carrying a kind of big wooden pail. Down by the beach, you will meet others either bathing or resting on the black rocks. And in the distance, dozens of tiny figures can be seen diving and floating, disappearing and reappearing again like white butterflies against the background of the blue sea.

These 'white nymphs' are the famous divers of Shima. The whole town lives by their work which can be traced back almost as far in history as the shrine of Ise itself.

The 'Strollers'

There are two sorts of divers—the *kachido*, or 'strollers', and the *funado*, who dive from a boat. The first work near the coast, in groups of three to five, diving into the sea from the rocks to depths up to thirty feet. Each of them carries a wooden pail which she fills with shellfish and seaweed.

The second group, the *funado*, operate from boats and, consequently, go much further afield. They generally work on their own, with the help of a male assistant—often their husband or a brother—who remains in the

boat to attend to the rope attached to the diver. With the aid of weights, the girl divers reach fantastic depths under water. They have been known to go down as deep as 120 ft. At such depths they can only remain a few seconds under water. Directly they feel their strength leaving them, they tug on the rope and their companion in the boat quickly hauls them to the surface. There, the diver rests for a moment, breathing deeply. But she is soon off again down into the silent world of the ocean deep. This work goes on all day long during the summer season.

But it is not all work and no play for the girl divers of Shima. The first day of the sixth month according to the old lunar calendar (which is still used quite often in the Japanese provinces) all the divers gather on the shore in front of the shrine of Kinejima, patron of the town, to offer up fish and shellfish to the divinity. This is a time of relaxation and fun, when they swim and dive not for work but for pleasure.

A New Industry

Since the end of the last century, the girl divers of Shima have acquired international fame. It was in Shima Bay, in 1888, that the first attempt was made to produce cultured pearls. It met with tremendous success.

It takes from three to five years to obtain good cultured pearls, and the divers are involved in all stages of the operation. It is they who fetch the young oysters from the bottom of the sea. The shells are prised open and a tiny grain of sand—the nucleus around which the pearl forms—is inserted in them. Then the divers return the oysters to the sea bed. Within a few years the miracle is accomplished and each shell which the divers bring up for the second time contains a pearl.

Today Shima Bay is one of the chief centres of this new industry which plays an important part in the economy of Japan. But the girl divers still continue to gather shells and fish from the sea. In Japan, modern ways go hand in hand with tradition. (UNESCO)

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August 1961

No. 8

Essential Part of Education

THE International Conference on Adult Education which concluded its deliberations in New Delhi recently was of great significance for more than one reason: It brought together for the first time on Indian soil, some of the outstanding adult educators from all the continents of the world thus emphasising the global character of adult education. It had the good fortune of being inaugurated by India's Education Minister who gave a very fine opening address, underlining some of the basic problems, needs, and priorities.

It would do us good if we take note of Dr. Shrimali's words of wisdom. He said: "The problem before us is not of merely giving instruction to those who have so far been denied the opportunity but also re-educating the entire human race with a view to initiating it into better ways of living....Adult Education has an important role to play in creating a sense of unity and oneness among the world."

Dr. Shrimali declared, "Education for humanity must be the central theme of adult education." He explained: "It is only by developing free, enlightened and broad-minded citizens through a process of re-education that we can save humanity from the impending disaster and bring about stability and peace in the world."

Lastly, India's Education Minister said: "The old conception of life and the world are undergoing changes and unless people continue their education throughout life they would find themselves in backwaters. Adult education, therefore, can no longer remain the poor relation of elementary, secondary and university education, but must occupy an important place in the national system of education. *It must become an essential and integral part of the total educational system of the country.*"

It is our hope that the policy enunciated by Dr. Shrimali will soon be implemented in the country and adult education will be given its due place. In this task the Indian Adult Education Association will always be behind the Education Minister.

Gift from Canada

THE Indian Adult Education Association held a reception in Shafiq Memorial for delegates to the International Conference on Adult Education.

Highlight of the reception was presentation of a cheque for \$1500 from members of the Canadian Association for Adult Education for the IAEA Building Fund.

Dr. Roby Kidd, who made the presentation, stressed the close associations between Canadian and Indian people despite geographic distance. Dr. Kidd stated that furniture, rugs, and books had been shipped from Canada to furnish the Canada Room in the new building.



Above—Dr. Roby Kidd of Canada presents cheque to Dr. M. S. Mehta, President Indian Adult Education Association.

Gifts for Tagore Hall

The Uttar Pradesh Government has sanctioned a grant of Rs. 1000 for the Tagore Hall Fund, and Rs. 100 have been received from Bata Shoe Company for Tagore Hall. Tagore Hall is the auditorium of Shafiq Memorial, the Association building.

Executive Committee Meets

The Executive Committee of the Indian Adult Education Association met July 27 and approved the budget for the coming year and the audited statement of accounts.

Committee members present at the meeting were : Dr. M.S. Mehta, IAEA President ; Shri M. Mujeeb, Treasurer ; A.R. Deshpande, V.S. Mathur ; Sohan Singh ; Maganbhai Desai ; S.R. Pathik, T.A. Koshy, M.C. Nanavatty.

Coimbatore Meetings

Sept. 27-30—Twelfth Annual Seminar on Social Education and Democratic Decentralisation.

Oct. 1 —Visit to Ootacamund, Tea Plantations, and Research centres.

Oct. 2-3 —Annual Meeting. Includes Symposium : "Coordination Between Government and Voluntary Agencies".

Railroads are granting a concession of round trip for one-way fare to all people not coming at Government expense.

Meetings will be held at P.S.G. School of Social Work, P.O. Peelamedu, Coimbatore, Madras State. Shri B. Krishnamoorthy, Principal, is arranging food and lodging.

Delegate fee is Rs. 5. Please send your fee before August 25 to S.C. Dutta, Honorary General Secretary, Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi.

March 1954 Journal Needed

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EDUCATION FOR HUMANITY

Dr. K. L. Shrimali, *Minister of Education*
Keynote Address before the International Conference
on Adult Education, New Delhi, July 28, 1961.

It is my foremost duty to thank you for the honour you have done by inviting me to inaugurate the International Conference on Adult Education. On behalf of the Government of India I take this opportunity to welcome the distinguished delegates who are attending this Conference from the different parts of the world. It is my sincere hope that the deliberations of our Conference may throw light on the greatest problem which faces the world today.

Man has unleashed such powerful forces that unless he learns to control them and use them for peaceful purposes, the future of mankind is an great danger. Human civilisation is at the cross roads. If we are not able to control the passions which cause mutual hatred and ill-will among nations, civilisation may come to an end. On the other hand if we are able to control our impulses and direct them into creative channels, we enter a new era of peace and prosperity and peoples of the world can live as good neighbours without fear, hatred and want. The present situation presents a challenge as well as an opportunity to all those who have assumed leadership of the society. This challenge can be met by awakening in the people all over the world a sharp realisation of the catastrophe which might overtake them and a sense of their personal responsibility for averting it. In the ultimate analysis we fall back on education as the only effective instrument for giving faith and courage to men to fight the destructive forces which threaten our civilisation.

The problem before us is not of merely giving instruction to those who have so far been denied the opportunity but also re-educating the entire human race with a view to initiating it into better ways of living. The modern man lives in an inter-dependent world. He must learn new skills and techniques and also introduce such changes in the ways of living and thinking, cultivate those habits, attitudes and social behaviour which would enable him to discharge his new responsibilities as a world citizen. Man has made considerable

progress in widening the range of loyalties from the family and the tribe to the nation. He must now take another step forward and consider the whole world as his family. Adult education has an important role to play in creating a sense of unity and oneness among the peoples of the world.

The form and organisation of adult education will differ from country to country since they are related to varied social situations. No programme of adult education can be effective unless it is thought out in relation to the actual interests and ways of life of a given community.

In the underdeveloped countries where economic needs are most pressing, adult education will naturally take the form of fundamental education or community development but in countries which have already attained a high standard of living and culture, it may take the form of general education for the whole population. Since the societies are at different stages of development it is natural that the purposes and organisation of adult education should assume varied forms. Education for humanity, however, must be the central theme in all systems of adult education. It should aim at combating ignorance and prejudice, fanaticism and bigotry which divide races and nations of the world. It should make people tolerant of differences in the ways of life and thinking and also teach them that the only rational method of resolving differences is through persuasion and not force. It is only by developing free, enlightened and broad-minded citizens through a process of re-education that we can save humanity from the impending disaster and bring about stability and peace in the world. The present situation of the world which is divided on account of conflicting ideologies thus throws a tremendous responsibility on education particularly on those who are responsible for organising adult education.

In under-developed countries where the masses are struggling for existence, the economic motive becomes most predominant. People

need better housing facilities, more efficient farm machinery, better seeds and better crop results in order that they may be able to satisfy their basic needs. It should be one of the functions of adult education to help people in improving prevalent techniques and also to give them new techniques so that they may improve their productive capacity. It is however a mistaken belief to think that economic welfare by itself can improve the quality of life among the people, give them guiding principles of social behaviour or develop in them a sense of social responsibility. As people acquire new techniques and improve their earning capacity, they must also learn simultaneously to make better use of their time and material resources. This is all the more important for countries which are undergoing rapid transformation. It should be one of the important functions of adult education to ensure that in their pursuit of material goods people do not debase their tastes or lose the graces of life.

The higher standard of living should initiate people into a more creative and richer way of life. Even people who have a rich cultural heritage may cut themselves adrift from their own traditional culture in the pursuit of material pleasures if the economic transformation in their lives is not accompanied by a re-discovery of the imperishable values of their culture. We have witnessed how the introduction of film, radio and television which could be powerful instruments for cultivating tastes have more often coarsened them. When people are always in search of new sensations, it is a symptom of the sickness caused by boredom. We shall have to make a great cultural effort to root out this disease if the graces of civilisation are not to be lost in the desert of the material and the momentary decay. People should be provided with suitable opportunities to utilise their leisure for creative activities like drama, music, art and poetry. It should be one of the important functions of adult education to guide the energy of people into healthy creative channels and stimulate their intellectual, aesthetic and spiritual interests so that they may not only elevate the individual but may also enrich the life of the community. The index of social progress is judged by the number of people who are engaged in intellectual, literary, cultural and artistic activities. It should there-

fore be our constant endeavour to increase the number of people who are engaged in cultural and artistic activities. This is the only way to correct the imbalance in society caused by an over-emphasis on economic value.

I should not be misunderstood to decry the role of film, radio and television. They are essential elements in our modern civilisation and can become powerful media not only for providing entertainment but also for preserving and promoting the artistic and cultural heritage of the communities. It is the responsibility of the organisations which look after the educational and cultural advancement of the people to ensure that they incorporate in their programmes a constructive outlook and an incentive for richer, better and more informed life. They should also ensure that they do not drive out traditional forms of popular culture such as the theatre, dance dramas, ballet recitals and other allied popular forms of entertainment which provide in their variety and richness a perennial source of enjoyment to the people.

Modern civilisation is changing at such a rapid pace and the frontiers of scientific knowledge are advancing so fast that whatever the youth learn at the school and the University soon becomes outdated. The old conceptions of life and the world are undergoing changes and unless people continue their education throughout life they would find themselves in the backwaters. Adult education therefore can no longer remain the poor relation of elementary, secondary, and university Education but must occupy an important place in the national system of education. It must become an essential and integral part of the total educational system of the country.

The State will have to play an increasing role in the development and organisation of adult education, but if it is to continue to serve democratic ends through free discussions even of controversial issues affecting society and make a critical appraisal of its social, economic and political institutions, it must necessarily remain in the hands of voluntary organisations. It should remain essentially a people's movement. Participation of people in the educational and cultural activities develops power of individual responsibility and leadership among the people and releases their

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Determining Educational Needs of Adults

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The methods of determining the educational needs and interests of adults discussed in the following paper have been evaluated in public school settings in the United States. To our knowledge their usefulness has not been scientifically tested in India. Cultural differences or other factors may limit their application in other settings. Consequently, the author does not insist that these methods are good for India. Rather, they are presented for whatever stimulation or suggestive value they may have. They represent an area in which research in the Indian setting could conceivably develop better answers for this country.

“WHAT do adults want and need to learn?” “How do you find out?”

These are basic questions in adult education. Arriving at the answers is a somewhat different process from that often followed in childhood education.

Most of the curriculum for children is set by the family, the village or neighbourhood, and larger social groups. Infants exercise no choice of the language they learn. The manners, morals, habits, attitudes and aspirations they learn and their behaviour generally are determined largely by the groups in which they live. In primary school the curriculum is fixed by their elders, by school authorities or by the state. In secondary school and college limited choices are allowed.

Assumptions

In a free society, there is a gradual growth in range of choices—from little or no choice at birth to a considerable freedom of choice in adulthood. Through prohibitions and propaganda, Fascism, Communism, and other authoritarian societies restrict choice even among adults. Official beliefs, attitudes, and acceptable behaviour patterns are promulgated and deviation therefrom is discouraged.

A free society is assumed in this paper. It is also assumed that there is no pre-determined curriculum or inherited course of study which must be taught to adults. Likewise, regardless of whatever subject-matter the adult educator may be able to teach (agriculture, home science, literacy, health), we are not asking how he sells his subject. The problem is how to find out the educational needs of adults—not whether they will buy what the educator has to sell. It is assumed that the curriculum (the knowledge, skills, habits, attitudes, outlooks, etc.) should arise out of the daily-life needs, interests, and desires of adults and not out of the adult educator's interests.

RECOGNIZED NEEDS

Adults may be aware of their educational needs or they may not be. Usually, they are aware of some of them and unaware of others. Educational needs which adults feel are relatively easy for an educator to identify and understand. They are like standing grain ready for the harvest. Unrecognized needs are more like the crops which can be grown provided the trained agriculturist goes through the necessary processes.

There are about six ways for an outsider to become acquainted with educational needs already recognized by adults.

Easy Ways—Individual

1. *Wait for individual requests.* (You wait for people to come to you with requests for specific activities.) This is the most widely used and easiest way for an adult educator or programme planner to find out what adults want to learn. It also yields the smallest and poorest programmes. It is often an insecure base for planning. Usually only a few individuals are bold enough to make a request. Presumably all who ask are sincere, but experience shows that their interests range from vague wishes to persistent desires. Often requests are so scattered in subject and time that no group activities can be established. This method can be improved

if the adult educator positively invites and encourages requests.

2. *Listen for clues.* (Less passive—actively listening but not yet actually seeking.) An alert adult educator who mixes widely with people will hear many indications of interest in learning. If he encourages the speaker to elaborate, he can often draw out a defined need, assess its scope and intensity, and get a notion of how widespread it is. If these are recorded and pooled with others, they often provide a firm basis for programming.

3. *Make inquiries.* (You go out seeking information.) Direct informal inquiry among adults will bring answers which can be added up. Conversational answers can be probed and classified to show how many want to learn to read and write, to care better for their children, to sew, to improve their occupational skills, to keep accounts, to understand public affairs, and so on.

Systematic surveys or door-to-door inquiries among groups of men, young men, women, illiterates, cultivators, labourers, or other groups can give a fairly good picture of felt need. A number of subjects or choices can be presented in a checklist or questionnaire form (orally to illiterates). Adults, either singly or in groups, can indicate their interests. While checklists may have some immediate value, they are a notoriously unreliable base for planning of future activities. People feel compelled to check something regardless of whether they later will participate. If different possibilities are explained in detail and the alternatives discussed, the reliability of checklists is improved. The basis for planning is stronger if several groups are interviewed or a fair-size representative sample is taken before conclusions are drawn.

Use Groups

4. *Stimulate group requests.* If a group takes the initiative in requesting instruction in literacy, child care, or any other subject, the adult educator may have a relatively firm basis for planning. Further discussion can clarify interests of the members and indicate the nature of the instruction desired, its level, intensity, and time requirements. Good adult educators always encourage groups to discuss their interests and formulate their own learning

goals. This is one of the better ways of finding out what adults want to learn but it works best with rather mature groups. It is most successful also if the groups are acquainted with the types of educational services available.

5. *Ask group leaders.* If you cannot meet with groups and discuss matters, talk with group leaders. Leaders usually represent the thinking and social norms of their groups and can indicate the areas and problems in which they are most interested. Or, if they should not have specific answers, they can inquire and report later. This approach saves the adult educator's time and permits him to cover a large population and geographic area. To be successful, the adult educator, of course, needs well-developed skills of identifying and communicating with group leaders. And he needs to establish and maintain acquaintance with an extensive list of leaders.

6. *Use advisory committees.* Good adult educators make much use of advisory committees in identifying educational needs. Amateurs often mis-use them or do not use them at all. A committee of articulate spokesmen or group leaders can usually offer good advice and sound judgment. They are mis-used when they are asked only to approve preconceived ideas or plans of the educator.

If the committee is made up of several spokesmen for essentially the same kind of people, the discussion need be only long enough to develop a clear understanding of the need. If the committee includes a wide range of interests, common interests can be explored. However, agreement on common interests should not be forced; different interests and needs may exist and should be clarified through discussion.

It is often a good idea to use several especially-selected committees, each for advising on a special area or problem. Advisory committee members should always be *representative*—i.e., made up of people who are personally acquainted with the problem. Officials are usually less useful on advisory committees than non-officials.

UNRECOGNIZED NEEDS

The above ways are based on the assumption that individuals and groups know what

they want and need to learn. In one way or another adults concerned are induced to say what they want. With the above methods, the adult educator merely collects the information much as an innkeeper might find out what his guests want to eat. It has the merit of not forcing a pre-conceived menu on indifferent diners. It has the shortcoming of doing nothing to improve the taste or nutrition. The adult educator who uses only the foregoing methods can establish a reasonably good programme. The six methods discussed, however, are not in themselves, *educational*.

The assumption that adults know what they need to learn is only partly valid. Chronically ill villagers may accept their condition as normal. Mothers who raise their children by tradition and folklore may not know that there are better ways to help young personalities develop. Tribals suffering from nutritional deficiencies may not aspire to better-balanced meals. Illiterates often have limited understanding of the mental growth that can come with literacy. Citizens of a dictatorship may not know much about the benefits of the freedoms and responsibilities of citizens in a democracy.

In short, adults do not always know what is best for them. This fact is an excuse that authoritarian leaders use for all manner of controls over subjugated people including determination of what they should learn.

For those who reject authoritarianism, the question may arise : If adults do not know their own educational needs, who should determine their needs? The answer respectful of human personality is: The adults concerned; those who have the needs.

This may sound illogical but it is not. It merely means that adults often need assistance in grasping and understanding new educational needs.

A democratic adult educator will not directly tell others what they should learn before they feel the need.

How then does an educator help adults gain new ideas about what they should learn if he does not tell them ?

He helps them go through various processes by which they themselves will arrive at new understandings regarding what they should

learn. He helps them define and re-define their problems of living and helps them gain new insight into their solutions.

This practice was illustrated by a Gram Sevika who started working with a group of women assembled to learn sewing. As they sewed, they talked about their children. She encouraged them with skillful informal questioning to discuss their problems of child rearing. In a few weeks, they decided to ask for instruction in child care—something they would not have requested in the beginning.

Note that the educator does not define the problems for the adults. He assumes that new needs for learning can emerge from the persistent problems faced in daily living. By questions and through stimulating their discussion, he induces adults, singly and in groups, to think about, explore, and analyze their condition—their problems. He tries to get them to think more deeply and beyond the old answers of :

“We need more money.”

“We need a shot (of vaccine).”

“We can not do anything about it.”

“This is the way my father did it and it still ought to work.”

The adult educator induces people to select and work on their most persistent problems. These are also the ones which provide highest motivation.

The Problem Solving Process

The adult educator helps adults go through an educative or problem-solving process. He helps them (1) define their problems, (2) assemble the necessary facts, (3) analyze the data and project possible solutions, (4) decide on a course of action, (5) carry it out, and (6) evaluate the results. This process has been described in greater detail on pages 15-21 in the October, 1960, issue of the *Indian Journal of Adult Education*.

As adults go through this process, they will necessarily learn knowledge and skills which bear on their problems. They are likely to work out better solutions and thereby be rewarded for their efforts.

The educator's contribution is in helping adults learn the *process* of problem solving. Learning this process involves use of the mind

in more disciplined ways than are used by uneducated people. The educator may have to lead an individual or group through this process many times in order firmly to establish procedural habits. As in teaching arithmetic, the teacher's task is to teach the methods of solving various types of problems; it is not to supply the child with all the answers. Likewise, the adult educator's contribution is not in providing the substantive solutions to problems but in training people to tackle those problems more systematically and intelligently.

A trained adult educator, therefore, will not be satisfied with either (a) accepting the curriculum (learning needs) laid down for other adults at other times, or (b) accepting what adults say they want to learn. Instead he will lead them through a process whereby their own notions of what they want and need to learn will expand. They will come to understand and move toward higher activities. At the same time they will gradually acquire better techniques for learning.

This point of view means that in attempting to determine needs and interests, the competent adult educator will do more than make a superficial inquiry or survey. Basically, it means that he must establish a very close and personal relationship with the adults whose educational needs he hopes to assess. At best, he should live with them for extended periods.

However, most adult educators are responsible for identifying the educational needs of large numbers of people. They cannot become intimately acquainted with all of them. This calls for additional techniques.

Large Groups—Short Time

7. *Study information about people.* The census, surveys, descriptive studies, and other literature offer a wealth of economic, sociological, and anthropological data about groups. Acquaintance with such background information permits a more rapid understanding of the group once personal contact is established. In fact, one can find out a great deal about the educational needs of people without ever seeing them—by studying their educational level, their health and vital statistics, income level, family structure, customs, agricultural practices, and so on.

8. *Strengthen the effectiveness of group leaders.* If they are to convey an understand-

ing of their groups, the leaders may benefit from learning better discussion techniques, how to establish more permissive atmospheres, and better communications techniques including techniques of listening. Through skillful training, the adult educator may be able to increase leader-sensitivity to feelings and problems in their groups.

9. *Teach the problem solving. Process to others* (as contrasted with having to be there yourself to help people think through each step.) Problem solving is learned better in extensive practice than through lectures and recitation. As groups of leaders go through the process and then try the disciplined ways with their own groups, they can grow in ability. As they define the problems in their back-home groups, the learning needs can be communicated readily to the adult educator. Programmes, activities, and services can then be planned intelligently.

10. *Keep acquainted with other known interests.* Adults express their interests and needs in a variety of ways. Their topics of conversation, the books and newspapers they read, the things for which they spend money, and their spare time activities all indicate their interests. Consequently, systematic surveys of readership, spending, leisure time, conversational topics and such activities often reveal insightful clues which can be the basis of programme building.

In Summary

First, find out what adults think their educational needs are. Secondly, lead them on to new understandings which you help stimulate to arise from their own thinking.

The educator skillful in determining the educational needs of adults must come as close to "living with the people" as possible. Free, easy, and extensive association is necessary. All traditional and emotional barriers of caste and communal groups are serious blockages to understanding of educational needs, interests, and aspirations.

The adult educator who discovers the real educational needs and interests of adults is likely to be the one who has widest and most intimate acquaintance among community leaders and groups.

(Note: For a more complete discussion of the subject matter of this paper, see Homer Kempfer, *Adult Education*, McGraw Hill Book Co., New York, 1955, pp. 61-92.)

The Problem of Youth-Adult Relations—II

J. Joussellin, Director, Centre de Recherches Civiques, Paris

This concludes M. Joussellin's thoughtful analysis of the changing relationships that develop between young people and older people when their environment undergoes rapid change.

Research and Experiment in the Field of Adult-Youth Relations

IT is impossible to make a complete list of all undertakings which, directly or indirectly, conduce to the establishment or improvement of relations between young people and adults. We shall confine ourselves to a description of the most characteristic of these, and shall consider as such those which take some account of contemporary conditions. There are others which seem quite oblivious to temporal considerations. Under cover of moral principles and the maintenance of eternal values, they claim to organize relations within the framework and under the conditions that existed generations ago, thus ignoring changes which have resulted in the creation of new human being, whether parents or children, adults or young people.

Nor can it be denied that such preferences are sometimes, though we think debatably, efficacious. There are, for example, families in which vigilance and affection—and even the educational sense of the parents—are such that the family cell or community has become exclusive; it represents a sort of collective egotism. Its unity is so real and vital that none of its members will fit into any other human group.

The same phenomenon is visible in larger units. It will be noted, moreover, that frequently their rejection of civilization in its present form has led these groups to take considerable pains to educate their younger members and to weave around them a whole skein of affection, care, vigilance, protection and educational methods which, through some of the facilities they offer to these young people,

prevent the latter, for a time at least, from sensing the call of the outside world. This is particularly the case of certain ethnic or religious groups which refuse to face the facts of history.

The conservatism of these families or social groups, whether it is moral or behavioural, testifies only to their weakness. Confronted with new situations, they feel powerless to keep alive some of the values they consider to be essential, and consequently devote all their energies and all their sensibility to attempts to arrest the passage of time. The inadaptability created by their opposition to progress is all the more dangerous for their members, inasmuch as the group being smaller and consequently less autonomous culturally or economically, its members will be exposed more frequently and more intensely to outside attack.

Besides these cases, where the true meaning of education and humanity appears to us to be distorted, we may refer to a few undertakings which seem to combine a sense of reality with a true concern for education. Analysis of their aims and methods shows that their originality consists in general in not restricting themselves to the purely psychological level—that is to say, the level of a mere knowledge of individual reactions and behaviour—but in also maintaining a sociological point of view; their purpose is to know and understand each individual against the background of his environment and history. It must be added that some of these undertakings do not see themselves as organizers of relations between young people and adults, but, so far as they provide each individual with a clearer awareness of his own existence and place each individual more correctly in modern society, they contribute to the amelioration of relations between different age groups.

(c) *Family associations and associations of parents*

These differ greatly from each other, both in objectives and in programmes. They range from a kind of family trade unionism (defence

of family interests), through associations of parents of school children to schools for parents themselves. The growth of these associations is worth noting. Most of them try hard to ascertain the needs, both of children and parents, in their immediate context, that is to say, in the concrete situation in which modern society has set them. We may note a few features of this development :

Many associations of parents of school-children are concerned with educational reform.

The rapid development, in France at least, of "holiday homes" (*maisons familiales de vacances*) indicates a refusal to break up the family during the holidays, and at the same time a search for a solution corresponding to the changed character of holidays.

Associations based on an extension of youth movements and intended to support them¹ are no longer restricted to a kind of sponsorship, but examine such problems as educational reform, apprenticeship and working conditions for young people. In this way they create a better climate in which to make contact with young people, who are directly involved in these problems.

Schools and courses for parents are no longer limited to elementary courses in child and adolescent psychology, but examine "problems of youth".

(b) *Youth associations*

If, in the beginning, youth movements frequently expressed the isolation of their members in relation to adults, a number of them have evolved towards a search for integration in adult society. It should, moreover, be noted that generally speaking this search is not conducted mainly at the level of relations with parents. Without denying the importance of the family element, it is not in this direction that youth associations seek to establish contacts and exchanges between young and old.

Here are some of the methods employed :

Increasing importance is given to surveys and observation of the environment of the group under consideration. There is in fact a sort of pedagogic exploitation of the principal

1. For example, the associations of parents and friends of the Scouts and Guides of France (the Catholic Scout Movement),

data of human geography. This is carried out in particular by the scout movements of several countries. The value of meeting prominent personalities and interviewing them on the major preoccupations of young people is also stressed.

Some cultural and social centres, which owe their existence to the initiative of young people, have considered that they should not be limited to young people, but that confrontation with adults would be beneficial. An instance of this in France is the "rural centres" (*foyers ruraux*), which, for many of their activities unite individuals in all age groups.

This liaison with adults seems most systematically to be sought in rural areas at the level, among others, of organized groups of the rural population. Thus—in France—the movements of young agricultural workers (*Jeunesse Agricole Catholique* and the *Centre des Jeunes Agriculteurs*) have called upon their members to take an active part in elections to the "*Chambre d'agriculture*". Again, a conspicuous feature of some undertakings is to facilitate a sort of interpenetration with a given collective unit, including its oldest members. The "*services*" organized by many associations, especially work camps (*chantiers* or *camps de travail*), belong to this type. Finally, some movements, for example the Protestant Scout movement "*Eclaireurs Unionistes de France*", have made provision for advisers who, without having any educational function and consequently having no direct responsibility for young people, ensure liaison between the Scout group and the adult body which sponsors and supports it. These advisers can do important work if they are at pains to interpret the reactions, behaviour and even the claims of the interested parties.

(c) *Associate bodies of young people or adults*

The difficulty and complexity of youth-adult relations have been recognized by a large number of both adult and youth organizations. In order to solve the problem, adult groups have frequently established youth sections and youth associations have extended their activities, either by setting up new associations of older people or by calling upon their former members to campaign on their behalf in bodies with which they have some kinship of aim, interest or ideology. Sometimes

this policy has been directed towards securing control or influence over the age group in question, sometimes, by opening a new field of action, towards providing its organizers with a better understanding of the current situation. Sometimes—and this must be recognized as the more general case—the two motives have existed together. We shall confine ourselves to just a few examples :

The creation of youth sections by political parties, trade unions or co-operatives.

Recommendations by denominational movements inviting their members to play an effective part in the life of the community and the Church.

Parallel action by movements representing different social groups (peasants, workers etc.), in order to persuade their former members to join a trade union, professional or political group.

Action, in some countries, to secure the right of young people to elect their own union delegates in industrial undertakings, and to be represented on the same bodies (factory committees or co-management committees, etc.) as those to which adult workers are delegated. It would be a mistake to view this merely as a symptom of separate action by young people ; on the contrary, it signifies an intention to train some of their number to accept responsibilities and to enable them to meet their elders.

(d) *The quest for colloquies between young people and adults*

There is a growing belief that the best way of establishing relations between different groups is to provide them with the opportunity for joint undertakings and that this method is, moreover, all the more efficacious when such undertakings serve a real interest of those taking part.

For this reason most countries are seen to be establishing and developing committees, commissions and joint working parties which associate adults and young people in the same research work and sometimes in the same task. These bodies, whether official, public or private, frequently bring together delegates of youth associations and adult groups, and even representatives of national and public

authorities. It is impossible to give even a partial list of these bodies,² but we may indicate a few of the more characteristic among them :

In many countries, municipal or local youth committees act as advisory bodies to the official councils. They bring together representatives of the authorities and delegates from youth associations. In the United States of America for example, joint groups of parents and children have agreed upon an hour by which young people shall be home at night, and have induced the authorities to take official steps to impose this rule.

In the same way there exist at the national level in the various ministries or departments, or in one of them more specifically concerned with youth problems, commissions or committees whose object is to establish colloquies between representatives of young people and those of the public authorities. Such bodies are sometimes an important means of informing not only the authorities but also public opinion. Mention may be made in this context of the "White House Conference", in the United States of America, which at ten-year intervals brings together all youth specialists, and which has played a large part in framing improved legislation for juveniles. Yet, all co-operation, if it is to be effective, requires a common responsibility, and co-operation between adults and young people should lead naturally to co-management. In France, the *Union Nationale des Etudiants* has in this way secured representation on all bodies responsible for "student affairs" (social security, accommodation, restaurants, social services, etc.).

Research and study have also been undertaken with a similar end in view. When these combine adult and youth associations, it is inevitable that sooner or later the majority of the members of these associations are made aware of such activities. Among the most original of such undertakings, we may cite the "study days" organized in January, 1960 at Unesco

2. See our comparative study, involving more than 40 countries, in "*Pouvoirs Publics et Associations de Jeunesse*" (*Cahiers de la Documentation Française*, Paris, 1956 and 1958).

House, which dealt with "residential agglomerations". The meeting was convened by family associations, various youth movements and town-planning associations.

(e) *Political action*

Here is a further means of interaction between young people and adults. Such activity no doubt transcends the traditional limits of education and of the relations formerly regarded as normal between young people and adults. Yet, it is most probably a necessity within the shifting framework of an evolving society, in which adults in general, by their number and by their failure to keep abreast of the times, may become an element of obstruction and then of non-adaptation, dragging younger people in their wake.

This political action naturally follows the line of the various systems which encourage or permit it. We shall limit ourselves to two of the more typical cases :

The people's democracies have for the most part lowered the voting age to 18, thus rejuvenating the political body and thereby increasing its readiness to accept or seek what is new. In the same way, youth organizations have acquired the right to put forward candidates at the various elections.

In the West it is much more in a private context, through their own activities, surveys and participation in the joint committees we have been speaking of that young people and adults join together in political action.

Quest for New Forms of Education and Cultural Training

In point of fact, the processes we have analysed up to now are all of them no more than techniques. Their efficacy is the more limited since nearly all of them predicate the existence of associations, groups and organizations. But the majority, both of young people and of adults, do not belong to any of these social units. That does not mean that such undertakings and methods have no effect on the masses. Not all workers are members of trade unions, nor are all citizens associated with survey and research offices. Their fate, however, is often influenced both by the unions and by research bodies ; as also by the forms of activity we have analysed.

Nevertheless, it would be normal to envisage more systematic effort. This, we think, might be defined in terms of a general recasting of education, a recasting concerned in the first place with adults and applicable to a movement already a hundred years old. According to countries, the reference is to popular or adult education, to social education or of promotion ; but in all cases what has to be avoided is human fossilization. Men and women must remain capable of understanding what is happening around them, and not allow themselves to be overtaken by the historical process.

A man should strive for cultivation, culture not being defined merely in terms of acquired knowledge, but considered rather as the attitude of the human being towards ideas, things, events and other human beings—a situation which demands at the same time awareness and responsibility and, consequently, the sense of actuality.

Reverting to the etymological analysis of the terms "adolescent" (he who is growing up) and "adult" (he who has finished growing up), the aim of popular education is to preserve in the human being something that is young. This is achieved by keeping alive the individual's curiosity and initiative, by encouraging him always to make demands upon life by inciting him to develop, in a given environment, his means of expression and his potentialities for action. It is here, indeed, that popular education is also an education in civics, at least if we define the latter as awareness of belonging to a network of relationships, exchanges and mutual dependences, economic, social, cultural and historical, and as the will to act upon this network with a view to its improvement, enrichment, possibly even its transformation.

Adult education is, then, the essential effort that must be made to solve the problem of establishing normal relationships between adults and young people. But a parallel effort has also to be made among the young. They, too, must be trained to apprehend the historical process ; they, too, must be enabled to understand events.

—from material supplied by UNESCO
Educational Clearing House.

The Reluctant Village

V. K. Acharya, translated by K. M. Sharma

The following case study is based upon original notes in Hindi taken down by Shri V.K. Acharya for 7 months in 1954. It was translated by K.M. Sharma, SEOTC, University of Baroda, Gujerat.

Shri Sharma writes: "Mr. Acharya was one of the 6 Social Education Organizers working with me between 1953 and 1956. He is now Block Development Officer in Madhya Pradesh. The case study was prepared in consultation with Miss Helen Pinkus, one of the team of social work educators sponsored by USA-TCM in 1957. It is being used for classroom teaching.

"The case study is an attempt at preparing a running record of process involved in Community Organisation and group work when applied in the field of Community Development. As Chief Social Education Organiser of the project area, my purpose in evolving these records was to show the skill, time and effort a Social Education Organiser employed in his work, which otherwise is difficult to measure and see."

Madpur* is situated on B.T. Road about 5 miles off the main road on the banks of a river. This village consists of two main groups, Rajputs and Tribals. The land near the village is very good but it is not being properly used. The population of 600 persons live in about 80 houses. Most of the villagers own some land but instead of cultivating it themselves they prefer to employ labourers to do the work.

Initial Impressions

My first contact with Madpur was on March 3, when I rode through the

*Name disguised.

village enroute to a function in a nearby village. I observed that Madpur had very rough streets, few institutions and few activities. It seemed to me that perhaps this was a village that needed some assistance in development.

Upon inquiry at Block Headquarters I learned from the Project Executive Officer that this village was considered to be a problem; villagers did not appear ready to participate in any of the Community Development Programmes. There was no formal organization such as a Panchayat in the village and many of the people seemed to be non-productive. It was felt that the Rajputs' pride in their caste made them unwilling to accept assistance from the C.D. Projects, and also made them feel work was dishonourable and unnecessary.

The VLW also indicated that the response from this village had been poor although his headquarters were only about 5 miles away and he had been able to spend considerable time in this village. He had however been able to interest a few villagers in the construction of the school; this had been instituted at the request of the PEO. I arranged for a leader in the Youth League at the VLW's headquarters to introduce me to some of the persons in Madpur and kept in mind that this was a village I would like to work with.

When the village school foundation stone was to be laid some of the village leaders whom I had met called on me to ask me to attend the function. I expressed my regret at being unable to attend but assured them that I would visit in the near future.

Unfortunately due to other duties I was unable to visit the village immediately. However my headquarters were shifted to a nearby village which was a central market place for villagers to visit, so that was I able to maintain some contact with them. A marriage party from Madpur also spent some time in the

village where my headquarters were located and there were a number of informal contacts. Throughout these informal meetings the villagers became more and more eager for me to visit them in their homes.

Deciding the Approach

In the month of June this village was assigned to me as a special project and I first visited the village on June 1st. The VLW and I then consulted on how best to begin the work. We decided that it was probably impossible to bring all the villagers together for a general discussion and agreed to begin a house to house contact. Since interest in the building of the school did not seem to be wide spread we decided not to work on this particular project at this time. We agreed that we would attempt to work with the village young people since it was difficult for the older people to meet together due to their feelings about caste and local quarrels related to the money lenders.

Work Begins

Therefore on the 26th and 27th of June a house to house canvass was made. As we visited each house we talked with the young men about forming an organization of the youth of the village. Many of them assured us they were interested in the development of their village but were concerned over the reaction and attitudes of the older persons in the village. The VLW and I assured them of our interest and support emphasizing that when we were needed in the village we would come.

We also learned that some of the more enthusiastic villagers had started to work on repairing the approach road to the village and the entrance was in quite good condition. They had then wished to go ahead and repair the village streets. However they had been blocked in this endeavour because of the presence of many old ruined buildings which needed to be removed before the streets could be fixed. The village elders had refused to let the young men remove these buildings for a variety of reasons: some felt there might be money in the walls, which if found, would be turned over to the government; some persons who owned some of the ruins felt they might want to use them "SOMEDAY"; and finally some of the old buildings were used as latrines.

Completing the house to house survey took two days. As we met each young man we talked with him about the role of the youth of the village, about the need to develop the creativity of youth, how their greater education could be put to use and how their village was lagging behind other villages in the area.

During this period we were able to bring together a number of young men and an informal leader was selected. The group decided they wished to complete the project of re-building the streets and that they would contact me and the VLW about the day they wished to start the project. They felt that the school building was not of primary interest at the time.

Next Visit

On 20th July the PEO and I visited the village to check on the progress of the school building. The villagers had promised to contribute a certain amount of labour but had not done so. Work on the school was far behind schedule. On this occasion all men of the village simply disappeared and although the PEO and I waited for an hour they did not return. In discussing this situation with the PEO I learned that the school project had been supported primarily by a few of the older men in the village and that they had been unsuccessful in involving the interest of the bulk of the village.

Road Work Starts

On 29th July, the VLW and I went to the village, having been notified that the work would be started that day. About 20 young men of the YL and a few children joined in the work of repairing the streets which were in extremely bad condition; they were so pitted with ruts and holes that it was impossible for even a man to walk down them safely much less a bullock cart.

When it was necessary to remove old ruins, we simply went ahead and tore them down; there was no opposition to this from the older men. We learned later that one of the villagers who had objected the most strongly was out of the village that day. While we worked a number of people stood around and ridiculed our work and the whole idea. We completed about 50 feet of road and ended our work with a few minutes of group songs.

Lesson on Planning

On 7 August I arrived at the village about 7:00 P.M. as part of my regular tour programme. I found that the VLW had been successful in setting up a Ramayan group composed mostly of young men who had also been interested in the Y.L.

The two of us spent some time filling in the family cards (cards which show size of family, amount of land etc.) talking with the participants about how to use these cards for planning, budgeting, etc. This became a topic of discussion for our group. Later the Ramayan group gave a performance.

Village Attitude Changes

The next morning work was continued on the streets; 30 young men went from house to house collecting tools and then met in front of the leader's house. We worked until 1:00 P.M. completing about 100 feet. Today some of the persons who had previously ridiculed us sent their own sons to take part in the work. We stopped for lunch and then started work again at 3:00 P.M.

Some felt that participation after lunch might be less, but on the contrary the number of workers increased to about 50. We worked until 7:30 P.M., completing 300 feet of repairs. Some of the families spontaneously brought grams to be distributed after the work was over.

During the evening we conversed with the villagers and many of the young men commented on the confidence and respect they felt for the VLW and myself. The next morning when we left the village a number of the young men walked with us for a distance. We took this opportunity to tell them about using alum for purifying the river water which they use for drinking purposes.

Spread of Effects

On the 9th of August several of the villagers contacted me for information regarding the castration of cattle and I arranged for the agricultural expert to visit them. They had contacted me rather than the VLW feeling that perhaps my higher position would get things accomplished more quickly.

On 27th August I again visited the village and found the YL members waiting to

greet me. I was accompanied by the CSEO and we all went round the village to see the newly repaired streets, and to decide where to start the work next. We also talked of the use and construction of a soakpit and a urinal and it was thought the former might be the next project after completion of the street repair. At night all members of the YL gathered and we talked of the Ramayan, caste and religion. A couple of the older men joined the group.

The next day a large group worked for about 7 hours and some 600 feet of streets were repaired. One elderly man became upset when we wanted to topple down a particular ruin but I talked with him, explaining our work, pointing out the repaired streets, emphasizing that no one had objected; he felt apologetic for this resistance and joined in the work for 3 hours.

We left the village the next morning; as the VLW had hurt his foot the villagers provided us with a bullock cart to take us to the next village (a practice which later was continued on all my subsequent village visits).

On 10th September I again visited the village and a similar work programme was carried out.

Handling Rumours

On 13 September the YL members contacted me asking me to come to the village to discuss some rumours. Apparently some persons had become upset by the discussion of the possibility that CD projects would give 50% aid towards some projects and were insisting that this money would come from increased taxes. The whole village was upset.

The YL arranged a meeting of the total village about (one member from each family came) and I gave them assurance that the rumour was false and explained more the CD projects. I also spent time talking with the YL about ways of strengthening their organization.

They raised for discussion the problem of crop-lifting and decided to collect money from all houses to purchase torches and a bugle for sounding an alarm; they would hire 4 guards and also rotate among themselves as volunteer guards. Three whistles would be the signal

to assemble. This plan was later carried out and the guard system put into effect.

On the 16th September the PEO and the Information Director contacted me explaining that they wanted to make a film of the YL in the village. We went to the village together and I gave 3 long whistles. In about 15 minutes the young men as well as many older people of the village collected and were most enthusiastic about the project. I remembered the day when I had been unable to get two or three people to meet together.

DISCUSSION

Several points are worth noting in this month's case study :

(1) The author did not work alone, but consulted and worked with other officers.

(2) The worker was not discouraged by a poor start (the school project from which everyone disappeared).

(3) The workers were not discouraged by ridicule and small participation at the beginning.

(4) Work started with young people.

(5) The workers took the initiative in tearing down old buildings, not waiting for permission. They left it to the villagers to object if they wanted. In other words, they did not make their activity dependent on action by the villagers (the giving of permission).

This could have back-fired and caused trouble for the workers. The author's status may have helped gain acceptance from the villagers. The surest way to know how far they could go was to test the limits—exactly what the author did. He undoubtedly had some feeling which helped guide this decision.

The villagers had objected to tearing down the old buildings when the project was first proposed. Now they have had time to get used to the idea.

After the roads were well along, pride in accomplishment undoubtedly helped counteract feelings about tearing down the buildings.

(6) The approach was carefully planned. On the basis of what they knew about the village, the workers decided against a meeting and in favor of a house-to-house survey. Their approach was not routine or haphazard—it was planned to fit specific conditions.

(7) The survey was planned to give maximum benefits. It combined several purposes: getting acquainted, finding out what the people thought, planting ideas. It, too, was not routine or impersonal. It was carefully planned to advance work in this particular village.

(8) The worker responded when villagers came to him for help. All his prior efforts had been directed toward getting the villagers to take initiative toward village improvement. If he discourages them in their early steps toward initiative and self-reliance, he may kill their growth. This worker further nurtures their initiative and self-confidence by helping as they ask.

(9) The project was chosen by the villagers. It was a "felt need." The first successful project was the road where the officers lent help and support on a project already started by the villagers themselves.

(10) We can look at this as a situation of balanced forces, some for progress, some against. The SEO's status and encouragement give enough extra weight to let the progressive forces move ahead. The "against" forces are still there, though, and cannot be forgotten. They come out in the open with the man who had to be convinced about the road. They show themselves more subtly in the rumours. These fears and resistances must be expected and handled as they arise.

(11) The workers did not start with a speech. They started where the people were. "Where the people were" was with a road that was badly needed but could not be finished because of factionalism and resistance to change. That the workers could reduce factionalism rather than sharpen it is to their credit—and reflects human relations skills that cannot be communicated by words but must be seen to be understood. [Ed.]

*Here is some lighthearted spoofing from
an old friend. True? He swears it is.*

STUDY TOUR!

By Detective

THIS is the true story of a group of development workers who achieved peace and happiness through joint effort.

Though an S.E.O. of a high order, I am a professional trainee. I mean I am selected for every training that is and despatched there post haste. This suits me very well, mostly because, after spending sometime at the training centre, I am asked to start on a grand sight seeing expedition.

Lest I may be misunderstood, I wish to make myself clear. I know my papers and my unimaginative supervisor insist that it is a study tour. But it can't be. I have 'to do' so many institutions, both official and non-official, in about 2 hours. Can anybody on the earth *study* the purpose, the organisation, the approach, the achievements and the what, why and how of an institution, worth the name, in 2 hours? Of course I come to know its date of foundation, its main activities and sources of income. But that I can know through their literature available at the training centre itself!

No, a Government of the people, by the people, for the people, can't be so callous as to decide to waste public funds by despatching a band of 15 of us to tour 1000 miles just for that.

Obviously by study tour what they

mean is to study human nature, the culture and the traditions of the people of this great land and not paying visits to institutions similar to those where I come from. What is there to study? Thank God for the idea of 'pattern'. The pattern of training is the same everywhere—same syllabus, same rules and regulations, same type of field work, same types of teachers. In short, one training centre is much the replica of another. Is there anything new or different which I have to study? But if there *are* subtle differences I can't *study* them in the 2 hours in which I am taken round the campus or to a village.

SO I stick to the spirit of the programme. And mind you I am more than right in doing so, but the supervisor, a stickler for laws, sticks to the dead impressions that the typewriter has made on the paper. The tussle begins.

Recently 15 of us came to Lucknow on a 'study tour'. The supervisor wanted us to 'study' several institutions in 2½ days—the period of the tour. A responsible and conscientious development worker, I wanted to follow the spirit of the programme. So I laid before him a very sound proposal that we should study the city of Lucknow and the nearby towns as a whole instead of confining ourselves to visiting a few institutions.

With great deliberation all the 15 of us had chalked out the following programme for the 2½ days :

PROGRAMME

18-7-61	
7.00— 9.30	Surya namashkar and breakfast.
9.30— 10.00	Preparation to get in the pick-up.
10.00— 11.00	Courtesy visit to O.T.C. training centre.
11.00— 1.00	Study of people's behaviour in the famous meeting place of Aminabad.
1.00— 3.00	Lunch and rest.
3.00— 3.30	Visit to the C.D. Block to study the bases of psychological resistance to the acceptance to improved practices.
3.30— 5.30	Tea and comparing notes.
5.30— Onwards	Individual programmes.
19-7-61	
7.00— 9.30	} Repeat the programme of 18-6-61
9.00— 10.00	
10.00— 11.00	Visit to Research Action Centre to study their organisational set-up, Rural Youth programmes, and Gobar Gass Plant.
11.00— Onwards	One team departs to study the Sadhu Samaj Society at Varanashi and the other to study people's participation in having 'ashnan' at the Sangham, Parayag.
20-7-61	
9.30— 1.00	Visit to the famous cultural centre Hazratganj and study of historical places e.g. Imambara Asafud Daula, Zoological Gardens, Monkey Bridge, Mayfare Cinema House, National Botanical Garden and Chaudhari Sweet House.
1.00— 3.00	Lunch and rest.
3.00—	Departure for Srinagar.

It was a brilliant study tour programme. We had used creativity and imagination to draw it up. The culmination came in the initiative and resourcefulness we had to show to enable the supervisor to see the beauty of it. He insisted on adding a few more institutions to the list. As my colleagues and I were firmly convinced of the soundness of our joint effort, we naturally resisted.

Fortunately every Government servant wants quick promotion and is mortally afraid of his supervisor, who is the standard bearer of a democratic Government in a socialistic pattern of society. We knew this real and felt need of the supervisor as we were ourselves Government servants.

Being a homogeneous group we at once agreed on a joint approach. The approach was simple, but it worked. We told him point blank that we were not satisfied with his leadership and his way of handling us, and that we were going to start a whispering campaign loud enough to reach the ears of the bosses at New Delhi.

The supervisor being a very wise man shivered in his shoes. He knew that if the news reaches Delhi, he will be at once charged with being "a poor leader of men" and "a bad master-handler".

He also knew that the avowed purpose of the training centre he belongs to was to "provide leaders and master-handlers for Asia and Africa, and if luck favours for Europe, too". Naturally, our subtle campaign could make things very hot for him in such a temple of learning. So he gladly agreed.

Thus everybody became happy and lived in peace.

Book Review

Television Teaching Today, by Henry R. Cassirer, Unesco, Place de Fontenoy, Paris 7e, Price : \$3.00 ; (paper cover), \$4.00 ; (bound).

WHAT does Johnny learn in a television classroom ?

Is it the greatest opportunity for the advancement of education since the invention of moveable type ? Or is it a deceptive shortcut which may tempt penny-pinching authorities to replace teachers with electronic gadgets—and to replace learning with entertainment ?

There you have two extremes among the conflicting viewpoints about television as a tool for education. No one yet knows the answers. But the factors behind the questions are thoroughly dissected in Mr. Cassirer's book.

"Television Teaching Today" is Mr. Cassirer's part of Unesco's series on "Press, Film and Radio in the World Today". It takes up educational television in those countries, (principally the United States of America) where it has come into everyday use. Its author, Henry E. Cassirer, provides a survey of how television is being enlisted by educators in North America, Europe and Asia. He also deals with many of the problems—some educational, some technical and some which might be called philosophical—which this new form of teaching has generated.

He makes it quite obvious that educational television is here to stay. As Mr. Vittorino Veronese, Unesco's Director-General, points out in a preface to the book, "educators everywhere are faced with the challenge of a rapidly growing school and college population and the need for a new approach to the content and methods of teaching".

The past decade's alarming increase in the shortage of teachers, classrooms and educational facilities has been paralleled by a fabulous increase in the use of television. In the 1950's, the number of countries telecasting programmes rose from five to 50. The number of television sets went from 4,500,000 to 85,000,000.

A highly conservative source has estimated that half a million school pupils and college students were taking televised courses last

year in the U.S. In "Television Teaching Today", Mr. Cassirer provides close-ups of several ways in which these courses are being brought into classrooms. At one end is a \$2,000,000 closed-circuit television network (that is, one in which programmes are transmitted by cable or micro-wave and cannot be received by the general public) covering a city school system. At the opposite pole is the dentistry school professor who televises a course with an investment of \$2,000.

Setting aside the controversy over its defects and virtues, educational television has proven to be far less expensive than the layman might think. A low-power station (with a range of 14 miles) can be installed for as little as \$50,000.

Mr. Cassirer illustrates how educators must draw a careful line between the dull programme which creates no interest and the entertaining programme which distracts all interest.

In the U.S., "Teaching Television Today" concludes that educational television has made more headway in primary than in secondary schools. It is used in universities, and can also be used to improve teacher training, particularly by illustrating new methods.

But, warns the author, "television is not merely a substitute for traditional ways of teaching—it is a medium with its own psychological and emotional disciplines and personalities". And he also warns against using television as "emergency relief" to cope with a lack of normal education facilities.

In subsequent chapters, Mr. Cassirer reviews the history of educational television in Canada, France, Italy, the United Kingdom, the Soviet Union and Japan. Approaches taken vary as much as the educational systems of these countries themselves, but television has taken a firm foothold there as well. In 1959, for example, there were 3,000 schools in France and 10,000 schools in Japan equipped with television sets.

This is probably only the beginning. Newly-independent countries are now building systems of education often on new foundations. Educational television, in which one teacher can reach thousands of pupils, is a valuable asset and one that certainly should not be overlooked. But, as Mr. Cassirer brings out, it must be handled with care.

(UNESCO)

To Think About—

Words Fall Short

SOME things can be communicated by words. Some cannot. As educators, one of our first jobs is to know what can and what cannot be communicated by words.

How do words communicate? Where do they get their meaning? Their meaning comes from experience. A word stands for something. We hear the word and see the thing it stands for. We try the word. If we are wrong, we are corrected—with laughter when we are little, with derision when we get a little older. "That's not a calf, silly, that's a goat!" Soon we learn to know what is "calf" and what is "not-calf".

We have only to study a foreign language to realize how meaningless words are until hearing each word in a variety of associations begins to give it meaning. We can understand this quite readily. (Although young teachers often find their patience tested by the number of times a new word must be experienced before it takes on meaning.)

The translation method was often used in the past. Hindi speakers thus were taught that the English word for "mez" is "table". When we teach by the direct method, we are struck even more strongly by the need for repeated associations between the word and the thing it stands for. "This is a table." (pointing). "Go to the table." "Put the book on the table." Many times in different ways the word is used. Each time the learner associates the word with the thing it stands for. Gradually the word automatically brings an image to our minds.

BUT this is not a direct parallel to concept formation. Instead, in learning a new language, we merely learn to attach a new word to a concept already in our minds. In our mind already was a picture of tables and things-that-are-not-tables.

The speaker may have to try two or three words before he finds one that coincides with the concept in our minds. For example, the

Englishman says "Bonnet." The American says "Hood." Both mean the part of the automobile which can be lifted to expose the motor. To both the same *concept* is present. Both have had experience lifting up bonnet-hoods. The *concept* would be there even though there were no words for it. But if we have never seen an automobile and a bonnet-hood, there will be no concept of it in our minds.

In teaching with words, the educator has a double chance to fail. (1) Experience may be lacking, so that the concept has never formed. The word can be learned, but it carries with it no real meaning. (2) The person may have the concept in his mind, but may not connect it with the word used. Thus an American hearing an Englishman speak of "bonnet" will look about for a little girl in a soft frilly hat. He knows full well what a "hood" is, but to him, whoever would call it a "bonnet"?

(Indian women do not wear bonnets. Can you tell what a bonnet is from the verbal description "soft, frilly hat"? One needs to see and feel a bonnet to know really what it is. That is, one needs experience with bonnets. Moreover, one needs to see various types of bonnets. A hat is not really a bonnet, nor is a bonnet a hat. One needs to see enough bonnets to know which are bonnets and which are not-bonnets but hats or turbans or other types of headgear.)

So you have two chances to fail to communicate if you teach with words. There are many reasons why you may not get the response you want even when your communication has been perfect. But genuine communication is the first step. People must know what you are talking about. Otherwise there is no possibility of learning. There is no chance of changed behaviour.

REAL communication requires that both of you know what you are talking about. The word must mean the same thing to both of you. Only if you have both had the same experience can you be sure the word

carries the same meaning for both of you. One of the educator's biggest weaknesses is to assume that the learner has had the same experience the educator has had.

There are ways to avoid the pitfalls of communicating through words. How? You can teach through real experience. The demonstration method is one such way. Tours to work in progress is another way.

Product exhibits also let people form their concepts through direct experience. People see and feel the real thing. (An exhibit with pictures only is a poor second best. An exhibit with words only is often a waste of time and money. Pictures demand at least a minimum of background experience for interpretation.)

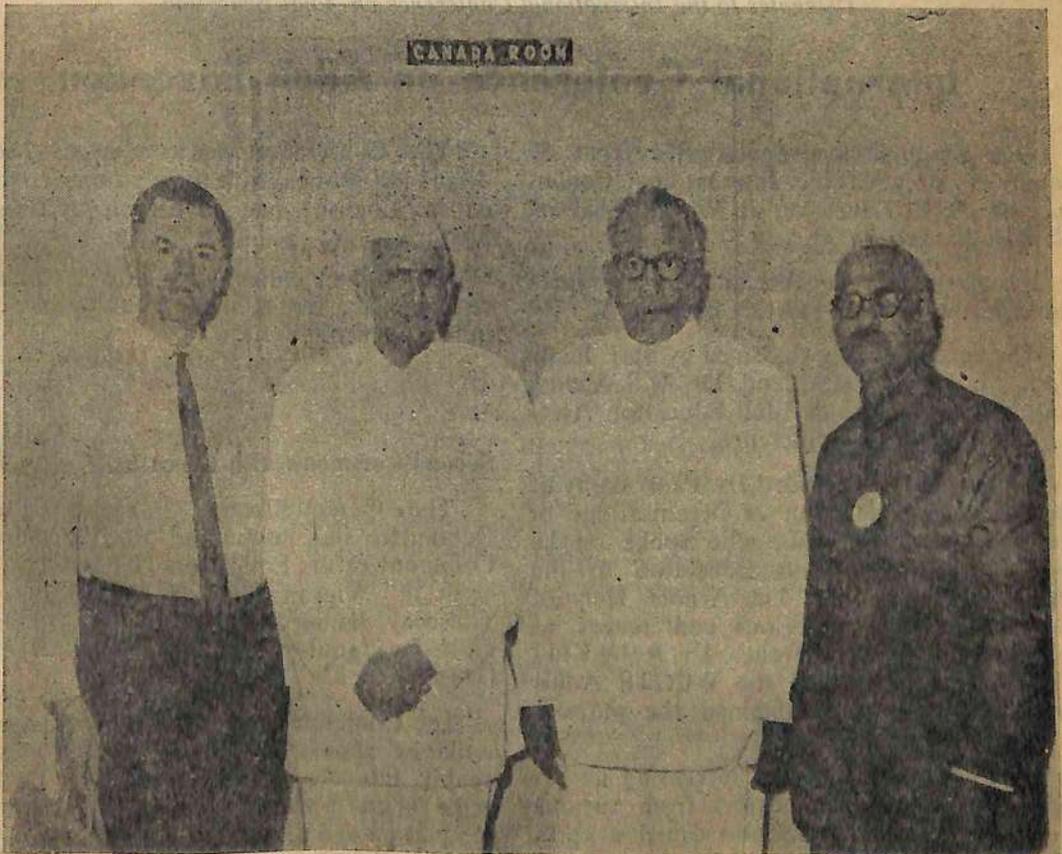
Why is role playing popular in training teachers and supervisors? One reason is, it provides *common experience* for analysis and discussion. A situation can be acted out just

as it would happen on the job. Word descriptions leave each person with his own idea of what went on. With role playing everyone sees the same thing.

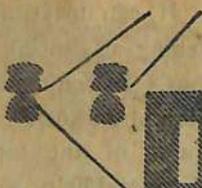
One could not imagine trying to teach another to swim or drive a car by merely telling him how. Nor will even a demonstration serve. Only with personal experience can the person learn.

Yet in other fields, often far more complicated and difficult than swimming or driving, we expect people to perform with no more than verbal instructions.

Whether your work is teaching adults, staff development, supervisory management, or leadership training—how do you teach? Do you teach through words or experience? Do you make sure you use only words known to the other person? Do you use words that demand experience the learners have not had?



Dr. Roly Kidd, Canada ; Dr. K. L. Shrimali, Union Education Minister ; Dr. M. S. Mehta, IAEA President and Shri R. M. Chetsingh, Vice President, IAEA, pose before the Canada Room in Shafiq Memorial Building at the reception for delegates to the International Conference on Adult Education.

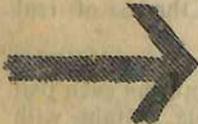


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Social Education and Democratic Decentralisation

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Seminar Announcements

The Seminar at Coimbatore will begin promptly at 9:30 a.m. on September 27. Seminar participants should inform B. Krishnamoorthy as to time of their arrival, so that arrangements can be made for meeting everyone. Write:

Shri B. Krishnamoorthy, Principal
P. S. G. School of Social Work, P. O.
Peelamedu, Coimbatore, Madras State.

Please bring your own bedroll and your own mosquito net, also, if you want one. Those who plan to go on the trip to Ooty may want to bring some warm clothing. You may not need it, but Ooty can be chilly in the mornings and evenings.

P.L. 480 Money for Literacy House

Literacy House at Lucknow has recently received \$151,000 in rupees from the United States under Public Law 480. The money is expected to help with the School of Writing for New Literates. A Fulbright exchange lecturer is now at Literacy House helping with the project.

Sarva Seva Sangh in Panchayati Raj

Measures aimed at helping Sarvodaya workers play a more effective role in Panchayati Raj were discussed at a meeting between the Ministry of Community Development & Cooperation and the Akhil Bharat Sarva Seva Sangh in New Delhi August 24.

The meeting reaffirmed the objectives and methods of coordination between Community Development and Gramdan movement. Minister S.K. Dey stated that the experience of Panchayati Raj in a number of States has shown that nothing is more important than the programme of education and orientation in regard to the rights and obligations of the people, their representatives and Government servants under the new set-up. The educational programme was of the greatest importance for ensuring equity and fair play in the new statutory institutions.

Training Course Ends

On August 17 the closing function was held for the second Training Course on Social Education in Urban Areas and Worker's Education. The three-month training course was conducted by the Indian Adult Education

Association under the guidance of Shri Dharm Vir. Shri N.R. Gupta, Shri V.B. Mahajan and Shri K.L. Gandhi served on the Advisory Committee for the course.

Eighteen trainees completed the course. Five of these were deputed by the Directorate of Education. Thirteen trainees were employed part or full-time.

Lectures, demonstrations, discussions and field work were used in the training course. More than 29 Indian and foreign experts served as guest lecturers.

Higher Secondary Course

Twenty-eight women are enrolled in a condensed course for preparing adult women for higher secondary examinations. The course started July 17 in Shafiq Memorial Building. The Indian Adult Education Association is conducting the course under a grant from the Central Social Welfare Board. Trained teachers have been employed.

The course will last two years. The women who complete the course will be qualified to apply for work as gram sevikas and other positions. Women's positions in the development programme are often unfilled at present because of the shortage of qualified workers.

Other training courses for women are also planned. It is planned to organize week-end courses for women where information about the rights and responsibilities of citizenship will be imparted. The Association also hopes to organize courses for women on home decoration, child welfare and other allied subjects.

Building Fund Donations

The following donations have been received during the month for the building fund or for Tagore Hall (auditorium):

Adult Education Association of the United States	—\$ 50.
Dr. Roby Kidd of Canada	—Rs. 50/-
Asian Trade Union College, Calcutta	—Rs. 700/-
Shrimati Bimla Dutta	—Rs. 1,020/-
For Tagore Hall	
Mohatta & Co. New Delhi	—Rs. 100/-
Orient Central Industries Ltd., Calcutta	—Rs. 100/-
Dr. T.A. Koshy	—Rs. 50/-
Shri A. Basu, New Delhi	—Rs. 10/-
Shri K.K. Banerjee, New Delhi	—Rs. 10/-

Social Education and Democratic Decentralization

INTRODUCTION

ON 2nd October, 1959, the Panchayat Samiti and Zilla Parishad Act became operative in Rajasthan. The act provides for statutory institutions at the village, block and district levels, devolves on them appropriate power and authority and provides for them larger sources of revenue so that they may become effective units of democratic structure. The example of Rajasthan was followed by other States. In the near future all the States are expected to pass legislation providing for devolution of powers whether at the district level or at the block level. While this general pattern is being adopted by different States, there is considerable difference in (i) the nature of functions assigned to the local bodies; (ii) the composition of such bodies particularly with regard to their Chairman; (iii) the resources assigned; and (iv) the external control exercised or proposed to be exercised by the State Governments.

The need for creation of local bodies is now fully appreciated. It is, therefore, for consideration whether it is necessary to go into the causes which led to the decision for creation of these bodies.

Another question which may be posed for discussion is "How can Panchayati Raj accelerate the process of social education for community cohesion and village solidarity?"

The need for training of non-officials is fully realised but response has neither been spontaneous nor encouraging. Greater awareness has to be created. The question how can social education help create the urge for training in the non-official could, I think, be usefully discussed in this Seminar.

Social education should also create understanding of the role of different local bodies, the role of the officials and the non-officials

and the local bodies and its various Committees, etc. How can social education achieve this objective is a question which could also be discussed in this Seminar.

The importance of local self-government has long been recognised in India. Demands have been consistently made over many decades for giving more powers to local bodies. However, under foreign rule they could at best only develop as agencies of the foreign ruling power, always looking to it for support. Such local bodies could hardly earn any status in the estimation of the people. Independence provided the setting in which local self-governing bodies could develop as the basic units of democratic structure and socio-economic development.

The credit for making a systematic study of local self-government goes to the Balwant Rai Mehta team for the study of Community Projects and National Extension Services. The team found that one of the least successful aspects of CD and NES was its attempt to evoke popular initiative. The team recommended the replacement of existing local institutions by vigorous elected statutory institutions to take charge of all aspects of development work in rural areas, equipped with necessary execution machinery and in possession of adequate resources. The team pleaded for devolution of power to these institutions set up democratically.

The team pointed out the significant difference between delegation of authority and decentralisation. In their words: "The former does not divest the Government of the ultimate responsibility for the action of the authority to whom power is delegated; this authority is under the control of the Government and it is in every way subordinate to it. Decentralization on the other hand is a pro-

cess whereby the Government divests itself completely of certain duties and responsibilities and devolves them on to some other authority". By democratic decentralization we understand the devolution (and not delegation) of authority, duties and responsibilities related to local government and covering all aspects of development, to the statutory institutions established democratically.

The Mehta Team urged democratic decentralization as a measure to stimulate popular initiative for local development. However, democratic decentralization was also deemed inevitable from the point of view of building up a democratic structure. The words democratic decentralization came to be replaced by "Panchayati Raj". It was pointed out that real power and authority rest inherently with the elected representatives of the people living in village communities. Local elected institutions should perform all the functions appropriate to community living. Only those functions should be left to the high-level units of democratic structure which could be better handled by them. In this way of thinking, there is no question of decentralisation. The Panchayats and Panchayat Samities become the natural and absolute repositories of political power. A political system based on recognition of absolute powers with the structure of Panchayati institutions, may well be called "Panchayati Raj".

Panchayati Raj has been characterised as the biggest revolution one can imagine. Pandit Jawaharlal Nehru has said: "Panchayati Raj is becoming a solid foundation of democracy in the country and a

powerful instrument not only in the political but also in the social and economic fields."

Social Education has an obvious interest in the revolutionary change envisaged through the introduction of Panchayati Raj. Social Education is inspired by the same objectives which Panchayati Raj seeks to achieve. Both aim to build up self-reliant communities solving their problems on their own initiative and resources. Both aim to create a citizenry which is conscious of its rights and duties and takes an active and intelligent interest in the Government of the locality. While Panchayati Raj provides the statutory and administrative framework, Social Education seeks to strengthen and use the process of Education for the realisation of the common objectives.

Social Education is concerned with all aspects of life where improvement is possible through the process of education. Under Community Development, Social Education has been laying emphasis on education to understand and deal with the problems of the community on cooperative basis. Its programme of education-in-citizenship is directed to help people understand the rights and duties of a citizen and take interest in local administration.

The seminar may like to discuss the significance of Panchayati Raj, the opportunities Social Education now has of contributing to the success of this silent revolution and make suggestions and recommendations which may help organisation of action to achieve the objectives in a systematic fashion.

BASIC QUESTIONS FOR DISCUSSION

I. Concepts, Objectives and Relationships :

1. What is the meaning of "Democratic Decentralisation" and "Panchayati Raj" ?
2. What are the objectives of Panchayati Raj?
3. Which social forces have been released by Panchayati Raj? What has been the experience in States which have introduced Panchayati Raj? What may be the effect of these forces on Social Education?

There are a few studies which throw light on the social forces released by Panchayati Raj. Notable among these are the Avarad

Study and the Raghubir Sahai Report. Useful data may be found in the PEO study on Panchayats and the report of the working group on Panchayats set up by the Ministry of Community Development. Newspaper reports are an excellent source of valuable data.

It has been widely said that Panchayati Raj has generated great enthusiasm and awakening in the rural areas. The Avarad team found Panchayat Samities conscious of the powers and privileges which have devolved on them. The team thought they were taking full advantage of this transfer of power. The team found administrative efficiency to have increased. They thought that democratic decentralisation

had a beneficial effect in dealing with corruption and administration.

The above factor is reported to have helped education. The Avard team found school teachers showing better attendance at schools as sarpanchas keep an eye on them. The Raghubir Sahai study team found that attendance at primary schools has increased. In some places teachers had been asked to reduce an hour of their duty in schools to take up adult education classes in its place. The team thought that this along with other inducements had added to the tempo of adult education.

In their study on Panchayats, PEO found that Panchayat membership and particularly presidentship tended to be concentrated in a small privileged class of landholders from the higher castes. The low-caste landless labourers have very little representation. Evidence has also been forthcoming that at least in the initial stages Panchayati Raj accentuates rivalries, factions, casteism and class conflicts. People find in elected offices a good opportunity to ventilate and exploit differences based on family feuds, caste or class. Elections tend to disrupt social harmony and create tensions and conflicts. This factor may adversely affect Social Education. While groups in power may be enthusiastic about Social Education, those in opposition may have no interest in the schemes promoted by the Panchayat Samities.

The Avard team found that the transfer of responsibilities for development work in the Block from the BDO to "Pradhan" has resulted in a mild tussle for power between the Pradhan as representing the people and the Vikas Adhikari (BDO) and the staff under him. Panchayati Raj involves problems of adjustment. Lack of understanding may result in Block staff losing interest and initiative in development work. This may adversely affect Social Education.

4. What may be the role of Social Education in the framework of Panchayati Raj ?

It has been said that the role of Social Education is to provide facilities and opportunities to the people to educate themselves to understand and solve community problems. The seminar may discuss this role in the context of Panchayati Raj.

II. Educational Needs under Panchayati Raj :

1. What is the importance of literacy as a programme of Social Education under Panchayati Raj ?

It has been widely felt that literacy is an essential condition of intelligent interest in community life. Literacy has often been compared to the sixth sense. It opens up the vast rich field of education and development. Illiteracy generates an inferiority complex and leads to low social status. It, therefore, militates against social equality on the foundation of which is to be raised the edifice of Panchayati Raj. The new census has shown that our progress in the field of literacy has been very meagre. The problem of illiteracy remains as formidable as it was ever before. The seminar may discuss the importance which should be given to literacy schemes under Social Education.

2. What is the importance of education-in-citizenship, as a programme of Social Education under Panchayati Raj ?

It has often been argued that people are not merely to be made literate but they have also to be provided educational facilities to understand the significance of Panchayati Raj and their rights and duties under its frame work. The success of Panchayati Raj depends upon the extent to which gram sabhas take active interest in village administration and development. Constant and consistent efforts have to be made to use different educational media to generate enthusiasm for the discussion of community problems. People have also to be helped to develop the skills of conducting and participating in group discussions. The seminar may discuss the importance of this type of informal education, as a social education activity.

3. Should education in Community Organisation be emphasized as an important activity under Social Education ?

Panchayati Raj provides the structure of statutory political institution. It has often been suggested that the net-work needs to be strengthened by establishing, promoting and invigorating associate organizations like youth clubs, children's clubs, women's clubs, bhajan

and drama mandalis and such other functional groups. Education in community organization is necessary if these organisations are to function in the proper manner. Well organized groups and associate organizations also throw up leadership which alone can make a success of Panchayati Raj. The Seminar may discuss the importance to be attached to education in community organization.

4. Can Social Education take up education for community cohesion ?

We have seen above that evidence has been forthcoming to show that rivalries, factions, casteism and class conflicts have the tendency to be accentuated with the holding of panchayat elections. The Seminar may discuss whether Social Education could be used as an antidote to the venom of the forces of social disintegration along lines of family feuds, caste, class or political creed.)

5. Can Social Education assist in the training of the office bearers of the statutory institutions ?

The elected panches and other office bearers not only need to know the rules and procedures of Panchayati Raj but have also to be trained in the problem solving process. The responsibility for local development now rests on them. They should be trained to locate the felt needs, assess the resources, appreciate the pattern of national priorities, understand the schemes recommended, frame local schemes, plan mass education to create popular understanding and enthusiasm and develop human relationship skills for effective work with people. They have also to be trained in the meaning and significance of Social Adult Education and the methods and techniques of programmes like literacy, libraries, reading rooms, radio forums, community centres and such other activities which are taken up under Social Education. The Seminar may discuss whether Social Education personnel can assist in the training of the panches and other office bearers.

6. Can Social Education assist in educating the people for community development ?

As Panchayati Raj institutions get established and start functioning, the rate of deve-

lopment work may well be expected to increase. Since the local programme of development will be framed and executed by local institutions, they will have a stake in their success. A big programme of mass education will be needed to energise the people. Extensive use of educational aids like rural stage, audio-visual aids, radio forums, bulletins, wall boards, information centres, group discussions, debates and symposia, will go a long way in creating a wide understanding of the proposed change. The Seminar may discuss whether Social Education with its specialisation in the media of communication can help in the task of educating the people for Community Development.

7. What can be the contribution of Social Education for education in national integration ?

It has been stated that while local people should deal with their local problems, care has to be taken so that they do not develop parochial outlook limited to the narrow local boundaries. Consideration of caste, class, religion, language and locality should not deter them from their duty to the nation. The Seminar may discuss how national outlook may be engendered and what contribution Social Education can make in this.

8. Are there any other educational requirements of Panchayati Raj, which Social Education may attempt to work on ?

III. Approach to Social Education under Panchayati Raj—Some Suggestions and Recommendations.

1. The task of education for Panchayati Raj is enormous. There are also different agencies working in the field. Does the situation call for a co-operative approach ? How may a co-operative approach be brought about ?

There are many voluntary organizations and governmental agencies working in the field of Social Education of the type envisaged above. There may be overlapping, misunderstanding, tension and frustration if the efforts are not properly coordinated. It has been often said that the SEO has felt frustrated

because of the incessant attacks against his role. His morale has to be raised high. He should be assured proper facilities to work out the task assigned to him. The enormity of the task of social education seems to many, to support the view that there is enough of scope for all agencies to work. They should however, cooperate with one another and not attempt to belittle the importance of others. The Seminar may discuss how the activities of the different agencies may be coordinated. The Seminar may also discuss how the morale of the SEO could be raised high.

2. **Should Social Education give literacy a high priority? What may be done to eradicate illiteracy on a large scale?**

It has been widely suggested that in view of the very meagre success in the eradication of illiteracy, literacy programmes along with follow-up activities should be given a very high priority. Substantial funds should be allocated for the purpose. Panchs in general and members of the education sub-committee of Panchayat samities in particular should be trained in the significance of literacy work. Panchayats should be motivated to share a greater burden of expenses on literacy campaigns. Social Education Organizers should be specifically instructed to organize literacy work on a large scale. The Seminar may discuss various suggestions for effective large scale work in the field of literacy.

3. **Should there be a regular hierarchy of Social Education Workers at the Block District, Divisional and State levels?**

It is often said that the work of Social Education has suffered because many states have been slow in the appointment of DSEOs. The Seminar may discuss this problem and suggest how supervision and guidance may be assured to the SEOs.

4. **Should State Departments of Education establish and/or intensify the work of units for the production of AV aids, literature and such other educational material?**

It is often argued that shortage in the supply of appropriate educational aids,

accounts for the slow progress of Social Education. The need for such equipment will increase as Social Education work is speeded up. Some State Governments have established units for production of educational material. The Seminar may discuss the requirements of educational aids and make suggestions for their production.

5. **Are there any suggestions regarding the training of Social Education workers?**

Panchayati Raj involves a shift in the power of decision making. The Block staff which hitherto had a very prominent role in deciding upon the schemes of development and implementing them, has now to appreciate and get accustomed to a different role of advising, guiding, and assisting Panchayat Samities to frame local plans and implement them. The Block staff has not to lose initiative in development work. It is suggested that the Block staff should be helped to develop the skills of human relationship. The Seminar may discuss whether the training programme of Social Education workers needs a new orientation in the context of Panchayati Raj.

6. **Are there any other suggestions in respect of Social Education so that it may play a useful role in the set up of Panchayati Raj?**

Block People Attend C.I.C.D.

The Central Institute of Community Development introduced several new features in the year 1960. Among the new features were the inclusion of a few selected Block Development Officers and Pradhans among those attending the courses; research studies by or on behalf of the Institute as an integral part of the orientation courses; and the allotment of more time for the formulation of outlines of study, enabling a clear demarcation of the field of study.

Participation by Block Development Officers and Pradhans, according to CICD's Annual Report, has proved useful in drawing pointed attention to specific problems connected with their roles in the field, thereby imparting greater realism to the discussions bearing on Block problems.

Social Education as Foundation of Sound Panchayati Raj

J. S. Pardeshi, Lecturer in Rural Extension Work

Agricultural developments and changes in technological processes which have recently taken place, have established a need for more effective rural organisations like youth clubs, Farmers Forums, cooperatives etc. It is realised that the nature of the farmer's work as a producer, his culture, and his environment have tended to make him an individualist. Farmers as individuals are not able to cope with their problems and it is in their interest to organise themselves. Besides, the majority of our farmers are small holders. Their standard of living could be raised by organising cooperative units.

Village Panchayat

The village Panchayat is the main local organisation being developed. It is supposed to maintain law and order and in general promote the welfare of the society. Our National Government is increasingly becoming associated with programmes designed to change the old established ways in favour of scientific and rational practices through the Panchayats as a responsible local mechanism for transmitting new ideas and initiating social change.

The Panchayats have been entrusted with a long list of functions and duties covering the entire field of civic administration and social and economic development of the villages.

What Social Education Can Do

For the growing complexity of problems with which Panchayats will have to deal, Social Education guides in cooperative thinking for solving problems. The cooperative endeavour develops the ability of people, through their own initiative, to identify and agree on their problems, locate the causes of their problems. That is to say, the Social Education Organizer helps in organising the people and in preparing an outline of specific action to correct their problems. He encourages cooperative com-

munity action by individuals, the Panchayat the cooperative, the farmers' organisation, youth club and the school. He encourages use of Block technical specialists.

This task needs trained leaders. When Social Education employs organised groups and local leaders as a channel for educational efforts, it accepts the task of providing teaching aids and trained leadership. It is worth stating that voluntary leaders and group leadership are considered a vital medium through which practical information on subjects related to agriculture and allied fields could be diffused.

Responsibility for Training Leader

There is need for many people who can disseminate information accurately, and teach others the practices and skills called for by the extension programme. The Social Education Organizer is responsible for discovering and training leaders who will multiply and develop his work. Potent volunteer leaders are a powerful educational tool. Sanderson states (*Rural Sociology and Rural Social Organisations*) that "The strength of any organisation or movement rests upon the amount of voluntary, unpaid leadership which it can enlist."

Creators as well as Transmitters

However, the lay leaders are not merely considered as transmitters of what professional leaders wish them to convey, but are themselves, in large measure, creators of ideas and institutions in their communities.

The Social Education Organizer in the new Panchayati Raj set-up can direct his efforts through village institutions and voluntary organisations towards helping an increasing number of local leaders to understand the few simple and essential skills that will enable them to be competent leaders.

(Continued on page 36)

The Greater Gift

J. R. Kidd

Speech given during the presentation of a gift for Shafiq Memorial from members of the Canadian Adult Education Association. Presentation occurred during the Indian Adult Education Association's reception for delegates to the International Conference on Adult Education, July 28, 1961.

ON April 2, 1957, the foundation stone of this building was laid by a man who had recently learned to read. The ceremony was presided over by the Prime Minister of India. On April 26, 1961, Mr. Nehru formally inaugurated this building.

Every five minutes of every hour of every day in the year some new school or library or university is dedicated and opened. By the time we leave here today the world will be richer for several schools. On each occasion, someone cuts a ribbon or performs some school-opening ritual and makes a speech, usually one studded with superlatives.

For once, boastful claims are fully justified, for it is indeed a glorious and eventful moment when any school is opened. But for few, if any, institutions other than the headquarters of the Indian Adult Education Association, are words that might be extravagant elsewhere less than what would be appropriate.

Why do I say this ?

First, this building is named after a great educationist and a great man. I never met Shafiqur Rehman Kidwai but I have been hearing, on and off, for twenty years about his work and his devotion to education. From those who were privileged to be his colleagues I have learned that he served in the same tradition as Gruntvig in Denmark, Mansbridge in England, men like Lindeman in the United States and Coady in Canada.

Secondly, we are witnessing here, not just the beginning of something new but the renewed, revitalized and transformed expression of something very old. Paradoxically, adult education is the newest and oldest form of organized instruction. Men first learned from, and taught each other; later they

arranged for the elderly instruction of children. Confucius had a school for his mature disciples long before there were organized schools for the young. As China; so India. Centuries before the beginnings of universities in Western Europe; thousands of years before the modern era of technical and educational assistance programmes in which we are all so interested, scholars in their thousands travelled to India as they might now to Oxford, or Harvard or the Sorbonne. Indian writings are full of sentiments such as found in the *Quattrains* :

Learning is a treasure that needs no safe-guard ;

Nowhere can fire destroy it or proud kings take it.

Learning is the best legacy a man can leave his children ;

Other things are not true wealth.

The origin of adult education goes back far beyond Chautauqua or the Mechanics Institutes, or the folk high schools, back to the time and the place in which all the great religions were also cradled. Shafiq Memorial re-establishes an ancient tradition; it stands in the place of, upon the foundations of, notable schools for men and women.

Thirdly, this is a national but also an international centre. Just as scholars journeyed to India in the past, so is India's influence extending far and wide today. A remarkable feature of adult education is the internationalism it is already displaying, well stated in the Montreal Declaration passed unanimously at the World Adult Education Conference last August :

“Mutual respect, understanding and sympathy are qualities that are destroyed by ignorance and fostered by knowledge. In this field of international understand-

ing, adult education in today's divided world takes on a new importance."

No country has demonstrated its understanding of these words, and the responsibility thus assumed, more than has India. The great gift of India is not nationalism, with its power to glorify or to profane—the gift of India is spiritual, one that binds peoples together. On the evening of that terrible day when Gandhi died, a Canadian, Leonard Brockington, spoke of Gandhi over our national network, words that expressed the feelings of every Canadian, and perhaps people everywhere :

"One lonely man in a teeming continent held by an alien power lived and died to see his people rising in the panoply of a new freedom and a new strength and bringing their precious gifts to the nations of the world. And all this because in a world of goods and possessions and lusts and ambitions, he dared to proclaim the things of the spirit; because in a welter of hate he preached and practiced the power of love; because in the encirclement of terror he knew no fear; because in the midst of temptations, luxury and the enchantments of the flesh he remained simple in life and pure in heart. In the words of the old Greek philosopher, sublimity was the echo of his great soul."

And Tagore. Rabindranath Tagore will be remembered in history as the first great internationalist, the first man to be at home in both East and West.

This Memorial Building, with such associations, will be a symbol and a force affecting people everywhere.

It is a very great privilege, therefore, on behalf of your brothers, your fellow educationists in Canada, to make a small contribution to your building fund. I am sure that you know that there is a growing affinity between Canada and India. Our delegations work closely with yours at the United Nations; we serve on the same international truce teams; we seem to share principles and practices that go deeper than consciousness.

We are proud to have a small part in the outreach of the Shafiq Memorial and the work of the distinguished staff and officers of your Adult Education Association. I bring but a

small offering from your colleagues, but with the promise that more will follow. By having a tiny corner for Canada we wish to associate ourselves in the great work that will be done here, work for India, and, as exemplified by your being host today to an international conference, work on behalf of all of us.

For like you, we realize that great days are ahead, difficult and dangerous days but yet days in which the dragon of want may at last be slain, and the plagues of ignorance and hatred may be checked, in part at least, through the continuing education of men and women. People studying together, people in search of truth, may somehow bring an end to much that now besets us. The advice of the Muslim poet, Iqbal, was "Sell Knowledge—Buy Curiosity." Those who will dare, who have escaped the trite, familiar and outworn may lead the way to a better world for all.

I have already referred to Tagore, an educationist as well as a poet, musician, and artist. In the *Lover's Gift* he writes :

I travelled the old road every day, I took my fruits to the market, my cattle to the meadows, I ferried my boat across the stream and all the ways were well known to me.

One morning my basket was heavy with wares. Men were busy in the fields, the pastures crowded with cattle; the breast of the earth heaved with the mirth of ripening rice.

Suddenly there was a tremor in the air, and the sky seemed to kiss me on the forehead. My mind started up like morning out of the mist.

I forgot to follow the track. I stopped a few paces from the path, and my familiar world appeared to change to me; like a flower I had only known in bud.

My everyday wisdom was ashamed. I went astray in the fairyland of things. It was the best luck of my life that I lost my path that morning, and found my eternal childhood.

The way of eternal childhood is, of course, continuing education. The Shafiq Memorial, we are sure, will continue the ages-old traditions of India but will not be shackled by everyday wisdom; it is the pathway to the new, a centre of eternal childhood.

The Village Teacher As VLW

*S. K. Srivastava, Senior Associate to Rural Life Analyst,
Planning, Research, and Action Institute, Lucknow*

Scheme and Objectives

In 1953-54, Shri Salig Ram Pathik, Honorary Adviser (Social Education) to the Development Commissioner, U.P., submitted to the U.P. Government a scheme to make the school a multi-purpose socio-basic primary school and the teacher a "friend, philosopher, and guide."

Some of the basic objectives of the scheme were :

- (1) to replace all village officials like Panchayat Secretary and Gram Sewak with a VLW-cum-Teacher ;
- (2) to increase the salary of the primary school teacher from Rs. 54/- including dearness allowance to 75-5-120 grade ;
- (3) to give the school a residential character and to spread its activities beyond its confines to the students' families and farms, community and society ;
- (4) to lay greater stress on the "applied side" of education ;
- (5) to improve the life of the village as a whole ;
- (6) to learn by "living" as well as by "doing" ;
- (7) to integrate education with life and to infuse it with the concept of self-help, cooperation and self-confidence ;
- (8) to make the school self-sufficient economically through many of its development activities ;
- (9) to impart education to the students according to their respective aptitudes ;
- (10) to develop all the development activities pertaining to agriculture, health, sanitation, housing, gardening, cultural and recreational activities from the school to the community.

In every school there will be three teachers,

two trained and one apprentice, and the school will start from 5 o'clock in the morning and will continue right up to 9 o'clock at night.

Pilot Scheme Approved

The Government decided to try the scheme on a pilot basis in the Ghosi project in four primary schools : Kbunkundwa, Sodhsar, Raesa and Kasara.

Shri Umrao Singh, President of the District Board, Axamgarh, gave the fullest cooperation in launching this scheme. A Committee composed of the District Planning Officer ; President, District Board ; District Inspector of Schools ; and one M.L.A. selected 7 out of 300 primary school teachers. These 7 teachers were found especially interested in scouting and social work.

The teachers were sent to Mallaon Sewa Ashram for six months' training as VLW. An additional five months' training was also given to better equip them for the role of VLW-cum-Teachers. A team of 8 VLM-cum-Teachers was trained in this way. Two Project Rural Development workers were also included in this team after careful selection from 110 centres in U.P.

Plan of the Experiment

Two VLW-cum-Teachers were deputed to each of the four schools selected, in addition to one ordinary District Board teacher.

Generally speaking, one VLW is supposed to look after development work in three Gram Sabhas, but under this scheme, each VLW-cum-Teacher was to carry out development activities in only one Gram Sabha in addition to his duties as teacher.

The scheme was put into operation in July, 1954, and was continued until 31 March, 1956.

RESULTS

Interviews with VLW-cum-Teachers shows results as follows :

Kasara School

B—(age about 45) is Headmaster of Kasara School, Tehsil, Ghosi. He teaches IV and V classes and is VLW in the same village. Strength of the school is 110. The village is 2992 bighas in area; population is approximately 2200 with 300 households. Among predominant castes are Nonia, Bhumidhar, Brahmin, Chamar and other scheduled castes.

The interview lasted two hours. B—was a systematic informant, knowing full details and implications of the scheme. Asked how he carried out project and teaching duties, he stated that he first gave demonstrations in the school premises, then tried through his students to spread these methods and practices to students' families and ultimately to the community at large.

He had carried out demonstrations of manuring, seed, nursery, improved implements like seed drills and Gujar plough, some improved agricultural practices like line-sowing, Japanese nursery in the school, kitchen gardening and seasonal vegetables.

He had been able to make the improved seed programme a great success, particularly Nagina 22, 88, and 100 in paddy and Kanpur 13 in wheat. He had sold manure worth Rs. 1,500/- in the year 1954-55 and Rs. 1,000/- in 1955-56. He had sold Gujar ploughs; 35 Chaff cutters; 5 Sultana Kolhu and 17 Rahat.

His programme has included :

Health and Sanitation :

- (a) Animals : inoculation against H.S. and footbath to diseased animals; removal of leeches.
- (b) For general sanitation : Phenyl distribution.
- (c) General cleanliness of lanes and drains.
- (d) Organising sanitation weeks.
- (e) Uprooting of wild plants.
- (f) Distribution of palladrine tablets.
- (g) Campaigns for Ghongha Vinash (a type of grass which creates beri beri), Barbari Vinash, Bhanrbhar Vinash (a type of grass which is damaging to crops.)

- (h) Compost pit, sanitary wells (18), Pokhars and gardens, fruit safes, urinals (3), Public latrines
- (i) Maternity Centre (1).

Public Works

- (a) One mile road from Kopa to Kasara through Shramdan.
- (b) Wells for irrigation (23)
- (c) Handpumps (25).

Animal Husbandry :

Improved breed animals : Cows 4
She-buffaloes 10

Cooperatives :

Three societies. Most important achievement was to organise a cooperative Mahila Samaj of 50 village women. He also organised a student cooperative where students could buy books, stationery, and other requirements, with profits later being distributed among the students.

Small Savings Drives :

Rupees 1,500/- collected.

Physical Training and Cultural Activities :

Organised physical training, marching, dance, pyramid-making Asanas, wrestling, kabaddi, dramas like Bhayanker Bhoot, folk dance and folk-songs, carried out a Rath Ratre on Japanese nursery method and Choncha Vinash, campfires, etc.

The school received profits from :

- (1) sale proceeds of the vegetable garden—half of the profits of which go to the school and half to the students taking part in such activities; and
- (2) the plant nursery of mangoes, guavas, vegetables, lemons, etc.

The students helped him in making charts and maps and served as carriers of news from door to door.

Under his leadership, the students took a lot of initiative in organising festivals, meetings and campfires in which both the school children and their guardians took an active and creative part.

Kasara School—Mehuar

A second VLW-cum-Teacher in Kasara School served as VLW in Mehuar Village, one

mile from the school. He was second in seniority and position to the Headmaster and taught II and III classes,

Mehuar Village is spread out in an area of two miles having 7 Naglas. There are 130 households with a population of 850. Predominant castes are Kahattriya, Rajbhar, Chamar and Brahmins.

The VLW-cum-Teacher had certain handicaps : (1) His teaching and VLW work were in different villages. (2) His students were II and III class standard, not old enough to handle development activities as well as students of IV and V classes. (3) Kasara Village guardians objected to having their wards go to another village for development work. The teacher had no alternative, as hardly any Mehuar students were enrolled in the Kasara School.

However, with all these limitations, he had been able to carry out agricultural, health and sanitation and other public works and project activities quite successfully. He had sold 54 Gujar ploughs, one seed drill, 46 chaff-cutters ; manure worth Rs. 950/- in 1954-55 and Rs. 400/- in 1955-56 so far ; installed 6 hand-pumps ; repaired 7 sanitary wells ; conducted shramdan (one mile of Kacha road from Mehuar to Indara) ; and built 330 yards of underground drains.

Kasara School was declared best in physical training and cultural activities in the whole district.

Raessa School

One VLW-cum-Teacher of Raessa Primary School, Tehsil Ghosi, teachers V and II classes. School has 100 students. Students helped in extending the programme to the community.

The following work had been undertaken :

Agriculture :

Improved seed, Japanese system of paddy cultivation, improved practices such as line sowing, improved agricultural implements like seed drill, ploughs, nurseries, kitchen gardening.

Animal Husbandry :

Improved breeds of cattle :

Cows	2
Bull	1
Goats	8
H. S. Innoculation	

Health and Sanitation :

(a) Ghonga Vinash Andolan	
(b) Bharbhar Vinash Andolan	
(c) Bhrabarai Vinash Andolan	
(d) Palladrine distribution	20
(e) Gharaunchis	8
(f) Pucca courtyards	36
(g) Pucca con post Pits	14
(h) Irrigation wells	
(i) Community gardens	3 acres
(j) Private gardens	6 acres
(k) Panchayat Ghar	1
(constructed out of subscription from people and Shramdan)	
(l) Vaccination	

Social Education

Adult education classes were held at night.

The school nurseries were very successful and supplied plants of mangoes, mahua, shisham, green paper, etc., to the villagers.

Raessa was declared one of the best schools from the point of view of examination results and in its performance of various extra-curricular activities.

Interview with A.D.O. (Social Education)

Shri Pandey, the A.D.O. (Social Education), had been with the block for a long time. He had seen the scheme of VLW-cum-Teacher from start to finish. He was very enthusiastic about the whole experiment, so much so that he gave his fullest attention to the scheme and tried to keep it alive, but could not succeed in doing so.

He informed me that there was very keen competition between the Vikas schools (schools under the new VLW-cum-Teacher experiment) and the District Board Schools. The Educational authorities were unusually strict in their inspection to find out any mistakes. This also helped the experiment a great deal.

According to his information, these Vikas schools were more successful than the District Board Schools, both from the points of view of educational performance and extra-curricular activities of the students. At the same time, the

targets of the Gram Panchayat towards development activities were achieved in a shorter time and with greater success.

Both the Block Development authorities as well as the Educational authorities were very much impressed by the spectacular performances of this experiment. It was a big surprise to some District Inspectors of Schools when PRD teachers, who did not have any professional training as teachers, showed results similar to those of the trained VLW-cum-Teachers.

Achievements of the Scheme

(1) All the four schools were declared better than the District Board Schools in the District, both in educational as well as in extra-curricular activities.

(2) VLWs went ahead with their targets.

(3) The schools became residential cum-extension centres of all the development activities.

(4) Constructive activities were supplemented by cultural activities and through student participation many of the difficulties were solved.

(5) The students were very successful in extending development activities to their own families, neighbours, and other members of their village.

(6) At one or two centres, even Mahila Samaj was organised.

Difficulties

(1) Some VLW-cum-Teachers felt that the double control by the educational and project authorities was not always pleasant and sometimes they did not know whom to obey.

(2) Sometimes the ordinary District Board teacher did not extend cooperation.

(3) Since there was a discrepancy in the pay scale of VLW-cum-Teachers and District Board teachers, there were certain jealousies and rivalries.

(4) In those cases where the VLW had to work in a Gram Sabha which did not have a school and he had to go to another school at a distance of one or more miles, he could not effectively utilise the students to serve as extension agents, and his work suffered.

(5) The VLW-cum-Teacher had to attend monthly meetings at the Block Headquarters, Ghosi, with the result that one day in a month was taken away from his teaching activities. Sometimes it did not work out very well, though a provisional arrangement was made by the Block Authorities that the two teachers from a particular Vikas school should attend the meetings alternatively.

CONCLUSIONS

The scheme has been given up since 1st April, 1956, on account of financial difficulties. The VLW-cum-Teachers are now functioning as ordinary VLWs in the Gram Sabha under the orders of the Government.

We cannot objectively analyse the pros and cons of the scheme without information from students, District Board teachers, and the District Board authorities on the one hand and Block officials, VLWs and finally the villagers themselves. However, we can to a certain extent assess the role which the school as an institution and the teacher as an agent of the development activities can play.

Advantages Over VLW

The VLW-cum-Teacher has certain advantages over an ordinary VLW :

(1) He combines in himself the role and status of a teacher first and VLW next. In Indian culture, the status of teacher or guru is traditionally very high. He commands the confidence, the trust and the love of the people which an ordinary VLW will never be able to have because of the value attached to the teacher-and-taught relationship. Through this relationship he works and influences the taught's family, his extended kin group, and ultimately the entire community.

(2) The VLW-cum-Teacher has an extension army of students to take the programme to their family, neighbourhood and community.

(3) In addition to their actually teaching, students can help advertise the programme, informing their parents and others about the different activities, programmes and meetings.

(4) When an ordinary VLW calls a meeting, the villagers do not attend as readily as when the teacher calls a meeting. The VLW is regarded primarily as a village official, while

the teacher does not have any strings of administrative control over the people. The villagers look differently at the VLW and the VLW-cum-Teacher.

(5) The VLW-cum-Teacher has only one Gram Sabha to look after. He can work with greater intensity and efficiency and even control over the programme than an ordinary VLW may be able to do.

(6) He does not confine his activities to the hours from 10.00 a.m. to 4.00 p.m., but is there 24 hours a day, as teacher, development worker, social worker and adviser, a man to whom the entire community looks with respect and pride.

Serving only one village and seeing it both as teacher and VLW, the VLW-cum-Teacher gains an understanding of local conditions that would not be possible otherwise.

Furthermore, he is always there to take advantage of situations that provide "most-teachable-moments." Illness, fire, flood, as well as less dramatic occurrences provide natural incentives to learning and community improvement, provided the worker can be there to help guide when the people are ready to do something.

Advantage Over the Teacher

The VLW-cum-Teacher also has certain advantages over an ordinary teachers.

(1) His Economic Status. He gets about Rs. 110/- per month as compared to a primary teacher's Rs. 45/- or headmasters' Rs. 60/-.

The higher salary helps relieve his mind of financial worries so that he can devote himself more wholeheartedly to his work. A higher salary plus the results of his own development efforts can make for greater amenities so that he is more content to live in the village. The higher salary also helps in recruiting capable people.

(2) Value to Students. The school serves as a nucleus of the developments and cultural activities and the VLW-cum-Teacher serves as their focal point.

The teacher in this new experiment not only teaches the three R's plus some crafts to

students, but his teaching becomes part of the life of village community. Learning becomes meaningful. No longer is it just book knowledge—now it is knowledge-plus-meaning.

In addition, the project aspect which teaching took on should have been highly motivating to the students. The concreteness of presentation, as opposed to the normal academic presentation through word or picture symbols alone, should give quicker, more permanent understanding.

Since activity is a basic principle of learning, it is not surprising that the students in these experimental schools outstripped students in purely academic situations.

(3) The value in leadership training for the young students, as well as the value in inculcating desirable social attitudes and habits should not be underestimated.

(4) Environment is made to support and reinforce the school's teaching. Unless adults change their ways of behaving, children soon forget what they learn at school and revert to their parents' way of doing things.

(5) The new teacher proves to be more useful to the students and to their parents and finally to community than the ordinary District Board teacher because he helps the community in improving their agriculture, methods of farming, livestock, sanitary conditions, health and cultural activities, etc. Therefore one can definitely say that this scheme has certainly economic social and cultural value for the community. Everyone connected with this scheme was lamenting its closure.

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Demonstration Home

THE case study "Diary of a Lady Social Education Organiser" "is an almost literal translation of a few field work reports of one trainee, Miss R H. Dave. Miss Dave was trained as Lady Social Education Organiser at Baroda S.E.O. Training Centre in the year 1959-60 for full course of 10½ months. She has since then joined her duty in Rajkot Division of Gujarat State.

The field work experience for trainees also covers village work, wherein a group of trainees pay visits to the assigned village (near S.E.O. Training Centre) regularly thrice a week. Among other assignments each trainee has to work with three selected families in the village. These families serve as the base for operating in the Mohalla and the village.

The trainee selects one family in one Mohalla or (neighbourhood) and devotes considerable time to it once a week. She, as the opportunity permits and relationship indicates, takes up a few simple physical projects (suggestive list enclosed) and tries to get these accepted. These projects are inexpensive and require time, labour and will. This gives her a chance to hold discussions on beliefs, habits and practices relating to the projects. Slowly projects of non-physical nature are undertaken which relate to problems of touchy nature (list enclosed),

The selected family becomes a demonstration centre for the Mohalla whereas trainee keeps regular greeting contact with every family. Gradually a group is formed around the Demonstration Home, which later on takes up a few combined projects at the community level. Family of Harmanbhai is one such Demonstration Home in village T—about four miles away from S.E.O. Training Centre.

The idea of Demonstration Home was first conceived at the time when midwives joined their duty in the community project area Rajpur-Kasravad (in Nimar Dist. of Madhya

Bharat state; and now part of Madhya Pradesh State, district West Nimar) between 1953 and 1956, when I was working as Chief Social Education Organiser. In the absence of Midwifery kits the question of engaging them usefully arose. The scheme of Demonstration Home was one among the multifarious duties then assigned to the midwives.

The following is a Suggested List of Projects involving facilities, arrangements and habits which may be taken up in working in the homes chosen to be demonstration houses.

1. Ventilation :

- a. Removal of one Brick in a design.
- b. Fitting improvised ventilation.
- c. Fitting standard ventilator.

2. Disposal of Waste Water :

- (i) *From* : a. Kitchen.
b. Bath room,
c. Drinking water,
d. Urinal,
e. Lavatory,
- f. Washing place,
g. Cattle Shed.
- (ii) *Means* : a. Soak pit. b. Drain.
c. Vegetation. d. Compost pit.

(iii) Habit of using proper place.

3. Disposal of Waste Material :

- (i) *From* : a. Sweeping of rooms.
b. Peeling of vegetables.
c. Kitchen surplus.
d. Waste of eatables.
e. Household waste.
f. Cattle shed waste.
g. Waste from poultry shed.

INTRODUCTORY NOTE

(ii) *Means* : a. Regular sweeping.

- b. Habit of collecting in a ware and not soil the floor.
- c. Habit of collecting in a ware and not litter the floor.
- d. One place to deposit all waste from the house.
- e. Removal of waste to refuse bin or compost pits and not dirty the lane.
- f. Composting the cattle shed waste.

(iii) Pattern of doing work accordingly.

4. **Drinking Water :**

- a. Raised place to keep water.
- b. Matkas* covered.
- c. Cleaning of Matka.
- d. Straining water.
- e. Treating water with Alum/Chlorine/Potassium Permanganate.
- f. Vessel to take water out of Matka.
- g. Change of Matka.

5. **Arrangement in the house and habit of using the same :**

- a. Places for clothes
 - (i) Daily use
 - (ii) Washed
- b. Places for bedding
 - (i) Daily use
 - (ii) Spare.
- c. Place for foot wear.
- d. Place for Agriculture Implements.
- e. Place for toilet material.
- f. Place for grain bins.
- g. Place for agriculture produce not in grain bins.
- h. Place for (i) Cleansing utensils (ii) Bathing (iii) Washing (iv) Urinating (v) Depositing household waste.
- j. Place for cattle.
- k. Place for (i) Books (ii) Children's School kit.
- l. Place for stocking fuel.

6. **Beautification of house**

- a. Use of wall space
- b. Spacing ornamental material, photos, vessels.
- c. Place for clock.
- d. Plastering floor.
- e. Rangoli or Alpana designs or murals or motifs.
- f. Repair of doors and windows etc.
- g. White wash of house and paint for doors
- h. Growing Tulsi Plant* and flowers.
- i. Dusting of roof and walls.

7. **Medicine chest for the family :**

- a. Use of simple material of medicinal value.
- b. Storing the following in a box.
 - (i) Soda-bicarb
 - (ii) Ajwain*
 - (iii) Tincture iodine
 - (iv) Aspirin
 - (v) Laxative Tablets
 - (vi) Isabgole*
 - (vii) Malathi*
 - (viii) Moti Ilaichi*
 - (ix) Chhoti Ilaichi*
 - (x) Dalchini*
 - (xi) Sonf*
 - (xii) Misri*
 - (xiii) Turpentine oil
 - (xiv) Black pepper
 - (xv) Mint
 - (xvi) Tulsi.*

8. **Care of Clothes :**

- a. Washing clothes.
 - (i) Under clothes (ii) Costume.
- b. Mending : (i) Stitching torn clothes (ii) Buttoning of clothes.
- c. Keeping : (i) Pressing (ii) Disinfecting (iii) Stocking.

9. Care of Bedding :

- a. Covering
 - (i) Covers for pillow, mattress, quiet.
 - (ii) Washing the covers.
- b. Mending
 - (i) Change of living.
 - (ii) Repair of damage.
- c. Keeping
 - (i) Disinfection.
 - (ii) Stocking.

10. Control of Pests :

- a. House fly. b. Mosquito. c. Bed Bugs.
 - d. Louse. e. Rat.
- (i) Fly paper and fly trap.
 - (ii) Covering eatables.
 - (iii) D.D.T. Spray and use of Gamaxine.
 - (iv) Rat trap and Training cat.
 - (v) Improvising fly net for the child.

11. Kitchen Arrangements :

- a. Disposal of smoke.
 - (i) Less smoke choolha.
 - (ii) Use of Primus stove.
 - (iii) Use of Charcoal.
 - (iv) Use of soft coke.
 - (v) Use of cow dung gas.
- b. Improvising nearest location of the following for immediate use :
 - (i) Water for cooking.
 - (ii) Condiments.
 - (iii) Rations—fresh and dry.
 - (iv) Tools for cooking.
 - (v) Place for dirty vessels.
 - (vi) Fuel.
- c. Improvisation for and habit of :
 - (i) Keeping milk safe
 - (ii) Keeping surplus food safe.
 - (iii) Keeping cooked food hot.
 - (iv) Keeping all food covered.
 - (v) Keeping all rations and condiments adequately stored.
- d. Serving and eating food.
- e. Keeping vessels.
 - (i) Cooking. (ii) Eating.

12. Personal Hygiene :

- a. Body
- b. Head
- c. Hands
- d. Feet.
- e. Eyes, ears and nose.
- f. Teeth.
 - (i) Use of oil.
 - (ii) Use of soap.
 - (iii) Trimming nails.
 - (iv) Use of cosmetics-domestic.
 - (v) Bathing.
 - (vi) Brushing
 - (vii) Hair cut and shave (for boys and men).
 - (viii) Use of handkerchief.

*Note :—Terms marked * are vernacular Hindi words.

—K.M. Sharma
SEOTC Training Centre
Baroda.

Mrs. Fisher Honored

Mrs. Welthy Fisher of Literacy House, Lucknow, has been awarded a citation by the Merrill Palmer Institute of Human Development and Family Life in Detroit. The citation notes that her "life of accomplishment as educator, author and world citizen has won for her the affection and admiration of men and women everywhere, in every station of life from the highest to the lowest, at home and abroad.... The frequent contacts she and her late husband had with Merrill-Palmer in years past were a source of inspiration and enlightenment to our faculty and students, bringing to them knowledge of the value and meaning of the great religions of the world."

"Education, I think, is the most revolutionary factor in India and is changing the face of India. It is not so suddenly obvious but any person who goes and sees the changes taking place is tremendously impressed by it.

"But the basic problem remains with us. The problem is that even when the best education is given we are producing a pugnacious type of humanity, not a co-operative type."

—Jawaharlal Nehru (Speech August 2, 1961 before WCOTP.)

Case Study

Diary of a Lady Social Education Organizer

By Miss R. H. Dave. Translated by K. M. Sharma

17, September, 1959,

WE have visited this family for some days. We feel that we shall get good cooperation. This family among the Bariya community of the Mohalla is a well-to-do one. Therefore it commands influence in the Mohalla. We selected this family with a belief that the Mohalla will take up a programme if it is initiated by this family.

It is joint family of two brothers. They possess land of their own and a three storied house. (It is really two stories with provision for keeping grass, etc.) There is no place for taking a bath in the house. Place for drinking water is kacha made. Cattle shed and kitchen are separately housed.

We had paid quite a few visits to this family. Miraben (wife of elder brother Marganbhai) had never asked as to why we paid her visits. But today, we don't know why, she asked, "Ben, what work do you do?"

When I told her all we do, she became happy. But she said, "We will not ask you to do any such work."

I explained, "Please don't feel so. At our place (home) we do all kind of work."

Her sister-in-law Sanaben interrupted, "Yes, Ben, you and myself will do the work together."

She took me inside the kitchen and started preparing tea on the choola. She complained, "You do not come every time; you have made us wait long and now you come."

I answered, "So far there were rains and we were not coming. Hereafter I will come to you every Thursday." It was getting dark. The lamp was dirty. She was lighting the dirty lamp. "Please let me clean the lamp before lighting it," I said.

She said, "No, Ben, I will do it."

But she was busy with preparing tea. So I dusted the lamp and asked her for a piece of cloth to clean the chimney. She handed over a wet piece of cloth. "It is all right," I said, "I will clean it with this," and I used my handkerchief.

"Why did you not use the piece of cloth?" she asked.

"It was wet and the chimney would not be cleaned properly." I replied. Thus I believe she learned something.

She started preparing chapatis. "Ben, do you know how to make chapatis?" she inquired.

"Not the way you make." I said, "I know to make small. Why not teach me to make big?"

"All right, Ben, but small ones are good, and we also prepare them the way you do."

21, September, 1959.

Went to Miraben's house. She was at the pond cleansing the utensils. Sanaben was at home and was peeling Arvi leaves, approximately ten pounds. She used to greet with joy on hearing my footsteps. Today she was extremely quiet and busy with leaves. I tried but she did not speak. A woman in the Mohalla said that Sanaben had lost her sister and she was sad. I was reminded of earlier incidents. There was one lady who was dumb for four days after hearing about a death. She stopped taking food and lost considerable weight. When examined she did not show any symptoms or high temperature. What happened to her I never knew. But I think it must be something mental.

When I collected some information from Miraben in connection with research projects undertaken by the Centre, I found many things to my surprise. Miraben married at the age of 7 years. She does not know when and where the marriage took place. Now she is

42 years old. Six of her 12 children have died. From the expression on her face it appeared she liked to talk about events of her life.

I inquired as to where programme of Bhajan was to be organised. She pointed at the large space in the street and said that all women would collect there. I felt that Miraben was leader in the house. She had promised every thing without prior consultation with any member of the family. She is illiterate but she is sufficiently informed to do the work, she runs the house satisfactorily and comes forward to take up responsibilities. On her own she has been able to get her son educated up to matriculation standard.

27 September 1959

When I arrived today I found that Miraben had swept every corner of the house with broom. She had collected all the kitchen utensils for cleaning. She was then carrying dirty water in a vessel to dispose of it. "Miraben, have you finished all your work?" I asked.

She replied, "I am rather late. Sanaben has gone to her parents."

"Let me help you," I said, and looked around for a place to keep my handbag. All around photos were hanging on the wall. One peg was supporting a Doya (a vessel with which water is taken out of a jar).

I felt that the family owned quite a few things. Probably they know their use but they do not make use of them.

I left the subject without comment, hung my bag on the peg with the Doya, and started entering the house. "Ben, you please sit down. The girl will take the utensils to the pond and cleanse them."

I found so many rats playing with the utensils. I asked, "Miraben, I see so many rats. They must be causing damage."

She described how anything left uncovered disappears in a short time. It is difficult driving them out. If poison is used, they die in the holes and the house stinks. I agreed and echoed what she further wanted to say, that she did not like to kill a rat.

She was happy. "Ben, it is nice that they do not damage the clothes."

I ignored the comment and suggested, "We could catch them with a rat trap."

She explained, "The children broke our one trap."

Rats are a nuisance and it occurred to me that if Panchayats could use many traps in a campaign there might be encouraging results.

I was helping Miraben collect and fold the washed clothes. It is sufficient for a Bariya house to have clothes placed on a rope. But in this house I felt that keeping in a trunk is feasible. That would save the clothes from rats and have better appeal for the eye.

"The kitchen is all covered with black soot," I said when we entered.

Miraben was quick to reply that she planned to whitewash after Sradh, (a ceremony for the dead) to which I added that it was the proper course. Then I asked, "How often do you do white washing?"

"Even if we happen to whitewash very frequently, it will be black soon, as our choolha is hot for the whole day. The constant fire and smoke turns kitchen black."

I interposed, "Suppose we construct a choolha by which the house does not become black."

"Oh yes, Sanaben has talked to me. Why not help me with one during Navratri." (Nine days before Dussehra celebration.) I agreed.

The house has a good platform for keeping kitchen vessels, but it is at rather low height. Right at the back of it there is space to make a bathing place. If the choolha site is changed, the waste water from the cooking operations can find its disposal in the yard. House is fairly big and there are quite a few belongings. When rapport is better established gradual changes in the household arrangements can be suggested.

Sanaben's parents stay at Bhayali. Women of Mohalla gather together at this house. Anything that is discussed here many women come to know; and they also become ready to do the work. It is a joint family and the topic of family-planning can also be discussed.

10. October 1959

Today was the third day of our stay in the village. We were on village placement during Navratri and we had already covered our other two selected families. It was 4:00 o'clock in the evening when we shifted to this family.

Miraben had finished all work of the household. Soon after Marganbhai also came and we exchanged greetings. For next day's work in the house we wanted to make a plan and we looked around everywhere. Places for clothes and places for vessels and ration were thought out and agreed upon. Marganbhai wanted to know what my work was. It occurred to me that people are ignorant about development activities and are desirous to learn. Maybe it was due to the work of Block. Or maybe because his son is studying in matriculation and he wants to know.

I explained the Community Development scheme and also explained what my role was. He further inquired if women would not take a long time to grasp all this. I explained to him that government's belief was that once some women are awakened to the appreciation of it, the whole community will start moving.

His wife listened to the conversation. She joined in and said "Ben, that is correct. Nanabhai's wife passed away in confinement. If we had only known all that you have told us, it would have been good."

What can be done? Look at the habits of the village people. They do not cover the mattress with counterpanes. The mattress is immensely dirty. The lady of the house did not know where to keep me for the night. She placed a cot for me between herself and her husband. She supplied me with linen which was unbearably dirty. It was heavy also. I felt that efforts to help them to get rid of the stinking dirt of the linen was very essential.

When I suggested that I could use my own linen, my offer was turned down. When I pulled the quilt it was stinking.

From today's experience my realisation was great that the emaciated look, the poor colour in their faces and the recurring fever were probably a result of all these unhygienic conditions. We must prepare charts and posters on this subject for them. With a

continuous effort for more than two months we should help them cultivate new habits,

Sound and good sleep is of as much importance for the health of mind as a nutritious diet is for bodily health. If we could achieve this we could probably avoid many of our ailments.

We got up in the morning and took tea. Miraben's foot is sprained, yet she keeps walking and putting strain on it. We suggested that she keep sitting in one place. According to our plans of yesterday, all the hanging clothes were pulled down, and were properly folded. The almirah was cleared of superfluous material and the clothes put in. There were so many vessels but no way to keep them; these were supported on two nails each. Useless clothes, dirty clothes, and repairable torn clothes all were tied in separate bundles. The whole house was given a thorough sweeping. The trunks and suitcases were put at proper places. The house is quite spacious but it lacks arrangement.

This gave me a feeling that the three quarters of an hour regular weekly visit may not provide enough time to do much. Work with the family invariably also involves a group of women from neighbouring houses. I feel we should increase our time to one hour. The experience is rewarding in terms of training us as to what work is required. Now I plan to work accordingly.

One of the cupboards was extremely stinking. We boiled washing soda in water and washed the cupboard clean. We paid attention to kitchen, too. The children who were getting fever were given medicine; others were given a bath and dressed properly, using clothes, powder oil and black soot for the eyes.

"Ben, how much we like to do all this for our children," Miraben said, "We are always short of time."

The whole day I observed: Every now and then the women picked up their children; they chatted with every woman that passed that way. All the men left home before eight o'clock in the morning. Then the gossiping begins and birds of same feather flock together. They prepare Kadhi (curry in butter-milk), Kodra, and sometimes thepla (a kind

of fried chapati) for their meals which saves them a lot of time.

It was time to take my bath. All around the bathing place was open. I was advised not to mind the lack of privacy and take a bath. They had so much of space but they have never made proper use of it. They take bath and urinate in the open. Probably they do not find it wrong.

At my hesitation they said, "Ben, we use almost any place for such purposes and we have hardly felt ashamed at the lack of privacy."

It was my turn and I replied, "Maybe we have to understand what do shame and modesty mean. Let us see if covering a face is modesty or publicly not exhibiting certain parts of body is modesty."

This had almost touched their tender feelings and I felt that in this manner they might understand better. They had agreed with my observation.

The child was getting fever. He was six months old and had started teething. I told

her about a domestic prescription the use of which will facilitate the teething period.

She complained about the child's loss of weight. I discussed how a growing child needs more food and how breast feeding requires to be supplemented with solid foods and outside milk.

She listened to me intently and she was oblivious to what was happening around her. She opened up and further said that her five children had died; all of them had lost weight. To my reply that they might have been ricketty she said that the doctor had told her the same thing.

I advised her that she should get herself also medically checked. She sat quietly as if she had found an answer to the mystery of her children's deaths.

It was already past afternoon. We were required to return back to the training centre after the stay of three nights. Miraben was terse that we were leaving after cultivating their affection. Rains had interfered with our plans to construct a lavatory and a bathroom.

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Adult Motives, Education, Propaganda

John McLeish

NO learning ever takes place in the absence of motivation. The slogan 'education for education's sake' enshrines a great falsehood about human nature. There never was nor could there be such a thing. If the slogan is changed to read 'education for priggishness' or 'education as an escape from life,' it would give a truer picture of the education provided and of the nature of the students prepared to submit to it.

Education cannot be an end in itself. The purpose of education is to be found in the motives of the society which provides it, as well as in the aims of those who submit to it as adults. These aims and purposes ultimately rest on the particular view of human nature which society, or these particular students, have adopted as a working philosophy. This is clear from a comparative study of education in different societies, both contemporary and of past historical periods.

Learning is always purposeful. But the declared purpose of the tutor and the undeclared purposes of students may not coincide. Indeed it would be unusual if they did. For example, the tutor's purpose may be that the students should gain a particular insight into human character and literary style by studying some play of Shakespeare. The purposes of the students will be very diverse and complex. Some may wish to improve themselves and think that a knowledge of Shakespeare will help them to move in more cultured circles. Others may wish to study Shakespeare as part of a detailed study of Western literature which they are engaged in as a matter of interest. Others again may wish to pass an examination to gain a certificate of some use to them in their vocation. Others may find attending classes of this sort a pleasant way of passing the time and giving opportunities of studying the peculiarities of their fellow-men and women. Others may be attending as an excuse for being away from home, and so on.

Conditions of Learning

It is generally agreed that the best teaching and the best learning take place where the purposes of the educator and of the educated

tend to coincide. As a corollary it may be said that to the extent that the *method* of learning and the *content* of instruction can be seen to serve the purposes of the learner—however he might define these—there will be efficient learning. Interest, as Herbart pointed out, is of the essence of the learning process, as activity is the character or method of efficient learning and teaching.

This means that for the adult as for the child, efficient learning will result (a) if and only if interest can be generated and maintained, and (b) to the extent that he can be maintained in a state of activity throughout the process. These desiderata are only to be achieved by utilising the actual motives of the adult learner.

What Are Motives ?

What is meant by motives ? These are the permanent drives behind all the activities of the individual. Although permanent, they may be either persistent or periodic in their operation. According to the extent that they are known and utilised can the behaviour of the individual be controlled : if not controlled at least predicted.

This is not to say that motives can be known absolutely and completely. It is only with intimate acquaintance, even then with great difficulty and liability to error, that the person as he is in reality can be known by another. The majority of human beings never reach an adequate understanding of their own motives, let alone those of other people. The 'other' must remain for most people a mysterious enigma.

This difficulty of understanding the motives of the other person adequately, means that tutors will be unaware of the actual motives of the adult student until a lengthy and close acquaintance has been made with him. This fact is one justification of long courses of study in small classes, a feature of the British pattern in liberal adult education. It is only by combining the two factors of continuity of study and close personal and individual attention that the best results are to be obtained.

Discussion for a length of time equal to the tutor's contribution allows the tutor to understand the students' weaknesses and difficulties. More, it lets the tutor see flaws in his method of presentation, errors of judgment or of taste, lack of proper preparation, the ill-adapted character of his material to an adult audience, and so on. Whatever else happens in a class run on these lines the *tutor* is constantly being educated.

Motives Perform Survival Functions

Motives perform three fundamental functions without which no organism could survive. First, they energize behaviour. Secondly, they direct behaviour at any given moment according to the needs, goals, purposes which they set for the individual. Thirdly, they select (or act as the mechanism by which the individual selects) one course of activity from the very numerous possibilities inherent in any given situation.

What are the adult motives which are significant for adult education? In raising this question we are immediately embarrassed by the extraordinary variety of answers which have been given over the course of centuries. Philosophers and psychologists alike have devoted themselves to the amiable pastime of drawing up lists of human needs and motives and attempting to decide which amongst them are important.

The considerable amount of agreement that exists amongst psychologists on questions of human needs has often been obscured by the dust of arid controversies over such questions as: Which is the *dominant* motive? Present opinion is that this is a largely meaningless question for psychology,—however suited it may be for philosophical debate. It is a false problem because the 'dominant motive' is not some abstraction residing in the individual. It is the result of an interaction between the individual and the situation. Both individual and situation must be considered in their historical as well as their contemporary aspect, not in some artificial construction called 'human nature'.

A *persistent* dominant motive will depend largely on a particular need of the individual which has been, and continues to be, frustrated over some period of time. Generalisations about human motives, as about 'human nature' in general, are always erected on a shaky foundation of inadequate observation.

They are valuable as providing the necessary concepts and analytical tools with which the specific, concrete situations may be studied.

With the proviso that all generalisations about human beings are conditional and qualified, we may proceed to generalise about motives.

Three Levels of Motivation

It is convenient to recognize three levels in motivation, which may be designated primary, secondary and tertiary. Some schools in psychology refuse to recognize that there are levels, others stick to one and ignore the others. In justification it may be pointed out that human beings do not clearly and universally manifest all types of motivation in their normal behaviour. Indeed it is the exceptional individual who gives a clear lead, and then only for a relatively short time, on the tertiary level.

The lowest level of motivation is that of the segmental or organic cravings. Examples are hunger, thirst, need for warmth, sex. These needs are intermittent, being extinguished by satisfaction. This level of motivation does not form a basis for programmes of adult studies.

The secondary drives are derivative and are recognisably psychological rather than physiological, in character. At this level we can recognise the need for affection, the need for the experience of belonging, the need for independence, the need for social approval, the need for maintaining one's self-esteem. These needs are *persistent*. Unlike segmental drives they are nourished by satisfaction which can therefore only remain partial. To put this otherwise, the secondary needs are needs of the total personality and can never be wholly satisfied. They are effective in all adult students and can serve as the starting-point or instrument through which the highest level of motivation may be elicited. This level is built on the foundation of the secondary drives, as the latter arise on the basis of the primary needs.

The tertiary needs or motives are not clearly manifested in *l'homme moyen sensuel*. But they are present in latent form, awaiting merely the appropriate time and combination of circumstances to draw them to overt and direct expression. At this level we recognize the need for certainty, the need for truth, the

need for love (in the sense of Christian charity), the need for freedom.

These needs when they appear take the form of basic irreducible needs of the human spirit. This is shown by the fact that the individual may subordinate all his other needs to them, and may indeed lay down his life for them.

Motives Give Individuality

In opposition to the view which reduces all human impulses and human personality to infantile cravings it is suggested that motives, which are the active side of needs, are to be regarded as individual, unique and contemporary. The individual is a complex amalgam of qualities which form a unity, a *person* distinct from all others. This means that motives are individual, dynamic, unique constructions hardly reducible to a formula. Although contemporary motives grow out of antecedent systems, as a man develops from the child, the connexion between the antecedent and subsequent systems is *historical* and not functional. Except as the historical foundations of character, the earlier experience and unsatisfied needs of the individual are irrelevant in the here-and-now.

The implications of this view of motive for adult education are manifold. Since, as has been previously asserted, the individual motives and interests of the student must serve as the starting point of instruction, it follows that the tutor must study the unique personalities of the class members with a view to utilising their specific complexes of need to energise their learning processes.

The recognition that each student is a person implies that he should be allowed to develop in accordance with his own nature, and as far as possible at his own pace. In the last analysis, his development cannot be forced. We may succeed in artificially plastering on a few shreds of culture which will be accepted by him as a dogma. But if these have no real roots in his own nature and experience they will soon drop off again. If the assent is with their mouths only and not with their minds and hearts the work of the educator is in vain.

This means that it is short-sighted to attempt to force the student's choice by propaganda. Such techniques also do violence to him as a person; we are illegitimately coerc-

ing him by an artful selection of material, by appealing to the forces of unreason in him. or by presenting him with a false picture of reality.

The only legitimate coercion we can apply as tutors is to force the student to come to grips with the real issues in any given problem. Should he fail to do so, then we may have good reason, in the words of John Stuart Mill, 'for remonstrating with him or reasoning with him or persuading him or entreating him.' But we have no justification for *compelling* his assent to propositions with which he would disagree if he knew that whole truth which we are concealing from him.

But if we grant the autonomy of the individual personality, it does not follow that the development of the student is *determined* by his own particular constellation of needs, or even by his own particular life-plan for himself. The educational content of the subject, the personality of the tutor and the personal qualities of the other students are factors with which he must come to terms. He must incorporate and assimilate these 'foreign bodies' in a manner appropriate to his own unique qualities—in accordance, so to speak, with his psychic digestion.

This is the justification of adult education in a liberal democracy. The starting point of the educational process is given in the here-and-now but the subsequent development of interests and motives and abilities of the student are not determined. Adult education functions to foster the unique individuality of the student, not to melt down his beliefs and attitudes and re-cast them in the same mould as all the others. The student, inevitably deprived of opportunities for development and self-expression by the deficiencies in our social arrangements, has a second chance, or perhaps a first chance, of developing his latent talents and qualities. Adult education is an agency the function of which is to release the genic (the Latin word is *genius*) from the cramping restrictions imposed on us all by the division of labour in modern communities.

In this way we can reconcile our concern with the individual with the educational purposes of society.

—from material supplied by Unesco Educational Clearing House

'Some Experiments In Social Education'

N. R. Gupta, Asstt. Director of Education (S), Delhi Administration, Delhi.

THE National Seminar called by the Indian Adult Education Association at Coimbatore in the later part of this month will be discussing the subject of Social Education vis-a-vis the Panchayat Raj.

The Panchayat Raj is a recent introduction. It implies the beginning of a really Democratic set-up right from the village to the Centre.

Social Education, however, has now been going on for over two decades. It involves a process of enlightening and enlivening people which is life long. The concept and contents of Social Education have been changing in relation to social needs, trends and practices. Starting as "education for literacy", it changed over to "education for successful life in a democratic society". With the launching of the Community Development Programmes, it was termed as "Education for Community Development" and now in the words of the Union Minister of Education, it is "Education for Humanity". Maybe we may soon begin to term it as "Education for Emotional Integration".

Whether it is for literacy or for citizenship ; for Community Development, for humanity, or for Emotional Integration ; or for one or for all, is to be seen by studying the process in detail. Maybe 'Education for Democracy' implies in one phrase all the objectives set forth above.

The National Seminar will be discussing the subject in detail from various perspectives taking note of numerous experiments carried on in the field in various States. The experiences gained should guide us in our deliberations.

It is with this idea that a brief description of a few experiences from the field is being attempted in these pages.

Problem : Youth-Adult Relations

Let me begin with the case of a small village of about 550 people, most of them labourers working in the orchards round about.

The village did not have a Panchayat of its own nor there was a school. The financial condition of the village was very poor.

The village was considered to be a very good village in which to take up Social Education work because ignorance, poverty, insanitation and disease were all present at one place. There was in-activity also. People had no initiative and could not think of anything about their own welfare. The village, therefore, afforded a suitable ground for Social Education work.

A worker was, therefore, posted to the village to take up an adult literacy programme, the organisation of library and reading room services and a programme of Youth Organisation for village development. He was confronted with a number of difficulties.

1. The elders thought that any Youth Organisation would mean a challenge to their traditional leadership.
2. It was also considered that any time given by the youth in the activities organised by the Social Education worker would mean a loss of effort to the individual family to that extent and thus, their income would suffer.
3. It was also considered that youths attending the Social Education Centre would also begin a different type of life which may cost the elders more.

A strong opposition was, therefore, faced by the worker. The worker could, however, carry the young men with him as he could awaken in them an interest for better living. He organised discussion groups, talks, reading from books and some cultural programmes that were developed by the youth themselves.

The cooperation of the youth was considered to be a very good opportunity by the Social Education Worker, who tried to utilise their energies in Shramdan for cleaning streets and getting them paved, constructing soak pits and thus giving a new sanitary look to the village which was fully dirty and was not worth living in.

This face lifting by removal of the insanitary condition was considered to be the basic need of the village by the worker and he concentrated all his efforts on this one basic point. He conducted a number of sanitation drives with the help of the Yuvak Mandals organised by him. Cooperation was also sought from the members of the Yuvak Mandals from the neighbouring villages.

This took quite a long time. In the meanwhile the Municipal Corporation announced a prize competition between the villages for sanitary condition. With the efforts put in by the Yuvak Mandal under the guidance of the Social Education Worker, the village secured second prize in the competition. This victory, the elders thought to be something very great. For the Social Education worker, it was a master stroke. The elders thereafter developed confidence in the Yuvak Mandal and praised them for having achieved something for the whole village which they could not have done. Fame is the last infirmity of the human mind, but here this infirmity proved to be a strength and the long standing gulf between the youth and the elderly was bridged with the result that today the village has a school as well as a very good piece of land ear-marked for a Social Education Centre. It has developed its own park and a small building. The activities are participated by every one with interest. A children's club has also started working and very soon we may have a Nursery school too for the young kiddies.

A General Experience

The elders' apprehension of a challenge to their traditional leadership by the youth is, however, a general experience and is a great handicap in developing programmes. There are various ways to tackle this problem. The above is a description of only one of them, which has been quite interesting and may be of help at other places as well.

Similar factors also stand in the way of the working of Panchayats in many cases, especially when a young person gets elected to the village Pradhanship and the members of the Panchayat are mostly young people. The reason is that most of our elders who have so far been respected in the villages for their age and wisdom have not been able to adapt themselves to the changing world which demands

constant action and less talk. They do not appreciate the increasing needs of the people in the new age. The younger elements cannot rest satisfied with limited conveniences at their disposal. They have a right to live honorably in the fast developing world and must, therefore, acquire all the facilities required for such development.

The young Panches, therefore, think of problems from a collective benefit point of view. Their approach is not individualistic. The traditional villager, however, is not yet prepared to give up the individualistic approach and does not seem concerned about the Panchayat or its working or even its organisation. This produces a conflict between the Panches and the villagers, which poses a difficult problem for the people as well as for the Panchayat.

Here it is that the Social Education Worker has to play an important role of educating the people for community action and collective approach. This can best be done through Youth Organisations and organisation of village developmental activities through them on Shramdan basis. When the progress made by the village will be clearly perceptible, the conflict will disappear. While, however, it is correct to say that what we want is action not words, it is also correct that for encouraging and motivating people to action, some concrete community activity is needed.

Problem : Hurt Feelings, Resulting Schisms

We may take another example of a village which is situated in the interior and is of a bigger size. It has a population of about 2500 people. Almost all castes are represented there in quite forceful groups and a Gram Panchayat has also been established. A Senior Basic School for Boys exists in the village, along with a School-cum-community centre for men. A Co-educational Higher Secondary School has also been started. A very active Youth Club has been organised in the village.

The members of the Youth Club felt that a Social Education Centre for women was the real need of the village. They approached the Gram Panchayat and the Pradhan offered to accommodate the Centre in his own house. A Centre was, therefore, started. The women participated in the literacy class. They learnt household crafts and developed cultural programmes. But participation was not satis-

factory. The worker was anxious to give the benefit of the activities to the maximum number of women. She started a house to house survey, which revealed that participation would increase if the Centre was shifted from the Pradhan's house. Other members of the Panchayat had offered a place for running the Centre, which were not only suitable, but also promised better participation.

In view of the greater good of the greater number, the worker shifted the Centre to another place. But the Pradhan felt it as an insult which he could not easily pocket. The Centre started working and the participation improved, though not in accordance with the expectation. The shifting, however, developed a problem among the members of the Panchayat and a dilemma for the worker. Complaints against her performance and even against her behaviour began pouring in. While one group pressed for the closure of the Centre, the other would not let us move. The position was still more difficult because the lady worker had in the meantime formed a Mahila Mandal in which the ladies had begun taking great interest. The Mahila Mandal felt even more interested in the lady worker when they found that the village people were making complaints even against her personal behaviour.

In such a ticklish situation, the Yuvak Mandal alongwith the Workers in the School-cum-Community Centre took the initiative and brought about compromise between the members of the Panchayat and thus ended a conflict which had developed without any genuine basis. Had this organised group not taken the lead, a very good activity organised for the benefit of all the women in the village would have come to a close.

This case study emphasizes the need for discussing problems with all people concerned before taking action. Emotional logic is often quite different from the logic revealed by rational surveys. Securing the Pradhan's active help on the survey and then discussing its implications with him might have prevented the problem.

Problem : A Divided Village

Yet another example of a similar type may be studied of another very big village situated in the interior of a different Development Block in Delhi.

The village had no facilities for communication and transport. Although the Railway line runs past the village, there was no Railway station. The village has a population of about 1500 people comprised of 3 main communities : Jats, Sainis and Harijans. The Harijans formed quite a strong block in the village. Most of the elders are uneducated, but the younger generation has been receiving education and quite a number of the young men are employed in Delhi.

A Social Education Centre was started in this village in 1958. There was then no Panchayat. The Worker found that the villagers had neither interest nor initiative for the developmental needs of the village. The most important need was for transportation facilities, because quite a number of young men were daily passengers for Delhi.

The worker's biggest headache was that the 3 main communities did not even confer together, not to speak of co-ordinating or co-operating even in matters of common interest. There were acute differences whenever any Project was to be undertaken.

The Social Education Worker deliberated over the problem. He was advised to concentrate all his energies on devising ways and means to solve the transportation problem so that he might at least win the cooperation of the younger elements. The Worker, therefore, faced the problem by approaching the Railway authorities and requesting the establishment of a Railway Station for the village. This was a much desired facility and the youth, therefore, promised him all support.

The worker did not waste much time and soon succeeded in obtaining a promise from the Railway authorities for starting a station provided the villagers would donate a piece of land and deposit a sum of Rs. 500/- as their contribution for building the Booking Office, etc.

The conditions were not difficult, but, in a conflicting community even that seemed an impossibility. The Worker and the youth did not, however, lose heart. They summoned a general meeting. As expected the attendance was poor and disappointing. The preliminary discussion was held without much result. The Worker thought of trying another method. He summoned a meeting of the Harijans and invited the youth to it. The

Harijans attended in large numbers. While the problem was being discussed, the other groups smelt that the youth may succeed in getting cooperation from the Harijans for implementing their programme. Members from the other groups therefore also dropped in and the technique employed by the Worker succeeded in obtaining a donation of land as well as an amount of Rs. 500/.

The matter was soon discussed with the railway authorities and they agreed to stop a few trains in the morning and evening for the advantage of the villagers; but they would not agree to post a booking clerk, until the yearly income from tickets at that station was Rs. 1000/-. Discussion again took place. The worker invited the Youths to volunteer for this purpose till the income reached the target prescribed. The members of the youth club were game although it involved a number of difficulties. But the advantages of a Station far out-weighed all such problems and the youth took it upon themselves to work the Railway Station till the prescribed target was reached. The Station is even now being worked by volunteers from the Youth Club.

While all these problems were being faced and solved, a Panchayat was formed in the village. The Panchayat worked very well for sometime with the cooperation of Youth Club which had members from all the groups. Unfortunately, the Pradhan expired and a new Pradhan had to be elected. Communal feelings again ran high and personal interest came to the fore. The worker apprehended that the village unity and concord would again breakup. The Worker however, being a man of advanced age and ripe experience, rose to the occasion. He thought of organising the Mahabharat Katha and explaining to the villagers the evil results of mutual conflict and rivalry. The Katha was actively participated in by people from all groups and his discourses had a very good effect, with the result that people sank their differences and elected their Pradhan unanimously.

Problem : Youth-Adult Conflict

Let us now study the problem from another angle. This is a case of a village having a Senior Basic School for Boys and a Primary school for girls. The population of the village is about 600 out of which about

80 are Harijans. The traditional leaders did not see eye to eye with the youth and were very uncompromising. Their defeat in the Panchayat election infuriated them and they refused to cooperate with the Panchayat.

The Social Education Worker posted in the village was confronted with the problem of reconciling these conflicting interests and activating people to participate in development work. The Worker started making personal approaches to individuals and developing personal contacts with the villagers so as to create better social relationship among the villagers. His efforts, however, did not bear much fruit.

While trying to solve the problem he was reminded of the Katha technique adopted by his colleagues in another village. This Worker is a good singer and can himself compose in the village dialect. He, therefore, composed some songs and Bhajans from the story of Jai Chand and Prithvi Raj and organised a small Bhajan Mandali. His sweet voice in accompaniment with the Harmonium and Tabla attracted much audience, and made him popular among the villagers. Now was the chance for him to put before the people, with all the force he commanded, how mutual discord between Jai Chand and Prithvi Raj brought about the downfall of the Rajput empire. The villagers appreciated it and exhibited great interest in the programmes organised by him.

To add to this he also arranged to obtain milk powder and organised free distribution of milk to the people in the village. His discourses thus coupled with social service and his devotion bore fruit and the villagers developed confidence in him.

He now thought the time was ripe to propose a developmental project. He thought in this way to test whether mutual discord had disappeared or not. Two projects were, therefore, proposed before the villagers: cleaning the village pond and building a link road to the main pukka road. The whole village very gladly co-operated in completing these two projects and the long standing discord between the Panchayat and the frustrated traditional leaders disappeared.

Problem : No Sense of Belonging

We may now examine a few cases where the Panchayats have been very instrumental in organising activities for the residents of the village. But for the establishment of Panchayats, the establishment of Social Education Centres would have been an impossibility.

In a progressive village with a population of about 3,000, all suitably employed, a lady Social Education Worker was sent some three years ago to organise educational, cultural and craft activities for ladies. It was done on the initiative of a well meaning enthusiast who offered his own house to accommodate the Centre. It was all very good. The need for the Centre was genuine. The ladies appreciated it. The Centre was well equipped but the participation was most discouraging.

The ladies were anxious to learn, the Department had provided all the facilities, the village was quite progressive, the Centre had been well located and equipped. Still the activities lacked participation. This posed a problem to be investigated.

Was it untouchability? No. Was it poverty? No. Was it isolated location of the Centre? No. Was it vested interest? No. Was it ignorance? No. Was it casteism or group factions? No. Was it a felt need? It was. What was it then that kept the learners away and did not encourage them to participate in a useful programme?

After much talking and listening to the women, the worker decided that it was the sense of belonging, that was not there. The village women could not be convinced that the Centre was 'their Centre' the 'Centre of the whole village.' It was only a "Chowdhrys' house", a "neighbour's bethak" for whom different groups had developed different notions. The village women needed some place which every one could call her own.

Efforts were made to find some other house in the village which every participant could call her own. There was none. The efforts failed. The village had no common funds to raise a common building and the Centre had to be withdrawn.

This incident, however, left a deep impression on some enthusiastic young men, who felt heavily embarrassed at their helplessness. A year later, the village Panchayat was formed and it was everybody's Panchayat. Now was

the time for striking again. The village Pradhan had the incident in his mind and set about finding ways and means to put up a building which everybody in the village could call his own. He levied some tax on the lime quarries, and before long a 'village home' was got ready. The village has at present a very progressive centre with a number of amenities for the women and children and stands like a lighted torch to show the way to others.

Panchayats—Good and Bad

This case, however, is by no means the only example where the Social Education activities have been greatly accelerated after the formation of Panchayats. In a number of other villages, too, the Panchayats have played a commendable role in realising the importance of educational activities for enlightening and enlivening the people. Some Panchayats have set aside considerable sums of money for the organisation of activities for the youth and other have even arranged rented buildings for the Social Education Centres.

While such instances reflect so well on the achievements of democratic decentralisation and present bright pictures, there are darker pictures also available. Maybe they are due to fast urbanisation or to exploitation of the ignorant by the cleverer groups. Whatever it be, it does provide a situation to the Social Education Worker wherein he has to act with all the tact he has. While objectively maintaining his non-partisan attitude, he has to enable the people to solve their problems in an amicable manner.

Problem : Corrupt Panchayat

A study of one such case may be of interest to the readers and we may, therefore, attempt a brief description thereof.

It is a case of a village situated on the outskirts of urban Delhi. Since Independence, Delhi has been expanding fast and urbanisation has been going on quite briskly. The villages are fast becoming townships and beautiful bungalows equipped with all amenities of modern life now occupy all the land once under cultivation. The whole situation is in many cases so changed, that the original village life pattern is now only a tale to tell.

Such a changing state has brought in many complexities. While administratively the unit

is a village, in reality it has lost all its rural character. The homogeneity, the attachment and inter-dependence of village life is all gone and a few intelligent demagogues have been provided with good opportunity for exploiting the ignorant and the weaker groups, both from the peasantry as well as from the artisan class.

In the vicinity of the village under review, new colonies were developing fast. Land was needed for expansion. The village had a vast forest area belonging to the Gram Sabha i.e. the common property of the whole village community. The village Panchayat had some undesirable elements also within it. Vice prevailed over virtue and the manipulation started. Bit by bit the forest began to disappear and the common land was sold out to urban colonizers under the pretext of utilising the money for implementing gainful projects for the betterment of village life.

Time passed on. The land was alienated but no benefit in return was perceptible nor did the Panchayat funds show any accumulation. All well-meaning people in the village felt worried but it was all darkness. The Social Education Worker seemed to them the only torch bearer. For him however, the issue involved dangerous intricacies.

He cannot take sides yet he cannot allow the ignorant to suffer. What shall he do? It was a dilemma. He thought of a plan. He must strengthen himself first. He did not lose time in organising a village leaders camp. The young and old alike interested in village uplift were invited from the neighbouring villages which formed one V.L.W. Circle. Responsible officers of the different development departments were invited to speak and guide the deliberations. Elders who were held in high esteem in the group of villages were also invited and the Camp started.

The village people took advantage of the opportunity and utilised the platform for ventilating their grievances. The Panches stood exposed and an enquiry was instituted. The investigation revealed numerous irregularities and the vicious circle was broken.

Such cases may be many. The situation is too delicate to tackle and the intricacies involved need very tactful handling. During the transitionary period, however, selfishly over-ambitious people do tend to resort to

such unsocial and corrupt practices. Conscientious and devoted workers with a missionary zeal will certainly be able to deal with the situations if only they are conscious of and cautious about them.

Problem : Cooperation of Authorities

A practically similar technique had to be used with success in another village in a different situation. In that village the Social Education Worker, the Panchayat and the Youth Club had all failed to obtain the cooperation of the authorities for getting the minimum civic amenities for the village.

The general surroundings of the village were intolerably unsanitary with heaps of rubbish rotting on all sides. The economic condition of the village was very poor. Funds could not be raised through voluntary contributions. The magnitude of work required for obtaining the necessary sanitary atmosphere was too big to be tackled on a shramdan basis, yet the residents must have their due. The youngsters kept busy with weekly shramdan and continued reminding the authorities also. Shramdan gave them little achievement and the Official agency did not stir.

Out of frustration, the youth resorted to publicity and the village was mentioned in the Press. The elders considered it to be an act of defamation and apprehending displeasure of those in authority began to snub and mock the youth instead of admiring or helping them.

The situation was getting complicated. The youth, however, did not lose courage and thought of organising a community programme on the Republic Day. The Worker was with them all the time and for him that was a golden opportunity. The highest Officer of the concerned Department was approached and was invited to preside over the function. The acceptance of the invitation was enough to evoke a brisk activity in the village. Fortunately for the youth who had hit on the right technique, the village surroundings were clean before the day of the function, which the village celebrated with a real sense of pleasure and achievement. The village was in fact a miniature Republic.

Cooperation between the elders and the youth was not only restored but also took firmer roots with the result that a number of

useful activities have now been organised in the village for providing gainful employment to the needy. The Amber Charkha Parishramalays is one such example.

Problem : Misuse of Authority

One more interesting example and I would close the present study. This is an example which shows how important it is to be able to read and write in this era of Democratic Decentralisation. It also shows how blind confidence creates undesirable situations and how authority is misused for personal ends.

Rural broadcasting provides an important programme of mass education. Although primarily a programme for education, it is suitably integrated with information and entertainment. To be frank, the village community listening set is the only pleasure in the otherwise dull and dreary life of the village. The programmes, are, therefore, heard with interest by every one without discrimination of any type.

Much before either the Social Education Scheme or the Community Development Programme. Radio sets were distributed in Delhi villages. Responsible villagers who offered to look after the sets, operate them and organise reception and listening for all villagers, were registered as care-takers.

With the launching of the Social Education Scheme and then the Community Development Programme, the system was a little changed. In villages where Social Education Workers have their Centres, the sets work at the Centre, otherwise the V.L.W. or the School teacher or any other concerned Government functionary looks after it. Where no such functionary is available, the old -type care-taker still works the set. In Delhi, almost every average size village has a radio set.

Now with Panchayats, Panchayats provide common places where the sets work under any of the arrangements mentioned above or even under the care-takership of the Pradhan himself. A number of villages, however, pose difficult problems. The village Pradhan in some cases feels that the radio is a prestige article and must be installed in his house while the previous care-taker is reluctant to part with it for obvious reasons of having been associated with it for quite a long time. Such situations create ticklish problems which need tactful handling, lest one good activity

come to an end or public property be lost to the Government by some misdeed of the frustrated and infuriated groups.

The present case, however, refers to a village which had been provided with a radio set since the beginning of the Scheme. A responsible village enthusiast had cared for the set without complaint from any body.

With the advent of the Panchayat in the village, a resolution was received by the concerned requesting him to shift the radio set to the Pradhan's house. It was rather surprising but since it was a Resolution duly approved by the Panchayat, orders were issued for shifting the set.

When action was being taken, a number of queries were made by surprised villagers. The reply to the query was that it was being done in pursuance of a resolution of the Panchayat signed by everybody including the care-taker. This reply surprised villagers all the more. They expressed complete ignorance about any such resolution. Investigation revealed that the signatures had been obtained on a blank paper under the pretext of a representation being sent for some other village development project.

Ignorance Threatens Democracy

The case was very interesting. For the Social Education Worker such ignorance and exploitation is intolerable. This would strike at the very root of Democracy and bring discomfort and unrest instead of peace and prosperity. Yet this may not be a solitary example.

This brief study of a few genuine cases of various types reveals that Social Education and Panchayat Raj are both important Social institutions, complementary and supplementary to each other. While one may not succeed without the other, the other may not at all function without the others' patronage.

How best to coordinate the two activities is difficult to generalise. Nor is it easy to say which is to precede and which to follow. The safest conclusion may perhaps be that the two should exist and operate side by side to bring the maximum good to the maximum number.

Khujir-on-Baikal

By Evgueni Veltistov

THE island of Olkhon lies in the middle of Lake Baikal, in the heart of Siberia. The climate there is harsh for the Baikal is a tremendous inland sea, nearly 400 miles long between 15 and 50 miles wide, surrounded on almost all sides by snowy mountains.

On the island the wind blows ceaselessly, year in year out, so strongly that even in the heart of winter the snow never settles on the ground: it is swept away by the wind.

The landscape of Olkhon is also wind-swept—a symphony in red and yellow tints with its bare hills, sand dunes and log cabins.

In winter, the island is joined to the mainland by a road across the ice. It is a dangerous crossing. Even when the thermometer registers forty degrees below zero (72 degrees of frost Fahrenheit) you have to keep a sharp look-out, for crevasses are apt to appear suddenly in front of your truck, and the best brakes in the world are useless on such a skating rink!

Khujir, the island capital, is built on a high bank overlooking the lake. You get an excellent view of it as you approach the island from across the water. The big trays on which the fish are laid to dry stand out against a background of yellow sand; you see the plank walks that lead up the bank and the salting and curing sheds. Up on top of the cliff are solid-looking log houses, pine trees and more sand.

On a sunny day, the whole town shines and sparkles, like the decorations on a Christmas tree, for all the houses, from the floor to the roof-top, are made of pine-wood.

The Shaman's Stone

You have probably guessed that Khujir is a fishing village. Lake Baikal—the deepest and one of the coldest lakes in the world—provides a livelihood for most of its menfolk. These fishermen are tough, sturdy fellows and so they have to be since they spend their lives

on the water. In summer, they cast their nets far out in the lake; in winter, they go back and forth across the ice, which cracks slightly at every step, checking the holes they have cut in the ice by plunging their hands into the freezing water, until they find that their nets are full of silvery fish.

Like all small towns Khujir has its chronicler—the local school-master Nicolai Reviakin. He witnessed the birth and the development of the town, since he arrived on the island a quarter of a century ago when the site on which Khujir now stands was nothing but a wilderness. It was inhabited by a lone fisherman who had settled there in spite of the fact that the Shamans (local priests or sorcerers) considered the spot to be peopled by evil spirits. The Buriats had brought offerings there from time immemorial, and the womenfolk used a roundabout way to avoid the "Shaman's Stone". But the first fisherman's example was contagious; others, seeing that the bay was an ideal place for fishing soon settled on the island.

Khujir has changed a good deal since those early days. Today, no one could imagine life there without a school and a library, a clinic, a sewing centre and a hostel. Yet twenty-five years ago none of these institutions existed; and the newcomers had great difficulty in explaining to the Buriats what a bath was used for and why you needed a doctor.

It is still mid-winter and bitterly cold, but the island tailors are already busy preparing for the Spring season; at the library people are queuing up for the books, papers and periodicals which have just arrived from Irkutsk, the biggest town in the area; in the afternoon, children play round the "Shaman's Stone", searching for old coins in its cracks and fissures; and in the evening the fishermen's club is thronged with people who come to dance, to listen to a concert or see a film show.

A Letter from Moscow

In spite of its remoteness Khujir does not feel cut off from the rest of the country. You notice this immediately in the local museum which Reviakin has set up with the help of the school children. It is no coincidence that the museum should be named after Vladimir Obruchev, the famous Russian geologist. In December 1956, the scientist wrote from Moscow describing his trip to the island in 1889, enquiring about conditions there today, and asking for samples of local ores.

Soon a regular exchange of correspondence started up between Moscow and the island. It was cut short unfortunately by the scientist's death. But good results had been achieved. The school now has an exhibition room where various discoveries are on view together with stuffed animals and a collection of ores. The children of Khujir write regularly to other school-children in different parts of the USSR telling them about the life they lead on the shores of Lake Baikal, and describing the local flora and fauna.

As for Nicolas Reviakin, an enthusiastic spare-time archeologist who discovered the oldest known burial places in the Baikal area, he recently received a very good piece of news: the local branch of the Geographic Society in Irkutsk had elected him as one of its members.

No, Olkhon certainly does not feel isolated from the rest of the world. The island keeps in touch with other parts of the Soviet Union and even further afield. The local fishermen

send their catch to Irkutsk regularly, and 25 barrels were shipped to the World Fair at Brussels where tourists from all over the world were able to taste fish from Lake Baikal.

In winter, in spite of the intense cold, the little port is humming with activity. Trucks of all kinds and sizes come and go across the ice; the noise of the power station on the cliff mingles with that of the workshops where motorboat engines are being repaired, and with the creaking of the winch which, in anticipation of the summer months, extracts great blocks of ice from the lake for the cold storage rooms.

Barrels which smell of freshly cut wood are piling up in the cooper's yard. The carpenters are busy putting the finishing touches to a large house for four families. At the moment it stands alone, on one side of Obruchev Street, which leads off towards the forest. But work is far more advanced on the other side of the street where four new houses have already been completed.

Khujir is growing fast and so is its population. The nursery school is now too small and a new one is being built. Old huts where some of the fishermen used to live are being replaced by comfortable, modern houses; and the water supply is being laid on...

Many things still remain to be done, but the fishermen of Olkhon have got what it takes.

(UNESCO)

CORRESPONDENCE COURSES

Dr. K.L. Shrimali, Union Education Minister, reported in the Rajya Sabha that details of the Scheme for starting Correspondence Courses in selected Universities are being worked out by an Expert Committee under the chairmanship of Dr. D.S. Kothari.

Dr. Shrimali stated that it was expected that the Correspondence Courses would be utilised mostly by employed candidates, by those who lived far away from University or College centres and by those who could not join regular colleges for other reasons.

It is proposed that the Correspondence students would be awarded the same degree as regular students.

THE GOMARAM STORY

The people of Gomaram in the Narsapur Panchayat Samiti (Andhra Pradesh), with a population of 600, have cleaned up their village, filled the ditches and straightened the streets measuring two miles entirely through shramdan. The work on this project lasted for about two months. On an average, 50 villagers worked every day from 4 o'clock in the morning to 7.00 a.m.

The degree of enthusiasm aroused by the project would be obvious from the fact that a well which blocked the road, was filled up within three hours. Owners of three houses which posed obstructions agreed to their being demolished, in order that the road alignment could be straightened.

VIJNAN MANDIRS IN NATIONAL RECONSTRUCTION

A conference of State Officers connected with Vijnan Mandirs was inaugurated on August 19 by Dr. M.M. Das, Union Deputy Minister of Scientific Research and Cultural Affairs. The Conference was convened to work out details of handing the Vijnan Mandirs over to the State Governments.

These "little islands of science" are without parallel in the world, Dr. Das said.

Forty Vijnan Mandirs have been established since 1953. Their aim "is to inculcate among our rural population the habit of free and rational thinking thereby releasing their minds from the shackles of age-long traditions and superstitions." They are to propagate science and a scientific outlook among the rural people.

Although educational institutions, Vijnan Mandirs are not substitutes for traditional schools or social education for adults.

"In the Vijnan Mandirs, we try to educate the people by performing simple scientific experiments with the help of simple instruments and explain the scientific principles—the laws of nature that guide the universe. Here in Vijnan Mandirs, we set up a small museum, collect interesting specimens, maybe mineral, botanical, zoological or human, and try to educate the public by giving them relevant information about them. We try to inspire the public, especially the students and young men of the locality, to establish science clubs and to read scientific literature provided by the Vijnan Mandir Library. We encourage them to hold discussions about local questions and problems and try to solve them in a scientific way.

"At the beginning, there was great emphasis upon the service aspect of Vijnan Mandirs. Arrangements were made for pathological examination of blood, urine, sputum, stool, etc., and in some Vijnan Mandirs for distribution of medicines for common ailments also. The idea behind providing these facilities was to attract the people to the Vijnan Mandirs, and then explain to them the causes of disease and the actions of medicines to cure them.

"Similar was the purpose behind the provision of soil-testing, detection of plant diseases, water analysis, advice about the use of different fertilizers, etc. The idea was not to take away the functions of the health or agricultural departments but simply to capture the imagination of the people and draw them to the Vijnan Mandirs and to explain to them the scientific basis of all these phenomena.

"Later, by experience we learned that museums, however small they may be, also serve admirably well to attract people. Curiosity is a very powerful force. A well organised museum in a Vijnan Mandir invariably becomes a centre of great interest and consequently a centre for dissemination of knowledge."

Punjab Panchayati Raj

In August, Punjab completed Panchayati Raj training for 90,000 Panches, Sarpanches and lower level Government functionaries.

Training was conducted in 226 camps throughout the State. The 2,143 trainees had received instruction two months earlier at Rai, Nabha and Batala.

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Social Education as Foundation of Sound Panchayati Raj

(Continued from page 8)

Well-organised rural institutions will strengthen the foundation of democracy. Education for democracy is imparted through working in groups to attain a particular purpose. The organised effort of solving their problems teaches the individuals and the group their mutual responsibilities and provides opportunities to put into practice what they have learned. This type of out-of-school education can equip the people for group action and cooperative management of village welfare activities.

In order to attain that purpose and to achieve a solid foundation for the Indian agricultural economy we should establish a direct educational cooperative relationship between Social Education programmes, village institutions like Panchayats, cooperatives, vocational basic schools, farmers organisations, youth clubs and extension services. A Social Education programme can offer educational opportunities leading to higher and more stable income through better services

and practices in a living situation. A well-informed farmer will earn better returns from his farming operations and be able to maintain a higher standard of living for himself and his family.

Role of Seo :

The role of Social Education is to help people through comprehensive and well balanced programmes. Its chief function is to help people help themselves through technical advice and leadership opportunities. It is a continuous educational process carried out by creating a series of learning situations like training camps social service camps work projects, youth club activities, seminar, rural radio forums, study tours, etc. It deals with the process of group formation and cultural process of change.

The Social Education Organiser, having been trained in the methods of working with people, groups and institutions and also having specialized in mass communication media techniques is in a position to assist Panchayat members to work effectively in giving overall leadership in village development and administering sound Panchayati Raj.

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Vol. XXII

October 1961

No. 10

Only Ourselves to Blame

OUR annual conference and seminar at Coimbatore have just ended. A major point of discussion was the elimination of the SEO post in some States or its consolidation with that of the Panchayat Officer or Sub-Inspector of Schools.

The Indian Conference of Social Work is being held in New Delhi as this Journal goes to press. The social work field now has at least 18 schools of social work, some of them excellent, with recognized degrees. There is not a single training institution for social educators, other than the in-service training centres set up as an ad hoc measure.

The sad fact is, even these institutions find a great dearth of people actually trained in adult education. Some have not a single faculty member trained in adult education. Training in the supporting social sciences, yes—sociology, social science research, and other undergirding disciplines. But is there a person who knows how to prepare literacy materials starting from a word count of local usage? Is there a person who through his own teaching demonstrates methods other than the lecture method—methods appropriate to teaching adults? Is there a person who demonstrates effective field work—as opposed to the mere collection of statistics?

If we don't think there is enough to our profession to provide regular schools to teach it, it is hardly surprising that we are not properly appreciated by people outside our own ranks, who see no incongruity in giving specialized professional work to people trained in fields of an entirely different nature.

Social education is not social work. And social reform is something entirely apart from both. Social education and social work are professions, each demanding its own skills and competencies. It is time we clarify in our own minds what our professional job is, and insist on standards of training so that people doing adult education can be recognized.

Education Is Liberation

Speech of Dr. M. S. Mehta, President, Indian Adult Education Association, before the Annual Conference of the Indian Adult Education Association, Coimbatore, October 2, 1961.

THIS, for us of the Indian Adult Education Association, is a big event. We attach great importance to this Annual Conference. We are not always satisfied with the progress we make year after year in the cause of adult education, but we are not obsessed with any sense of despair.

This is a very big country, its problems are very big and varied. Much is being done to develop the country. We have big schemes of industrial development, river valley projects, communications, development of harbors, railroads and roads. But we hope that it may not be said of our society, our country, as was said in the words of the poet: "When every prospect pleases, man alone is vile."

Every resource around us is meant for human beings. We must do as well for human beings as we do with physical resources. If I may say so, that is the purpose of adult education. I hope that after fifty years it is not said of this country, that we cared only for material prosperity. If economic progress, industrialization, everything else that science and technology can produce—if that were all we did we would be showing a very poor record indeed. I therefore wish to place before you the purpose of adult education.

Adult education is mainly to liberate man. When we talk of adult education, we say education is liberation. It gives man what we might consider spiritual freedom. If man is to develop and be rich, not have a lowly existence as he has today—and this applies to all of the world, not only India—we must think of adult education.

Adult education is not mere literacy, although literacy in our case is very important. If we wish to develop education for the common man, then literacy is not enough. Reading and writing and adding up a few figures is not building up the spiritual potential of a human being.

I may put it another way. If you educated the parents and all those parents were

properly educated, literacy would take care of itself. Can you imagine a family where the parents were educated and the children would remain illiterate? I am quite certain that if the millions of children, particularly in the rural areas, were left to themselves after the compulsory period of education, they would lose their skills. Can you imagine that all those children who leave school at the age of eleven will retain their knowledge? I doubt it. But if you educate the parents, I have no doubt that no child in that family will remain illiterate.

But that is a narrow view. I would ask you to renounce the view that education is for material prosperity alone. We must take education as the corner stone of civilization. If people are to live in peace with one another, then adult education is the answer.

This Association was started in 1939. The object was to product opportunities for human beings in this country for lifelong education. An education to be worthwhile has to be lifelong, has to be continuous. As a great psychologist has said, there are certain branches of study which a boy is not likely to grasp profitably. He must have experience of life before he can understand certain subjects. That is an additional argument in favour of adult education.

But this requires no argument. The world has accepted adult education. In a country like England much has been achieved. Through their people, through their universities, through a far-sighted government, much has been achieved. Fifty years ago what did people in England want to achieve?

They thought there was need to educate people as voters, there was a need for security, there was need for leisure and finally a need to make good use of their leisure.

Now look at our country. While there is a universality about adult education, there is a need and a time and a place. Emphasis must be according to what is needed in a particular place at a particular time.

I hope you will be supported, those of you in adult education, by the public, by the universities, and by the state. The Adult Education Association works in close association both with governmental agencies and with other voluntary agencies. But the central headquarters of the Indian Adult Education Association can do only that which is being done—that is, to supply information to state and local branches, to be a link between what is happening in other countries and in this country.

It has a very active publication department to produce literature for new literates and for those with higher standards. We run two Journals.

We have been asked to arrange for adult education for women. Recently the Central Social Welfare Board asked us to start a high school for women.

The Trade Union Council, likewise, has

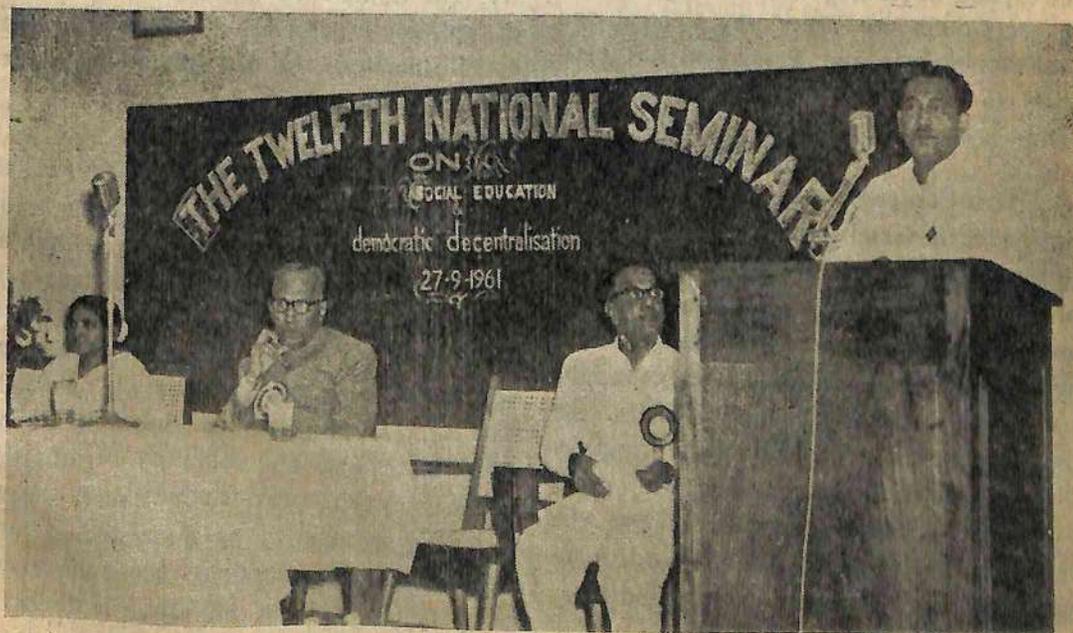
asked us to organize training courses in workers' education.

For the last eleven years we have been organizing seminars on certain topics to be discussed in small groups.

Ladies and gentlemen, I don't want to take longer, but I would like you to take sympathy for this Association which has been rendering effective service. If you ever visit Delhi, I would like very much for you to come and see the headquarters of the Association. But we need more support from you, not only financial but also moral.

Before I conclude I would like to thank Mr. Damodran for asking us to this beautiful institution. I believe the last time the Conference met in South India was in Trivandrum many years ago. We would like to have the Conference meet in different parts of the country.

Conference Scene



H. P. Saksena presents Working Paper before 12th National Seminar

RESOLUTIONS

*Passed at the Annual Conference of the Indian Adult Education Association
Coimbatore, October 3, 1961.*

1. This Conference considers the introduction of Panchayati Raj as a bold and wise step in the nation's history towards the realization of the democratic ideal. The Conference is of the opinion that a dynamic, sustained and comprehensive programme of adult education is essential for the success of this great measure.

2. This Conference is greatly concerned at the very poor progress in literacy during the last decade. It reiterates its conviction that functional literacy is essential for all-round development of the people. Further, the introduction of Panchayati Raj at the village, Block and district levels renders it imperative that in as short a period as possible a substantial proportion of the adults become capable of reading and writing. Therefore the Conference urges the Central and State Governments and Panchayat Raj institutions to give high priority to this programme in their development plans.

3. This Conference welcomes the decision to introduce universal primary education for children of the age-group 6-11. However, it is of the opinion that unless efforts in this direction are supplemented by follow-up activities such as continuation classes, especially for the age-group 11-14, and libraries, the benefit of the scheme will not be adequately realized. This Conference, therefore, urges the Central and State Governments and the Planning Commission to provide adequate funds for such programmes in their budgets.

4. This Conference notes with concern

that some State Governments are abolishing the posts of Social Education Organisers or are merging them with the posts of Panchayat Officers or Sub-Inspectors of Schools. In view of the fact that a colossal amount of Social Education work still remains to be done, this Conference urges all State Governments to continue the old pattern of two S.E.O.'s, one man and one woman, in all development blocks.

5. This Conference strongly feels that Adult Education Associations should be established in all the States where they do not exist now so that by the joint and cooperative efforts of the State and Voluntary Organisations the Adult Education movement could be effectively strengthened in all parts of our country. The Conference therefore urges leaders of opinion in all walks of life to help in the establishment of Adult Education Associations in all States.

6. This Conference fully shares the faith and conviction of Adult Education leaders all over the world that for the mental and spiritual development of man, education should be a lifelong process. All citizens are entitled to receive the benefit of a liberal education in the broadest sense of the term. The Conference therefore urges the Government, the public and voluntary organisations in the country to provide educational opportunities to citizens in as many and as varied ways as it may be possible. The Universities can play a useful and important role in the realization of this objective.

Honorary General Secretary's Report For 1960-61

S. C. Dutta

1. It gives me great pleasure in welcoming you all to this 18th All-India Adult Education Conference. In December this year, the Association will complete 23 years of its useful existence. During these years, innumerable friends and colleagues have helped the Association to render service to the cause of adult education. As a result of their selfless service and sacrifice the Association has become what it is—the leading voluntary organisation in the field of Adult Education in the country. To them we owe a deep debt of gratitude. The present social education workers in the country also deserve our thanks for helping the cause of the Association with their thought and performance.

Building

2. Twenty-sixth April 1961 will remain a red letter day in the history of our Association, for on this day our Prime Minister, Shri Jawaharlal Nehru, formally opened the Shafiq Memorial Building, which houses the headquarters of the Association. At last, this three-storeyed building (including the Jha Memorial library) is complete, except for the auditorium, which would be called Tagore Hall. It is still without a roof. On the occasion of the opening function, the Prime Minister and the Union Education Minister very kindly provided to help us complete the auditorium. We were much touched with this gesture on their part.

We shall need about Rs. 1,20,000 to finish, furnish and equip the building. It is our hope that State Governments, Institutional Members, Social Education Workers and others, who have enabled us to have a home of our own, will come forward with suitable donations to make the building fully useful for the purposes for which it has been constructed.

3. To underline the global character of our movement, we have in our building rooms dedicated to countries with which the Association has close contacts. So far we have rooms named after U.K., U.S.A. and Canada.

4. At the time of the recent International Conference on Adult Education, held in New

Delhi (as a part of the International Congress of the World Confederation of Organizations of the Teaching Profession), the Association held a reception for the delegates of the Conference. At that function on July 28, Dr. Roby Kidd, the Canadian leader, on behalf of members of the Canadian Association for Adult Education, presented a cheque of 1,500 dollars to our President, Dr. M. S. Mehta, for the Canada Room. It is our hope that other countries will also come forward with such donations and establish contacts with us. We desire to record our deep appreciation to our Canadian friends for their generous and fraternal gesture.

Members

5. I am happy to welcome the following agencies who have become Institutional members of the Association :

1. Shri Vidyottejala Mandal, Jamnagar.
2. Kasturba Gandhi Memorial Trust, Ahmedabad.

6. During the year under review, a large number of field workers have become Associate Members of the Association. Their number is now 223. For a country of the size of India this is a very poor figure. It is our hope that more will join. Associate Membership fee is only Rs. 5/- a year. It entitles one to receive free both the English and the Hindi Magazines.

7. During the year of report the following fifteen persons enrolled themselves as Life Members by paying Rs. 100/- each. We welcome them all into our Association. They are :

- | | |
|--------------------------------|-------------|
| 1. Shri B.G. Jagtap | Poona |
| 2. Shri G.R. Damodaran,
MLC | Coimbatore |
| 3. Smt. Durgabai
Deshmukh | New Delhi |
| 4. Shri K. P. Shah | Jamnagar |
| 5. Shri K. S. Pangtey | Pithoragarh |
| 6. Shri S. R. Jayaswal | Lucknow |
| 7. Dr. J. R. Kidd | Canada |

8. Shri S. R. Mohsini	Delhi
9. Shri D. V. Kulkarni	Bhopal
10. Miss Amy B.H.J. Rustomjee	Bombay
11. Shri R.M. Chetsingh	Dehra Dun
12. Shri B. D. Avasthy	Lucknow
13. Shri T. Krishnamoorthi	Indonesia
14. Prof. D. L. Kothia	Varanasi
15. Shri Dharam Vir	New Delhi

We have now 44 Life Members. Our target to have a hundred Life Members within this year has to be achieved.

Conference

8. The 17th All-India Adult Education Conference was held at Shri Gangajala Vidya-peeth, Aliabada (Gujerat) on the 1st and 2nd of November, 1960. It was inaugurated by Dr. K.L. Shrimali, Union Education Minister. Dr. Jivraj Mehta, Chief Minister of Gujerat, presided.

The following resolutions were adopted at the conference :—

- (i) 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.

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.

- (ii) 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 departments to :—

- (a) organise and coordinate 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 education.

- (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., 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.

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 farsighted 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.

- (iii) This All-India 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 twenty-five crores of rupees.

It may be noted that the Third Plan has made a provision of Rs. 25 crores for Social Education.

The resolution about Adult Education Departments in the universities attracted wide attention. Most of the universities expressed themselves in favour of the idea, but expressed their inability to implement it for lack of finance. However, the University of Rajasthan has accepted the proposal in principle and its authorities are on the lookout for suitable personnel to man their Department of Adult Education. The University deserves our congratulations for this.

9. During the Conference, a symposium on the "Role of Social Education in the Development of Panchayat" was held. A number of eminent educationists and Social Education leaders took part in the symposium.

National Seminar

10. The Association organised the 11th National Seminar on "Community Organisation in Social Education" in Aliabada from October 25 to 30, 1960. Dr. T.A. Koshy, was the Director of the Seminar, which was inaugurated by Nawab Mehdi Nawaj Jung, the Governor of Gujerat.

The report of the Seminar has been published.

Publications

11. The Association brought out the following new books during the year :

- (i) The report of the 11th National Seminar on "Community Organisation in Social Education".
- (ii) Community Organisation in Adult Education—Abstract No. 4.

(iii) Celluloid in Indian Society.

(iv) Social Education in Delhi.

(v) "Methods and Techniques of Workers' Education" (in Hindi).

"A Handbook for Social Education Workers" is under preparation and is expected to be published before the end of this year.

Some Monographs on voluntary social education agencies are under preparation, and it is hoped to publish them soon.

Translation into Hindi of UNESCO monograph, "Provision of Reading Material" was prepared at the request of the Indian National Commission for Cooperation with UNESCO. It has been sent to the Commission for perusal and it is hoped to publish it before the end of this year.

One book in Bengali for the neo-literate public has been published and another is in the press.

12. The Association also continued its "Abstract" Service. During the year, it sent out eight Abstracts and four References. These References contained lists of books and useful articles on Social Education, Community Development and allied fields.

Journals

13. The Hindi Journal, "Proudh Shiksha", started in 1957 as a quarterly, was continued as a two-monthly during the year. The Association has brought out two special issues of the Proudh Shiksha. The October issue was devoted to Women's Education.

14. The English Journal, "Indian Journal of Adult Education", which completes the 22nd year of its service to the movement, is now being published as a monthly. We would like to place on record the deep gratitude of the Association to Mrs. Helen Kempfer, who worked throughout the year as Hony. Editor of the Journal. Her sustained hard work and devoted interest has made the magazine almost a self-supporting venture. Her contribution in this direction has been valuable.

Clearing House Activities

15. The Association continued to play its useful role in providing information on the social education movement in India to individuals and institutions. A number of queries

were received both from India and abroad and the Association's reference section supplied such information as was sought. The Association was able to help many organisations in planning and organising their programmes.

16. Visitors were received during the year from UNESCO, U. A., Switzerland, Ghana, Canada, Thailand, the Philippines, and West Germany. They had discussions in our headquarters on different aspects of Adult Education in the country.

17. Almost all the foreign delegates who attended the International Conference (WCOTP) came to our Headquarters and were interested in the work of our Association. The Hony. General Secretary received them and responded to their enquiries.

Association and UNESCO

18. The Association maintained close co-operation with the UNESCO. The Education Clearing House of UNESCO, continued its assistance of Rs. 7,110/- to the Journal.

19. A subvention of 200 dollars has been sanctioned for literature under UNESCO's project on "Reading Material".

20. The Association also organised an Exhibition of Reading Material on International Understanding at Vigyan Bhavan from July 28 to August 6, 1961, on the occasion of the International Conference on Adult Education and the World Assembly of WCOTP. It was our plan to take this exhibition around the country, but the idea had to be abandoned.

21. Shri J. C. Mathur, an old and active member of our Executive Committee and of the Editorial Boards of our Hindi and English Magazines, has been appointed by the Director General of UNESCO, as a member of the UNESCO's International Committee for the Advancement of Adult Education. We congratulate him on this well deserved recognition.

22. Another of our active members, Shri Sohan Singh, continued to represent the Association on the Indian National Commission for Cooperation with UNESCO.

Training Courses

23. During the year, the Association organised three training courses. One was organised from the 14th of November 1960 to

15th February 1961 in cooperation with the UNESCO and the International Federation of Worker's Education Associations. This was for those who are engaged in the field of worker's and social education in urban areas. Fourteen trainees were awarded certificates.

24. The second was a one-month training course for Adult School Teachers from 15th January 1961 to 15th February 1961. Fifty-two trainees received certificates. The Hony. General Secretary, Shri S. C. Dutta, acted as the Director of the Training Courses.

25. The third Training Course for Workers in the field of Social Education in Urban Areas was organised from the 15th of May to the 16th of August 1961. This was financially supported by the Directorate of Education, Delhi. Eighteen trainees got certificates for having gone through this course.

Adult Women's School

26. The Association undertook during the year the responsibility of running an Adult School for Women to prepare them for the Higher Secondary Examination of the Delhi Board. This is the first Higher Secondary School for Adult Women in India. It was a new venture for the Association. The project has been started on an experimental basis and has been started at the suggestion of the Central Social Welfare Board. They have provided financial assistance for the scheme for which we are very grateful. A sub-committee consisting of Kumari Jamuna Bai, Hony. Adviser, CSWB, Shrimati K. Reddy, Asst. Director of Education (Women) and Shri S. C. Dutta, with powers to coopt one or two more members has been formed for running this school. The Central Social Welfare Board has sanctioned a grant of Rs. 26,000 for the School.

Workers' Education

27. We have decided to start a Correspondence Course for Workers. To begin with, it is proposed to have courses in Hindi, on "Trade Unionism" and "Collective Bargaining." One course will consist of twenty-four lessons.

28. Shri S. C. Dutta, continued to represent the Association on the Central Board of Workers' Education.

(Continued on page 18)

INDIAN ADULT EDUCATION ASSOCIATION

Statement of Receipts and Payment for the Year Ending 31.3.1961

RECEIPTS

Balance as on 1-4-1960 :		
Cash in hand	217.59	
State Bank of India	1,077.73	1,295.32
Grants from Various States :		
Orissa Government	1,000.00	
Madhya Pradesh Government	500.00	
Assam Government	1,000.00	
Maharashtra Government	500.00	3,000.00
Grant for Clearing House :		
(Ministry of Education)		
1959-60	37.00	
1960-61	15,000.00	15,037.00
Grant for Hindi Journal :		
Unesco 1959-60	3,555.00	
Unesco 1960-61	3,555.00	
Asia Foundation	6,142.50	13,252.50
Grant for English Journal :		
Unesco 1960-61		3,555.00
Grants for Training Course :		
International Federation of Workers' Educational Association	3,565.24	
American Women's Club	2,000.00	
Directorate of Education, Delhi	3,375.00	8,940.24
Grant for T. V. Project :		
A.I. R., New Delhi		25,000.00
Grant for Tele Club :		
A.I.R., New Delhi		7,000.00
Workshop on Methods & Techniques of Workers' Education :		2,700.00
Grant for Eleventh National Seminar :		
From Ministry of Education	4,500.00	
From Government of Gujerat	2,000.00	
Delegation fee	430.00	6,930.00
Seventeenth Conference of Adult Education :		
Delegation fee		225.00
English Journal :		
Subscriptions	2,755.29	
Advertising	3,149.57	5,904.86
Hindi Journal :		
Subscriptions	1,357.99	
Advertising	1,439.10	2797.09
Membership Fees :		
Institutional fees	1,958.81	
Individual fees	461.50	
Associate Membership fees	954.70	
Life Membership fees	1,168.25	4,543.26
Sale of Literature :		5,012.75
Shafiq Memorial Building :		
Grant from Ministry of Education, New Delhi	1,00,000.00	
Other grants and receipts	33,433.35	1,33,433.35
Training Course :		
(Admission Fees)		305.00
Staff Reserve Fund :		750.00
Interest (Staff Reserve Fund)		302.00
Staff Provident Fund :		1,228.83
Miscellaneous :		147.66
Cash received from Shafiq Memorial : (Last year cash in hand)		44.40

TOTAL

Rs. 2,41,404.26

PAYMENTS

Clearing House		26,362.45
Seminar and Conferences :		6,971.31
Amount Refunded to the Ministry of Education out of 10th National Seminar :		24.73
Publications :		4,779.70
Advance Paid to I.M.H. Press :		250.00
Advance paid to Gestetner Duplicators :		10.40
Office Expenses :		
Establishment including Provident Fund	3,970.20	
Telephone	846.50	
Printing and stationery	10.44	
Entertainment	373.31	
Repairs, etc.	80.00	
Conveyance	215.11	
Audit Fee	500.00	
Bank Commission	80.85	
Miscellaneous	77.33	
Electricity and Water charges	191.50	6,345.24
Affiliation Fee :		335.52
Workshop on Methods and Techniques of Workers' Education :		4,807.30
Building Constructions :		
Payment to Contractor against running bills certified for payment by the Architects		
*S. Pratap Singh (Building)	1,02,986.00	
*S. Atma Singh & Son (Elec: Installation)	4,000.00	
S. D. Marker & Co. (Sanitary Installation)	5,500.00	
*Architect	4,117.50	
*Hire charges of Sillocite for cement	327.00	
*Conveyance	117.69	
*Postage	351.02	
*Audit fee	250.00	1,17,649.21
Security Deposit		500.00
Prize Bond :		500.00
T. V. Project		7,620.27
Imprest Amount of T.V. Project :		100.00
Tele Clubs :		825.87
Training Course :		
Expenses	1,336.05	
Furniture	1,349.53	2,685.58
Seminar on Cultural Values :		49.39
Staff Provident Fund (Post Office)		1,228.83
Fixed Deposit (Staff Reserve Fund)		7,697.00
Cash in Hand and with Bankers :		
Cash in Hand	1,021.87	
With State Bank of India	51,639.59	52,661.46

TOTAL

Rs. 2,41,404.26

(V. Sahai & Co.)

CHARTERED ACCOUNTANTS

S. C. DUTTA

GENERAL SECRETARY

Delhi, the 7th July, 1961

The Contemporary Challenge to Education

Margaret Mead

In this article Dr. Mead points out how the rate of change has brought about successive stages of thinking about adult education: first, remedial, to effect a superficial social equality; later, fundamental, with results of science to bring people up-to-date and incorporate them into fast developing societies; now, lateral-learning from each other, with adult education now the privilege of the elite.

In the future, Dr. Mead predicts that the rate of change will make old forms of education obsolete and we will instead learn of the nature of knowledge. Illiterate and highly educated people will achieve a kind of equality as the search centres on finding people who can quickly integrate specific knowledge into their understanding of the nature of knowledge.

PERHAPS no field of education has undergone such profound changes in theory and practice as has adult education. Once called 'adult education' later expanded to include, 'fundamental education,' it is now more often referred to as 'continuing education' in those countries which originally supplied the models.

Early Stage : Deficiency Removal

We may identify briefly the underlying ideas behind these recognizable stages. The early effort in adult education took its impetus from the needs of the underprivileged within modern industrialized society—the needs of workers, women, suppressed minorities, of those who had failed to receive 'enough' or 'their fair share' of that transmissible block of traditional knowledge and skills called 'a good education.'

Programmes designed to make good this deficit were motivated by a growing demand

from the under-educated and a growing sense of responsibility on the part of the educated. The consciousness of educational inferiority or deficit ran through everything that was done.

Superficial Social Equality

This attempt to make superficially equal the educationally unequal still pervades certain old-fashioned types of workers' education in English speaking countries. It has also had a considerable effect on the kind of low level 'higher education' given in those countries where secondary school education is becoming the ideal for all normal children. Hastily assembled, superficial versions of what was once taught to the few, as children, and later taught, condescendingly, to the less educated as adults, is now taught to late adolescents.

Second Stage: Fundamental Plus Scientific

A second stage which later came to be summarized under the term 'fundamental education' grew out of programmes for peasant immigrants in countries like the United States, and for peasants who were to be rapidly upgraded into active members of their own modernizing societies in countries like the Soviet Union.

Coupled with this was a growing emphasis on the application of modern science.

Adult education became a device for feeding modern health, technological and organizational practices to communities of adults who were thus being brought up to date, or into line, with more favoured, more urban, or more educated portions of society. Literacy became very strictly a means of converting the backward citizen into a user of new techniques: vaccination, baby-care clinics, food supplements, artificial fertilizers, and the like.

Where the older form of 'adult education' was grounded in a sense of 'educational deprivation' to be made up by acquiring access to higher things, this new form of practical-welfare education was grounded in what was seen as either a need already present or one to be stimulated until it became a felt need.

1. Mead, Margaret, 'Cultural Factors in Community - Education Programmes', COMMUNITY EDUCATION, the 58th Annual Yearbook of the National Society for the Study of Education, Part I, 1959, pp. 65-95.

As in the earlier form, the sense of urgency rested with the superior group who were outraged at the low levels of literacy, nutrition, and medical care found in the villages. Considering how much work was required to find community leaders able finally to awaken community participation, the rationale of the whole process seems more than a little suspect.

No Grounding in Original Culture

A tremendous amount of waste motion was involved because the new techniques—modern latrines, modern methods of cultivation, modern methods of handling credit—were introduced without recognition of the importance of grounding them in the culture of the recipients. Their original culture, whether that of a village in South America, an enclave of peasant immigrants in the United States, a village in Southeast Asia, or an African tribe, was seen as intrinsically inferior to the modern world, something to be fought with, got over, got around, by hasty, widespread 'fundamental education.'

Those adults who had learned to read, to order new seeds, to protect their wells, to drain their ponds might be thought 'modern' rather than 'old-fashioned' or 'traditional'. But although they had a lot of new skills and acceptances, they were not expected to be, in any important sense, changed people—merely a new and less embarrassing sort of inferior people.

Elementary Education Affected

This kind of catching up at a low level has affected the elementary educational systems of the less developed countries. To the extent that these new systems of education borrow from the modern industrialized world, and teach six-year olds as if they were first year pupils in a ten or twelve year educational system, the contradictions within them become more conspicuous. Moreover, the essential lack of connection between the literacy taught in school and a world in which nothing will ever be read except a few government notices and forms makes the whole system into a mockery.

The edge is being taken off the hunger for 'education' by this reflection, at the elementary school level, of the essentially superficial image introduced by attempts at rapid 'fundamental

education' for the adult villagers of these societies.

Developed—Under-developed Gap Widens

The most recent phase of the emphasis on fundamental or community education indicated a growing acknowledgment of a 'widening gap' between the economically highly developed and the economically under-developed countries. This idea was rapidly replacing our immediately Post World War II image of a triumphant attack on ignorance, poverty and ill health right around the world.

The under-developed countries were entering the educational scene at a period when the rate of change in knowledge, especially in the sciences, was the fastest mankind had ever known. Therefore, however fast these new countries might move towards universal literacy, towards a full complement of elementary schools for all children, towards the beginning of secondary schools, towards a national university, they would fall farther and farther behind in a world race for the number of students in universities. This lag would be not only quantitative but also qualitative. Fewer students would have a chance at higher education, so fewer first rate students would be identified. The bright optimism of freedom from ignorance for all was fading.

Adult-Childhood Education Gap Narrows

Meanwhile, in the most industrialized countries, it is being recognized that the kinds of distinctions which were once made between 'education,' the orderly transmission of certain parts of our accumulated tradition to the young while they were still *in statu pupillari*, and 'adult education,' which imparted to adults, in odd hours and off-seasons, some things they should have learned when they were young are no longer meaningful. A great deal of what needs to be taught to adults today was unknown when they were young. Continuing education throughout life has become a necessity in almost every field of life, from house-keeping to atomic physics.

The emphasis is no longer upon the mass of materials and skills contained in a 'good education', distributed in unequal amounts among the members of different socio-economic groups within a nation, and among the peoples of the world, in which all would soon come to have at least a small and inferior

share. Instead, attention is being given to the relationships between old knowledge and old skills, and new knowledge and new skills, and to the difference in ways of learning of children, uncommitted young adults without family responsibilities, and mature adults with responsibilities.

The break may be said to have come when it was not a question of grandfather, whose ignorance could be explained away, but of self, when modern man began to realize that his own education was never finished. He could fall behind, in any field, almost over night. Education was no longer a matter of receiving while young a body of static knowledge, but had become a matter of lateral learning—learning not only from one's elders and one's peers, but very soon from those younger than oneself. Now with much more rapid change the deficiencies in the old attitude towards learning began to show. The need for a new attitude became apparent.

Adult Education Now For Elite

The merest flicker of recognition of this new state of education—where change occurs very much more rapidly than normal human growth and a man can become outdated before he has reached middle age is enough to change our whole view of what was once called adult education. They are no longer the underprivileged, the illiterate, the newly migrant, the villagers to whom a new road gives access to urban life, who as adults learn crumbs fallen from the tables of those who as children feasted on the slowly accumulated knowledge of the past. Now they are the elite among the adults of the educationally elite countries who 'go back to school'—our words are still out of date—with post-graduate fellowship piled on post-graduate fellowship, with exchange visits and small international conferences which accomplish in a week more than a year of reading could do. Our most massive endeavours at rethinking educational devices and methods are aimed at teaching physics, or cross-referencing biology. We are experiencing on a vast scale what has happened before on a lesser scale, at times when a new burst of knowledge, or knowledge-producing activity, moved a certain number of men to withdraw from the world and spend a life-time mastering, moulding,

and organizing the new knowledge for orderly transmission to future generations.

Change in Relations of Educated-Uneducated

But if the knowledge with which men must work, and think, and orient their actions is changing almost daily, there is also a change in the relative positions of those whose forebears were educated—in the old sense—and those whose forebears were primitive men or isolated peasants. Becoming an educated man does not depend, as it once did, on using the plastic years of childhood to accumulate a vast static body of information, of names of things, of forms of spelling and rhetoric, but rather upon the way in which a child learns to approach change itself. When that which was to be learned was settled and absolute enough to last a life time, the child whose parents and grandparents, playmates and neighbours had learned most of the same things could safely be taught that this particular accumulation of knowledge was true.

Such an education served effectively to prevent much learning of new things. The observation that it was easier for an English boy to learn Latin than it would have been for a Nigerian was partly grounded on the ubiquity of Roman-derived elements in English culture, but even more on the expectation that an English education included Latin. An attempt to introduce Chinese into both a contemporary English school and a contemporary Nigerian school would meet objections because in both the English school and in the Nigerian school modelled on the English school. Chinese was not something school boys learned.

The educated man simply acquired more little pidgeon holes which it was appropriate for him to fill. Sometimes even such bold little labels as a bit of 'comparative religion' or 'oriental languages' was added for the very few. He was prepared to add in certain ways, in certain little boxes, 'the results of research' as long as they did not contradict too gravely what he had already learned—in which case he fought them as furiously as an Asian peasant resists a new type of field division.

* As soon as this was recognized, it also became apparent that what was crucial in the ability to assimilate changing information was not what had been learned but how it had been learned. The child who had been solemnly

taught that there is only one major categorization of languages, a real language spoken by its own group, and 'the way foreigners talk,' is effectively blocked off from new learning.

Old System Prevented New Learnings

Under the old system, children learned better than adults. They filled their notebooks and their minds with orderly sets of prejudices so arranged that there was less and less room for genuinely new ideas which would mean fundamental rearrangements at the root of the system. Learning a language was not a matter of learning about languages—which could be expanded to include all known languages, artificial languages, and the creation of new languages—but was rather a condensation of the tremendous piece of learning, learning to speak, and the acquisition of a single language viewed in such a way that the learning of most, if not all other languages was successfully prevented.

But even in the old system, an adult did generalize far more than he was required to. He learned not only about francs or shillings or dollars, but enough about 'money' so that even though he never treated the money of a foreign country as real he could still manage to use it. A man who had lived in a city knew something about the nature of cities, knew how to look for terminals and hostels and markets, for places of exchange and accommodation—things that, as in the case of money, no child knew. As men learned a particular culture, were educated in a particular way, they acquired a kind of back-handed, semi-realized knowledge of culture itself, although this knowledge was heavily hampered by the absoluteness with which they learned their own system.

Learning on New Basis

Childhood learning was once devoted to printing indelibly on young minds such matters as

'Sixty seconds in a minute,

Sixty minutes in a hour,

I wish I were a little linnet

Singing in a leafy bower.'

Instead of committing to memory this dreadful heterogeneous pickle of the eternal, trivial, the provincial, and the special, children will be required in the future to learn about the nature of numbers, the nature of time, ways of thinking about space.

This shift in what the young need to be taught will have a profound effect on the ability of adults to learn completely new things whether adult members of a New Guinea tribe, adult peasants, adult migrants to a big city, or adult scholars who haven't looked at science for forty years. Those who have learned that there are many systems in the world—language systems such as the many unwritten tongues spoken by the adjacent tribesmen, or systems of weights and measures such as the English and the metric systems, or systems of transportation (human backs, jeeps, planes) rapidly replacing one another within the span of a few years—those adults will be recognized as the ones who are able to learn new things fast, their experience and expectation of contrast and change will be part of the equipment which they, as adults, bring to any new required piece of learning.

Teach Nature of Knowledge

Instead of pityingly, tolerantly, helping adults to catch up with a little symbolic erudition or a few strictly utilitarian skills, we shall make a real search for adults who, just because they are adults, can build new knowledge on old in a way that the young child cannot. We won't particularly seek out adults who have learned their quota as children, nor steer away from those who failed to learn their quota as children, rather we shall place our emphasis on the kind of adult mind which is able to make swift, accurate transference from older experience to newer experience, because neither is felt as absolute or exclusive.

The new years will be particularly valuable as we explore the extent to which adults with extraordinarily simple backgrounds but with this one requirement—an experience and expectation of change—can move into our complex modern culture and contribute new models for the way it can be learned, not only by adult savages but by adults everywhere.

—from material supplied by UNESCO
Educational Clearing House.

Working Through Traditional Village Leaders

Sushila Mehta—Sociologist

Again we have a true experience related in story form by Sociologist Mehta. The vaccinator first attempted to reach the people directly, by-passing the village "sanctioner." When favourable circumstances plus their efforts won him over, he proved to be the gatekeeper, opening the way to acceptance by the whole village.

WHEN smallpox broke out in a village of Kalahandi district of Orissa State, the people knew that the Goddess "Thalerani" was in a rage. Some of the villagers took out a delegation to the village headman who was expected to do something to pacify the Goddess. The headman in turn thought it fit to consult "Gurumai", the village priest.

When the village priest saw the large crowd which was gathering before his house, he sat dumb, his legs crossed and eyes closed. Then suddenly his body gestured and his eyes were animated. The priest was in frenzy. He declared that the spirit of the Goddess was upon him. He shouted and scolded the villagers for not paying what was due to the Goddess, "Thalerani". "She will now take her toll."

The poor villagers were terrified to see the mysterious animation of the priest. They fell at his feet and implored:

"Goddess, Mother, be pacified."

"Forgive us."

The priest declared that the Mother would be pacified only after a great sacrifice and a feast.

The village headman promised to take an

oath on behalf of all villagers to offer the goat sacrifice and the feast if all the children were saved.

A procession was taken out with musical instruments to offer worship to the Goddess. The vow was taken by the village headman to offer the goat sacrifice before the Goddess as soon as the children were spared of her wrath.

WHEN the Block authorities heard about the outbreak of smallpox in the village, they immediately sent a vaccinator with medical supplies.

On arrival, the vaccinator immediately started his work. He went from house to house and told the housewives to get their babies vaccinated.

The village women, who had never heard about vaccination, were quite perplexed to see a stranger coming right to their doors and asking for their babies. Some of them were even suspicious about the movements of this stranger.

The first woman he approached could not understand what he was talking about. She stared at him in amazement. When he asked for her baby she was positively alarmed. She turned around and went away murmuring that her husband was away and she could not allow this stranger to touch her baby in his absence.

This was a signal for other women, on one pretext or another, to shun the vaccinator. One said that her mother-in-law was sick. Another said that her brother-in-law was out. Some even closed their doors and went away to the fields.

After two hours of fruitless efforts, the vaccinator gave up. By this time fear of the

vaccinator had spread all through the village. Villagers even had a name for him. They called him "The one who makes the babies cry. By now all women were alerted. They would not offer him even a glass of water. In sheer desperation the vaccinator left the village.

AT the Block headquarters the vaccinator met the SEO. The SEO, who had not worked in this village, was speechless on hearing about the experience of the vaccinator. When he heard about the frenzy of the village priest, suddenly he got a hunch.

"Why don't we use that "Gurumai", the village priest?"

"What? that old grabber? I don't think he will do anything unless he gets something out of it. He is after feasts and fees. Nothing else will interest him."

In the night they reached the house of the village priest. The SEO greeted him cordially and started with informal chats. When the matter of smallpox came up the SEO said:

"Gurumaiji, it seems the village people have great faith in you, so they come to ask your advice...and you should help them with right kind of medicine in such serious matters..."

The priest was animated. He said, "Yes, I help them in my own way. What else can I do? I have no medicines..."

"For the medicines we can help them, but you should explain to them the use of medicine. They have faith in you so they will believe your word."

"Medicine? What medicine? The simple village people have faith and that faith cures them. Why bother?"

"But, don't you see this is a serious matter."

"Whatever that is, I am interested in pacifying the Goddess and a good feast."

"Yes, you could have ceremonies and hold a feast along with the treatment. Don't you understand?"

"Oh! Why give all that trouble...Isn't there the village headman to do all that?"

After long discussion, the SEO and the vaccinator departed without reaching any understanding. They slept at the village chaulpal.

NEXT morning while they are getting ready to leave the village, they saw the village priest coming to them running. He almost fell at their feet and implored:

"Please help, please help, my own nephew is not well. My brother has just now come. He is very much worried that the Goddess Mother will now hit him. He is the only son. Please save him. Give him the medicine you were saying."

The SEO and the vaccinator were wonderstruck. They looked at each other. Significantly the SEO said:

"Well, but how about that faith? Don't you have faith?"

"Oh! Sir, that is all for those simple village folks....but my nephew must be saved. He should get some medicine....Won't you help us?"

"And what will you do for us?"

"Anything, Sir, whatever you want me to do....I am your humble servant."

"You should help us to explain to the people the need for vaccination. You should assemble all the people at one place and help us in vaccination."

"Yes, Sir, please come to my house and I will do the needful."

That morning, the village priest was again in frenzy. When a large crowd gathered before his house, he declared that it was the desire of Goddess "Thalerani" to save all those children who were vaccinated and therefore, all children should be vaccinated without any delay.

When the vaccinator arrived at his house, the priest got his own nephew vaccinated first, before the crowd. This soon got the message across. One by one the men got up and brought

their babies. The work of vaccination started in full swing. The priest helped the vaccinator in every way.

The village priest became very friendly with the vaccinator and the SEO. On instructions he collected all the parents and gave a talk on how to take care of their babies after vaccination. Later on he showed willingness to incorporate some general ideas about better health practices in his nightly sessions of religious discourses and Bhajan singing. The SEO also requested him to use these meetings for discussion on village problems.

In all this work the village priest cooperated wholeheartedly and helped the workers to explain their ideas through the people's own dialect.

In the priest the workers found a ready

platform to meet the people. They also found in him a village leader in whom people had confidence. When the priest himself showed willingness to help in the task of social education, the SEO knew the value of this friendship. Off and on he called the priest to Block Headquarters and showed the work which was being done in other villages. This served as inspiration to the priest to make his own influence more effective and helpful. After discussion with the people and the Block staff, he undertook to organise regular social education activities in the village.

In this case study again we find pressure from the environment creating a willingness to seek new and better ways. Until his nephew was threatened, the priest paid no attention to the workers. But their efforts were not wasted because the priest turned to them at the crucial moment.

Praudh Shiksha

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New Look at Literacy

THE census has reported sluggish progress in literacy during the past decade. The national literacy rate now stands at 23.7 per cent versus 16.6 per cent in 1951.

The 0.7 per cent again per year has disappointed many who are aware that no nation in modern times has ever gained a comfortable standard of living without literacy. An illiterate people cannot create and maintain an industrial civilization. They cannot take full advantage of the benefits of science and technology. As population outstrips land, illiterate farmers find it difficult to acquire newer agricultural knowledge and techniques fast enough to feed the growing nation.

Causes

To identify the obvious reasons for a decade of slow growth may seem like a profitless exercise in retrospect. Certainly the history of past shortages of trained teachers, instructional materials, and money cannot be rewritten.

In competition with other pressing demands, possibly the effort could not have been greater. Closer examination of the effort, however, reveals some facts interesting to think about. Perchance new questions should be asked and new solutions sought.

Fact : Many people, especially in villages remote from towns, do not feel much daily need to read and write. Their environment makes little demand for literacy. They seemingly can continue living without it. Never having been literate, they have little understanding of its worth.

Fact : Learning takes place best when people have strong motives for learning. This fact is borne out both by observation and psychological research.

Fact : Literacy campaigns among weakly-motivated villagers are often characterized by

- great promotional energy needed to induce initial class attendance.
- high wastage and dropouts; low and irregular attendance.
- high organizational costs in relation to teaching costs.

—inadequate supervision and use of untrained teachers.

—short periods of instruction.

Relapse

Fact : Adults who persist long enough to learn to read and write often relapse into illiteracy. Recently a sample survey was made of relapse in Hindi-speaking areas. It showed that 60 per cent of the adults who had passed the literacy test a year earlier could no longer read at the fourth standard. Apparently their environments did not give sufficient support and stimulation to maintain their literacy skills.

Fact : Follow-up studies of relapse after literacy campaigns show similar results.

The story is essentially the same among primary school children. Unless their daily life requires them to use their new skills or unless they go to school longer to fix their reading habits, there is considerable relapse.

Obviously some of the funds spent on literacy yield little permanent gain. Progress in literacy among adult villagers has been so slow that in some states Community Development funds are no longer used for this purpose.

In light of these facts, questions arise : Are present approaches to adult literacy the best ? Or are there faster ways to build a literate population ?

Let us look at more facts.

In Cities

In many areas, the situation is quite different from that in remote villages. Great numbers of people in cities, industrial townships, and crossroads of commerce feel a need to learn to read and write. Their daily lives stimulate and indeed demand literacy. Literacy opens the way to further education, economic opportunity, advancement, and better living. Literacy visibly pays off in cities.

For example : In one of India's largest cities last year about 600 adult literacy classes were conducted. The Director of Social Education said that 1500 classes could have been established if funds had been available.

A much higher percentage of people in towns and cities want literacy than is true of rural areas. They are more ready to learn. They are more teachable, not because of higher native intelligence but because of greater readiness and motivation.

These facts suggest a new approach or new policy in regard to adult literacy instruction.

New Approach

Literacy instruction for adults should be offered first where sizable groups positively need and seriously want to learn to read and write.

True, this policy may result in more literacy instruction in cities than in rural areas. This may sound impolitic in a country where four-fifths of the people live in villages.

We must remember, however, that historically cities have been the primary centres for

the dissemination of culture, social change, and progress. As transportation and communication increase and more villagers visit cities, their influence is bound to spread. Villagers with low felt need for literacy back home often fill literacy classes when they go to industrial areas and sense the need.

Such a policy would not in fact discriminate against the rural areas. Instruction would be offered anywhere – in city, town, or village – wherever people were ready to learn. Energy and money would not, however, be wasted on promotion of literacy among people who feel little or no need for it. Industrialization, urbanization, and modern transportation and communication would be the motivating forces for learning. Motivation would arise from the environment. The limited supply of educational energy can be spent more profitably on teaching than on propaganda and promotional campaigns.

HONORARY GENERAL SECRETARY'S REPORT FOR 1960-61

(Continued from page 8)

Research and Evaluation

29. In cooperation with the National Fundamental Education Centre, the Association undertook an Evaluation programme of the impact of Television in the field of Social Education in Delhi. The investigation has been completed, and the data are being analysed and tabulated. A report will be shortly submitted to All India Radio at whose instance the scheme was initiated.

30. The Association has started on another research project on rural leadership. Mrs. Helen Kempfer is the Director of the research study. The Ministry of Education has sanctioned a grant of Rs. 9,000/- for the project.

International Conference on Adult Education

31. The International Conference on Adult Education convened by WCOTP was held in New Delhi from July 27 to 7th August 1961. The Association played host to the Conference. Dr. M.S. Mehta, President of the Association, presided over the opening session of the Conference. The Conference was inaugurated by Dr. K.L. Shrimali, Shri R.M. Chetsingh, Vice-President of the Association, addressed the plenary session of the Conference and gave his report on the

World Conference held at Montreal in 1960. The report was very much appreciated. Dr. Homer Kempfer acted as the Coordinator of the Conference, and worked with zeal, efficiency and ability.

The International Conference has requested the Association to prepare the report of the Conference. The report is expected to be out before December this year. It will be priced at Rs. 3/- but the pre-publication price will be kept at Rs. 2/- per copy.

Adviser on Social Education

32. The Association is gratified to report that the Government of India has accepted one of the recommendations of the Gargoti Seminar, namely, the appointment at the Centre of an Adviser for Social Education. Our happiness is all the greater because the Government's choice for this post fell on our veteran colleague, Shri A.R. Deshpande. We congratulate Shri Deshpande and hope that during his tenure of office as Adviser, Social Education will not only receive full encouragement but will also become "an essential and integral part of the general educational system of the country," as envisaged by our Union Education Minister, Dr. K.L. Shrimali, in his address to the International Conference.

What Education Should Be

Professor N.A. Nikam, M.A. (Cantab), Vice-Chancellor, Mysore University,
Presidential Address delivered before the Eighteenth Adult Education
Association Conference held at Coimbatore on 2nd and 3rd October, 1961.

I am grateful to Dr. Mohan Sinha Mehta and other officers of the Indian Adult Education Association for the honour they have conferred on me in inviting me to preside over this Conference. The Association has been in existence for twenty-three years and has a fine record of work. Many aspects of Adult Education have been discussed by the distinguished Presidents of previous years.

We do not want a theory about Adult Education; what we need is a Programme and Policy of Adult Education which will be implemented on a national scale. We need not therefore, devote any time to draw fine logical distinctions between "Literacy" and "Education". Adult Education is larger than "literacy"; and "education" is distinct from "propaganda."

Although we are now becoming a political democracy, the basic values of our culture are essentially democratic, and so we have laid the highest value on the education of the individual (Purushartha). Our philosophy of education has never considered the education of the individual as once for all finished. The booklet issued by the Indian Adult Education Association has, therefore, the relevant and significant title: "On to Eternity."

Education More Important than Legislation

The most important task of a democratic form of government is not legislation so much as education. Plato observed in *The Republic* that, if a community is well-educated, legislation is *unnecessary*, whereas, if it is ill-educated, legislation is *useless*.

One of the urgent problems before our country is the need of a continuing education: the need of an education for the building up of a democracy which works for National Integration, and for International Peace, and an education which devises the right means of adjustment in a changing social order, without losing the basic moral values of our philosophy, religion and culture.

Since wars begin in the minds of men, says the Constitution of UNESCO, the defences of peace ought to be built in the minds of men. If we are to reach the minds of men, the only means by which we can reach their minds is right education; but nobody in a community is, or ever could be, satisfied with the education he has received or receives.

Education is the highest good that can befall a man, and it is a possession which he can never lose. But as education may make a wrong direction, we ought to be always vigilant about it. Therefore, education is the one subject where no expertness is ever perfect. Education is something which concerns everybody and with which everybody is concerned. We are all therefore engaged in reforming education, and educational systems appear to need continual reform.

There is no beginning or end to education as an activity. The aim of education is to help the individual never to lose the intrinsic plasticity of the human mind. The Upanishads distinguish between "a-vidya" and "vidya": whatever may be the meaning of these two words in other contexts, it seems to me that in the context of education as a continuing and transforming activity, he who abandons his self-effort of bringing inner illumination to himself lapses into *avidya*, even if he is a scholar.

Education Should Unify

The publications of the Indian Adult Education Association are a fine record of the work of the Annual Conferences. The record deals with the changing concept of Adult Education in the country, of the programme and methods of Adult Education, and of its many and diverse aspects. As we go from year to year, the emphasis shifts from problem to problem within the scope and ideals of National Adult Education.

With one urgent problem we are now face to face. The desire for freedom united us

during our struggle for Independence. It appears as if the freedom we won is now figuring as a divisive and centrifugal tendency in our political and social life. This tendency appears to break up the fundamental unity of our culture, or at least seriously obscures it from our national vision. Divisive forces of language, politics and group-interests are obstructing the national integration.

Adult Education is, or ought to be, directly concerned with the problem of how to resist these divisive forces inside the country, from whatever quarter they may come, religion, politics or language. It is not therefore enough to have a programme of Adult Education, Community Development Schemes, etc. What is urgently needed is a unifying vision of national perspective in all our activities. We do need the kind of vision which inspired Asoka to have the Edicts carved on stone for the education of his subjects. We need the kind of vigilance which Gandhiji exercised over the Nation, as through his daily writings in the *YOUNG INDIA* and *HARIJAN* he awakened, and educated the masses to united effort in the political and socio-economic spheres of our national life. With him, the Nation went through an arduous discipline. That discipline ought to be awakened in the consciousness of the Nation and it should inform and inspire the entire sphere of Adult Education. Adult Education ought to become, among other things, a movement for national integration and discipline.

Social Structure Never Collapsed

The long process of history has stabilised our culture, although it was subjected to foreign influences, impacts, and pressures. Whatever has endured through three or more thousand years must have still some life-force. The Independence of our country ought to become an opportunity for the re-discovery of the values which gave shape and form to our cultural life, and those values ought to become new impulses in our regenerated national life. An American professor remarked to me that America has never been conquered. I replied that although our country has been invaded by foreign nations, it also has never been conquered, for the conqueror either got absorbed into the social structure or left the country.

The defences of our country are in our

social structure which never collapsed although it declined now and then seriously. Through our social structure, whatever may be its defects, we preserved and handed down the values which helped us in times of crisis. I would like to mention two aspects :

All the vocations and arts of our culture were preserved through the hereditary transmission of skill from the artisan father to his artisan son. In this way the arts were both preserved and perfected. In the revival and re-discovery of the bases of our traditional culture, it should become part of the programme and policy of Adult Education to bring to light the centres of these ancient skills and give them positive encouragement.

One Culture, Many Forms of Expression

Secondly, it is a characteristic of our culture that we reached, like the ancient Greeks, the highest points of human speculation. On the one hand, the sacred texts which contained them were not made accessible to everybody unless he went through the necessary discipline of thought and life. On the other hand, we developed a technique of mass communication, and, if you like, a manner of Adult Education, by communicating the same profound truths of spiritual experience through *Myth* (Purana), through Epic narration, through Dance and Song, so that between the highest philosophical speculation of our culture and our folk arts, dance and song, myth and allegory, there is a pre-established harmony of Truth, Beauty and Joy which brings the individual peace and solace of heart.

We invented the beautiful technique of making Fiction (i.e., the *Myth* (Purana)) instructive. We made it the vehicle of moral values, whereas, in modern world, Fiction enables us only to waste our time but does not teach us how to spend it.

The aim of Adult Education cannot be merely to make men literate or impart technical skill to them. It ought to give them all these. But it should also give their minds the edge of a vision which liberates them from themselves so that they may become the means of communicating the enduring values of a civilization and culture. It is a march "On to Eternity," not an eternity which is beyond and hereafter, but to a life lived here and now in common fellowship with other human beings in conscious cooperation to build a new social-order.

How Towns Were Born

By Z. Mayani

PREHISTÓRIC man lived in constant fear of famine. His survival depended on obscure forces over which he had no control. He was powerless when the fruit withered on the trees, when the game he hunted disappeared from the forest, when his flock was attacked by wild beasts or when the harvest was not plentiful enough to feed his family.

At such times he felt that a life-giving force was deserting him—a force which permeated everything, causing animals and humans to reproduce and the crops to ripen in the fields. This force was fertility. How could it be preserved?

A spark of it had been vested in the ancestor who settled on the land, creating the family or the clan. And this life-giving force survived him after death, returning to the land. Thus ancestor worship came to be associated with the work of the fields from which each new generation drew its sustenance. A Cretan sarcophagus dating from the 14th century B.C. shows a dead king in the arms of the goddess Earth. In dying he has been deified and is wedded to the Earth, thus ensuring good harvests for his descendants. Such beliefs explain why primitive man liked to live close to the tombs of his ancestors.

In the ancient cities of Sicily, the town for the living was built above the necropolis, while in the land of Canaan the burial grounds were located within the towns. According to Father Barrois, a funeral cave at Gezer, dating back to the Neolithic era, was used again between 3,000 and 2,000 B.C.

There is another reason for this close relationship with the dead. To fulfil their life-giving mission the dead had to be fed, and holes were dug in the ground for this purpose. The French historian Fustel de Coulanges has described how the Greeks set aside a space near the tomb for sacrifices. Roman tombs had a sort of kitchen attached to them. And in Jerusalem, about 750 B.C., the Prophet

Isaiah cast shame upon those who offered up sacrifices to the dead.

Both in the East and in the West ancestor worship remained the cornerstone of popular beliefs. This may help to explain how the nucleus of the first towns developed. As the village grew, a wall would be built around it and it would become the seat of a chief or a king. A sanctuary would be established there where the household gods of the royal family were worshipped as the gods of the whole community. The king was regarded as a holy figure, who dispensed justice, a royal prerogative. Periodically a market was held in the village whence people from the surrounding countryside came to buy the foodstuffs they lacked and the produce of the first craftsmen.

Through these new activities the village gradually developed into a small town whose economy was based primarily upon agriculture. At the same time, religious ideas underwent a profound change, mainly in Egypt, Crete and Phoenicia. Corn was widely grown, and the ear of the corn was regarded as a divine symbol, its spirit as a divinity. Cutting and threshing the corn was in a sense a hostile act towards a force that was as mysterious as it was dangerous. It was, therefore, important to pacify it and to gain its goodwill. Thus the village threshing floor, where the daily miracle of the death and resurrection of the spirit of the corn took place, came to be regarded as sacred ground. It was the central point round which the earliest features of urban life developed.

Foremost among these was the dispensing of justice. The spirits of the dead and the god of death and resurrection were supposed to inspire upright decisions. There is a reference to this, in one of the Phoenician poems of Ras-Shamra (Ugarit) written between 2,000 and 1,800 B.C. It describes the doings of a legendary king, Danel: "He sits before the gates of the town, beneath the trees that are in the threshing floor; he metes out justice to the widow and protects the orphan." So

we see a king dispensing justice in a public place that is none other than a threshing floor near the gates of the town. Another Canaanite poem mentions early invaders of Palestine, the Rephaim, who owned horses and chariots. Their name, which is mentioned in the Bible, means 'spirits of the dead'. This poem describes them approaching a threshing floor where "they will ensure the fertility of the fields."

As for Biblical references, there are a number of them relating to several different periods. It was on a threshing floor not far from the Jordan that funeral rites were celebrated before Jacob's burial, around 1400 B.C. (Genesis, 50). About 1200 B.C., it was from another threshing ground that a judge of Israel called for a divine seer (Judges, 6). In 1000 B.C., the angel of death appeared in a threshing place in Jerusalem (2 Samuel, 24), and it was on this same spot that David later raised on altar, the nucleus of Solomon's future temple.

Finally, following the Canaanite tradition, the threshing grounds in Israel in the 8th century B.C. were regarded as essential features of the towns near which they stood. The first book of Kings (chapter 22) describes how Ahab, King of Israel, and Jehoshaphat, King of Judah, met "in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them." This same ground served as a market place (2 Kings, 7). Thus, in many other towns of the East the public place was the centre of religious, administrative and economic life.

There is a striking parallel in ancient Greece. In the earliest Greek towns, the *agora*, public place for meetings and markets, adjoined the temple or the royal palace. At Mycenae, according to Heinrich Schliemann,

the dead were buried at the *agora* itself, and R. Martin notes that it was not uncommon to see a long row of tombs at the *agora*, which formed the spiritual, political and religious, centre of the town. A distinctly funeral atmosphere is associated with the *agora*. There the heroes and founders of the town were buried—as in Athens, Corinth, Megara, etc.... There, the judges met in the times of the Homeric tales. It was round the funeral mound of Ilos that Hector summoned the leaders in counsel, and a scene engraved on the shield of Achilles shows the judges seated in a holy circle, in other words, round a tomb (Iliad, X and XVIII).

The major divinities in the Greek pantheon had a rather limited role in the *agora*. Thus, the Zeus 'of the *agora*' is more closely related to the gods of the underworld than to those of Olympus. Hermes plays a far bigger role. He was represented by phallic symbols which prove that the market and meeting place originated as a place devoted to the worship of fertility.

It is impossible, of course, to speak of a definite 'relationship' between the development of the first towns in Phoenicia and in Greece. (Town-life was a well-established feature in the East at a time when Greece was still in the throes of migrations). But there are striking resemblances. In both East and West, pre-historic man's laborious ascent towards the earliest stages of town life was closely associated with the worship of the dead, regarded as the bearers of fertility and the friends and protectors of the living. It was round their tombs in Greece, and, in the East, round the threshing grounds dedicated to the god of the harvest, that towns first developed. (*Unesco*)

Have you renewed your membership?

Have you enrolled a new member?

To Think About—

Shall We Eradicate Literacy Campaigns?

WE talk much of eradicating illiteracy—on a mass scale—in India—in the whole world.

A favorite approach is the literacy campaign—a special drive toward literacy in a given geographic area. Propaganda and persuasion, sometimes with evangelistic fervour, are used to induce people to come for instruction. A great deal of promotional energy often must be spent to build up attendance at classes and keep them going.

Expectations of many enrollees are unrealistic. It is easy for an uneducated person to think that progress can be faster than is possible. Regardless of numerous short-cut “panacea” methods, it still takes several hundred hours of good teaching and hard work for the average illiterate to learn to read a newspaper independently. Discouragement at what seems slow progress sets in easily. Often untrained or half-interested teachers and a shortage of good instructional materials contribute to a heavy dropout rate. Many campaigns are designed to run only a few weeks or months—long enough to provide statistics but too short to accomplish reading independence.

Results : Dropouts leave with an unsatisfying experience and almost no useable reading skills. Those who finish are often so slightly above the threshold of literacy that they are prime candidates for relapse. Strong follow-up programs are often talked about but seldom observed in practice.

The question is : Should we abolish this wasteful practice of literacy campaigns in favour of something better or improve our techniques? Adult schools with courses of 18 months or longer have been suggested, tried and found successful, although total numbers in statistical reports are smaller.

The preceding article—New Look At Literacy—suggests that maybe we should eradicate the campaigns. But some would misinterpret. The argument hinges around the proper work of educators. Should they spend most of their time *teaching* those who already feel a strong need or should they spend much time in *promoting* literacy through campaigns? Should we depend upon the remainder of the environment—industrialization, urbanization, improved communication and other physical changes and their accompanying social effects—to create the felt need? Or should educators try to build up that need directly?

Possibly educators cannot really do much to build solid interest in literacy without environmental support.

On the other hand, maybe educators can, better than any environmental forces, interpret the need for literacy, bring it to focus and satisfy it. Maybe we should only improve our approach :

Admit only truly interested persons to avoid the ill effects of premature dropouts.

Organize longer courses of instruction.

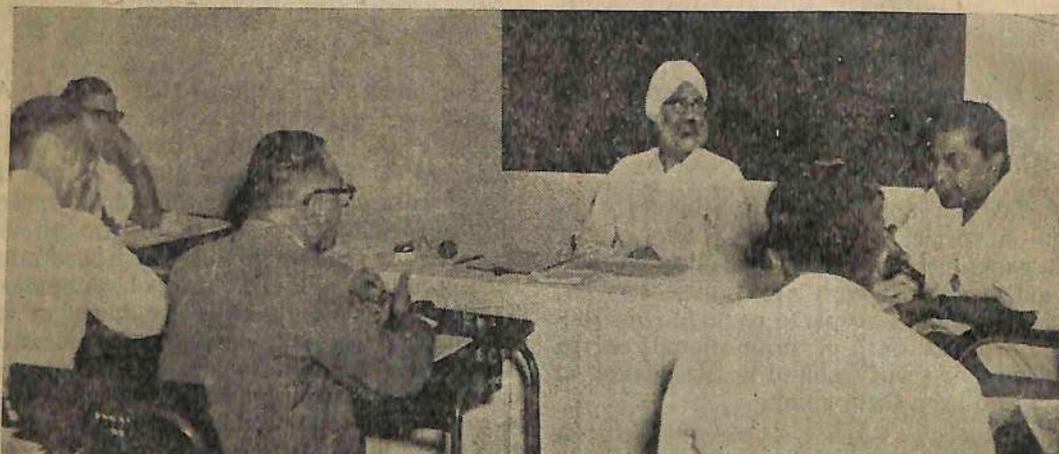
Assign only trained, adequately paid, and interested teachers.

Provide good sequences of scientifically-developed instructional materials.

Offer a truly effective follow-up program with adequate library services.

The issue is important. Progress under the campaign system has admittedly been slow. Should the campaign be improved or abolished? What do your groups think?

We hold our Annual Meetings



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In this context we are very happy to inform you that we have been successful in this matter by our production of the Slated Roll-up Black Boards, which can be written on clearly with chalk and can be wiped off easily with duster.

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Autonomous Board For Adult Education

IT is a welcome sign of the day that support for an Autonomous Board for Adult Education should come from the administrative head of the Community Development Ministry. In his masterly address at the International Conference on Adult Education, Scholar-Administrator P.V.R. Rao suggested an autonomous body outside Government, for effective implementation of the adult education programme. It should also be responsible for the contents of radio and film adult education programmes.

Shri Rao proposed that the Board should consist of educationists, public men and administrators. He stressed the need for extensive library services and for harnessing the modern media of mass communication to promote adult education.

These suggestions indicate Shri Rao's understanding of our problems. We hope he will see that his suggestions are given practical shape. Year after year we in the Indian Adult Education Association have been suggesting such a board.

We would consider it a fulfilment of our mission if the Government endorses the views of our Education Minister expressed at the recent International Conference: "If adult education is to serve democratic ends through free discussions... it must necessarily remain in the hands of Voluntary Organisations." The endorsement could come by setting up independent Boards at the Centre and at State and District levels. These Boards could combine the freedom and flexibility of voluntary agencies with the assured finances of a Government department. They can provide the imaginative and enlightened leadership people need for setting up their own organizations where they can receive education at the same time they get the necessary training for civic responsibility by managing their own affairs. These Boards may well provide the lever for the success of the Panchayati Raj.

News

Life Members

The following have become Life Members during the current month :

1. Shri J.G.P. Naumann, Ambur, North Arcot Distt.
2. Miss E. High, Sahibganj, Bihar.
3. Shri T.S. Avinashilingam Chettiar, M.P., Coimbatore.

Donations for Tagore Hall

Donations as follows have been received for Tagore Hall :

1. Shri B. Banerjee, Nizamuddin, New Delhi	10.00
2. Shri S.K. Banerjee, New Delhi	20.00
<hr/>	
3. Miss Sita S. Patankar	10.00
4. Mrs. Bimla Dutta	200.00
5. Shri R.K. Basu	10.00
6. Ch. Chand Narain Dutta	10.00
<hr/>	
Total :	260.00

Denmark Scholarship

Shri N. A. Ansari of the National Fundamental Education Centre and Shri P. N. Shivpuri, Literacy House, Lucknow, are recipients of the scholarship for study in Denmark. They left in the latter part of October and will be in Denmark for eight months.

Workshop on "Role of Trade Unions in Workers' Education"

The Indian Adult Education Association is organising a Workshop to discuss the "Role of Trade Unions in Workers' Education" in the first week of January, 1962 at Delhi. It will last 4 days (1st to 4th). The objective of the Workshop is to find out what concretely the Trade Unions can do in promoting the cause of Workers' Education in India, and try to lay down a basic minimum programme for trade unions to conduct educational work for their members.

Higher Education Directory

Comprehensive information about the courses of study and various other details about colleges in India are available in the 1961 Directory of Institutions for Higher Education brought out recently by the Union Ministry of Education.

The Directory provides up to date information, as at the beginning of this year, about all institutions offering postmatriculation courses of at least two years' duration.

UNESCO CONFERENCE

A South-East Asian Regional Conference on Adult Education has been convened by UNESCO to be held in Saigon, Vietnam from December 13 to 22.

The Conference will conduct its work in two commissions : one dealing with Adult Education in Rural Areas and the other in Urban Areas.

Shri S.C. Dutta, Honorary General Secretary of the Indian Adult Education Association, has been requested by UNESCO to be a Consultant to the Conference.

Panel for Social Education

The Committee on Plan Projects has set up a Study Team for selected educational schemes including Social Education. Shri B.W. Jha is the leader of the team. To assist the team, a panel for social education has been set up. Among those who have been registered to be members of the panel are Sarvashri A.R. Deshpande, N. Badriah, M.C. Nanavatty, S.C. Dutta, and Dr. T.A. Koshy.

Social Education and Democratic Decentralisation

THE Indian Adult Education Association held its Twelfth National Seminar at the P.S.G. School of Social Work Coimbatore (Madras State) September, 27-30, 1961. The seminar subject was 'Social Education and Democratic Decentralisation'.

The subject was very appropriate. The last two years have been marked by state enactments for Panchayati Raj, which may well be expected to usher in basic and revolutionary changes in the various spheres of community and social life. What would be more interesting for a Social Educator than the study of social forces released by this powerful causal factor? What shall be the significance, role and contents of his programme of work in the background of the changing pattern of life?

Working Paper

Well in advance of the Seminar a working paper was prepared and sent to Association members with a request to send suggestions. The working paper was presented in the first Plenary Session and was formally adopted.

SEMINAR DIRECTOR'S REPORT

Delegates

Sixty-one delegates from different states participated in the seminar. Statewise distribution of delegates was as follows :

1. Madras	...	15
2. Delhi	...	11
3. Mysore	...	9
4. Gujarat	...	5
5. Maharashtra	...	5
6. Rajasthan	...	5
7. Bihar	...	2
8. Uttar Pradesh	...	2
9. Andhra Pradesh	...	1
10. Assam	...	1
11. Bengal	...	1
12. Manipur	...	1
13. Orissa	...	1
14. Punjab	...	1
15. Tripura	...	1

There were delegates from the Ministry

of Education, Ministry of Community Development, Planning Commission, State Departments of Education, Social Education Training Centres, universities, autonomous organizations, voluntary organizations doing Social Education or allied work, and the U.S.A. Technical Cooperation Mission. Delegates with different backgrounds brought the much needed variety of outlook and experience on the subject. In addition, over forty observers from the local SEOTC, Rural Institute and the School of Social Work took part in the Seminar.

Opening Sessions

The seminar was opened by Dr. M.S. Mehta, President, Indian Adult Education Association at 9:30 A.M. on Wednesday the 27th September, 1961. His thought-provoking speech outlining the relationship between Social Education and Panchayati Raj, the significance of both and the developing pattern of Social Education, set the stage for objective, deep and critical thinking on the seminar subject.

The seminar was much disappointed because Shri Mehta, Chief Secretary to the Government of Rajasthan, who was to be the director of the seminar, could not come due to cancellation of plane service. As the architect of Panchayati Raj in the state which has taken lead in the field, his view on the subject would have been extremely valuable. Shri H.P. Saksena, of the National Fundamental Education Centre, substituted as the Director.

Discussions

The seminar had about eight hours of discussions in plenary sessions and twelve hours in group sessions. Items for discussion were first elucidated and broadly discussed in plenary sessions. Detailed discussions were then held in the four groups in which the delegates were divided. The group reports were later discussed in the plenary session to find out the concensus of opinion.

The four groups each discussed the entire working paper. This provided the delegates an opportunity to express views on every item in the working paper. Sarvashri Sohan Singh, D.P. Nayar, N.K. Gaur and S.M.L. Shrivastava were Chairmen of the four groups.

Dr. M.S. Mehta, IAEA President, attended all plenary sessions and participated in group discussions. It was indeed very fortunate for the Seminar to have the benefit of his vast knowledge and experience in the subject under discussion.

FINDINGS AND RECOMMENDATIONS

A summary of the discussions, findings and recommendations follows.

MEANING AND OBJECTIVES OF PANCHAYATI RAJ

The seminar did not find it necessary to define the terms or state objectives specifically, since this has been done well by different competent bodies. The seminar was in agreement in this respect with the outline presented in the introduction to the working paper. However the subject was discussed in groups.

SOCIAL FORCES RELEASED BY PANCHAYATI RAJ

2. There was a general feeling that enough data have not yet been gathered to warrant a conclusive statement regarding the social forces released by Panchayati Raj. Moreover, it is too early to gauge the social forces, though certain tendencies have been found to exist in some places. The seminar was of the opinion that both unifying and divisive forces are found in nuclear form. In the earlier period of Panchayati Raj the divisive forces seemed to gain the upper hand. Elections have the tendency to accentuate factions and splits.

But Panchayati Raj also has in it the seeds of unification. After elections are over and people get an opportunity to work together under Panchayati Raj, they sometimes tend to dissolve their differences and learn the habit of cooperation. Since panchayat constituencies comprise a comparatively smaller area and the people know each other rather intimately, there are fewer chances of continued exploitation of caste and other divisive factors over a long period of time. The seminar felt that 'Social Education' can support and strengthen the cohesive and integrative forces.

3. The seminar felt that the following are some of the other social forces released by Panchayati Raj.

(i) Panchayati Raj promotes a sense of dignity and self respect among the people who

have hitherto been assigned a low social status.

(ii) Panchayati Raj tends to alter the leadership pattern. Young people assume leadership to a greater extent than before. The seminar welcomed this trend, inasmuch as the young are usually fired by an idealism and are more prone to change. Women and members of Harijan and backward classes get elected to important positions on an increasing scale.

The seminar was of the view that the new emerging leadership is generally better understood and respected than the traditional leadership, because it is more constructive in its approach to the village problems.

(iii) Panchayati Raj tends to promote a sense of responsibility on the part of the people. It fosters initiative and thus accelerates development work. As a result of this, Panchayati Raj brings about considerable awakening and enthusiasm. People are found more keen to raise their level of living.

(iv) In some places a sense of healthy competition has been noticed between different panchayat samitis. It was reported that in Maharashtra, village panchayats have vied with one another in eliminating illiteracy among their people.

(v) Administrative efficiency tends to increase and corruption in administration declines as Panchayati Raj takes roots.

(vi) Panchayati Raj increases the demand for schools. Importance of education for children and adults is better appreciated.

ROLE OF SOCIAL EDUCATION IN THE FRAMEWORK OF PANCHAYATI RAJ

4. The seminar was of the view that Social Education has a very important role to play in the framework of Panchayati Raj.

The seminar felt that the programme of Social Education should be framed keeping in view the following specific tasks :

(i) bringing about an understanding of the significance of Panchayati Raj and the duties of the people in its framework ;

(ii) encouraging an attitude of co-operation between the various groups and sub-groups, official and non-official ;

(iii) promoting an appreciation for the cause of the weaker sections and a desire to raise up their level of living ;

(iv) extending literacy and education in citizenship ;

(v) providing skills in assessment of resources and preparing local plans of development ;

(vi) making available facilities for continued education ; and

(vii) strengthening youth clubs, women's clubs, interest groups and other associate organizations, thereby training people for leadership and development.

EDUCATIONAL NEEDS UNDER PANCHAYATI RAJ

Literacy

5. The seminar felt that adult literacy should be given a very high priority in the programme of Social Education. The seminar viewed with concern the fact that during the last decade literacy in India has increased only from 16.6 to 23.7 percent of the population.

The seminar discussed various arguments in favour of universal adult literacy in the context of Panchayati Raj. It was felt that literacy is essential for intelligent interest and participation in community life and tends to bridge social distance. As these factors are crucial for the success of Panchayati Raj, universal adult literacy would go a long way in creating conditions under which Panchayati Raj may succeed.

The seminar recognised that it requires considerable effort to promote functional literacy and recommended that strong motivation should be provided to adult students, scientific methods of teaching should be used and more follow-up literature should be brought out.

Education in Citizenship

6. The seminar was of the view that edu-

cation in citizenship should be an important part of Social Education. Democratic institutions cannot flourish unless the people have a sense of responsibility. While imparting education in citizenship, duties of citizenship and the need of a civic sense should receive great attention.

The seminar felt that the agencies of informal groups, associate organizations, voluntary organizations and the Social Education Standing Committee of Panchayat Samitis should be used for imparting education in citizenship.

Education for Community Organization

7. The seminar felt that education for community organization is important. Unless the members of the organizations in general and their leaders in particular are trained in the techniques of working in groups, the objectives of community organizations will not be achieved.

Education for Community Cohesion

8. The seminar felt that Social Education can play an important role in bringing about community cohesion where it is found lacking. A direct attack on family feuds, caste, class, political or other differences will not lead to any success. Social Education may create a consciousness of common interests by undertaking activities beneficial to all. At a subsequent stage well organized group discussions can also play an important part in promoting community cohesion.

Training of Office-Bearers of Panchayati Institutions

9. The seminar was of the view that Social Education workers can offer valuable cooperation to other agencies in the training of the office bearers of panchayati institutions. The seminar noted that the states in which Panchayati Raj has become operative have introduced training programmes for office bearers of panchayats and panchayat samitis. Social Education workers have been associated with these training programmes. The seminar felt that very great importance must be attached to this training.

The office-bearers should receive training in the provisions of the Constitution, Panchayati Raj Act of the State, rules and regulations relating to Panchayati Raj,

methods of implementing development programmes, cooperation between the officials and non-officials and human relations skills. They should also receive training in the significance and methods of Social Education.

ing of and appreciation for the moral values common to all religions ;

(iii) creating an understanding of the cultural heritage of India and helping the people to see the unity in diversity ;

(iv) making the people conscious and appreciative of the mighty efforts that are being made today to develop the country as a whole through the 5 year plans, Community Development and such other nation building programmes ;

(v) organizing villagers' tours to other states. The seminar suggested that villagers from one state may invite villagers from other states to visit them ;

(vi) introducing cultural items from other states in the recreational and cultural activities organized under Social Education. The seminar was of the view that Social Education workers should collect material on cultural items of other states and incorporate them in their cultural programmes.

The seminar discussed at length the duration of the training programme. Many members were of the view that training should be given for at least a month in institutions of Vidyapeeth type. Other members pointed out that it is difficult to get the office-bearers to stay for such a long period of training. They find it difficult to stay for more than a week. After careful thought on the subject the seminar concluded that the question of duration of training should be left to state governments. It may depend upon the interest exhibited by the office-bearers of panchayat institutions. The seminar was of the view that even if the training courses were of shorter duration, efforts should be made to make them interesting and then extend the period.

Education for Community Development

10. The seminar was of the view that Social Education workers with their special knowledge of the methods and techniques of mass communication should be able to play an important part in the education of the people for development programmes and the mobilization of resources for them. Although every extension officer should be responsible for educating the people in the schemes pertaining to his specific subject matter, the Social Education worker can offer valuable help.

Education for National Integration

11. The seminar felt that Social Education should give a high priority to national integration. Every effort should be made to engender in the people the national outlook. The seminar discussed at length the efforts being made at present in different states to curb the forces of disintegration and promote a national outlook.

The seminar favoured having activities of the following type organized under Social Education :

(i) celebrations of national festivals and birth anniversaries of social and religious reformers of all sects ;

(ii) creating in the people an understand-

APPROACH TO SOCIAL EDUCATION UNDER PANCHAYATI RAJ

Coordination of Work

12. The seminar noted that Social Education work is being done by various official, semi-official and non-official agencies. The work of all the agencies must be coordinated at the different levels. This may be done by establishing coordination committees at the district, state and national levels. The seminar was of the view that at the village and block levels representatives of organizations doing Social Education work should be coopted on the Education Sub-Committees of the Panchayat and Panchayat Samitis.

Literacy

13. The seminar discussed at length the financial difficulties in a massive programme of adult literacy. It was reported that if the teachers are paid extra remuneration for doing adult education work, the requirement of funds for a programme of total eradication of literacy would be so stupendous that it would be beyond the capacity of the government to bear the burden. The seminar made the following suggestions in this respect :

(i) Efforts should be made to encourage

educated people to teach a few illiterates each, without charge.

(ii) Semi-official and non-official organizations should be requested to set apart funds in their budgets for eradication of illiteracy in the area served by them.

(iii) A large number of delegates were of the opinion that adult literacy work should become a regular part of the duties of the school teacher. His load of work at the school should be reduced, and he should be asked to do adult literacy work instead, without the payment of any extra remuneration. Many delegates did not favour the element of compulsion. They suggested that teachers be encouraged to do adult literacy work and be paid an honorarium where they had to work extra-time. *However, the seminar was unanimous in suggesting that teachers should be drawn more closely into the crusade against illiteracy and ignorance.*

(iv) As regards adult literacy work done by college students during summer vacations, the seminar was of the view that such campaigns are very helpful in creating a suitable atmosphere for literacy work and may get illiterates started on their lessons. However, the new literates and semi-literates need to be followed up carefully if permanent gain is to be assured.

Literature for New Literates and AV aids

14. The seminar felt that the work of producing literature for new literates and projected and non-projected aids should be extended. The seminar made the following suggestions :

(i) State governments which have not so far opened units for producing such educational material, should do so expeditiously.

(ii) Specialised non-official agencies may be encouraged and given grants to produce such material.

(iii) State governments should set up district libraries for visual aids.

(iv) There should be a district level committee consisting of district officers in charge of Education, Public Relations, Social Education, and other Development departments, to plan audio-visual education for the district.

(v) Social Education Organizers should use the equipment in an educational way. They should be provided with projectionists to handle the machines.

Training of Social Education Workers

15. The seminar discussed the changes that have been introduced in the training programme for Social Education workers after the inauguration of Panchayati Raj. The seminar felt that training in the working of Panchayati Raj institutions should receive emphasis.

Janata Colleges

16. The seminar felt that more Janata Colleges should be opened in the country. While they may be somewhat like the Danish Folk High Schools, they should be essentially patterned according to indigenous requirements. Well organized Janata Colleges can offer useful supportive service for Panchayati Raj.

ADMINISTRATIVE SET-UP FOR SOCIAL EDUCATION

17. The seminar reiterated the recommendations made at the Tenth National Seminar at Gargoti in 1959 regarding the administrative set-up for Social Education at various levels.

18. The seminar felt greatly concerned over the abolition of the posts of SEOs or their merger with other departments in some states. The seminar strongly felt that the two SEOs at the block level, one man and one woman, should be retained. The posts must be placed in the Education Department.

—H. P. Saksena

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ASSOCIATION**

Coordination of Social Education Activities in Panchayati Raj

By Meher C. Nanavatty

THE introduction of Panchayati Raj institutions in rural areas will help in furthering effective coordination of social welfare programmes promoted by voluntary and statutory organizations. It is hoped that Social Education activities as an integral part of social welfare programmes will get stimulation in Panchayati Raj. It needs, however, to be acknowledged that in the early stage of development of Panchayati Raj institutions, there will arise some problems of adjustment. Efforts are made in this paper to discuss these problems of adjustment and to indicate possible solutions.

Role of Voluntary Organizations

The role of the voluntary organizations in a democratic set-up is manifold. It includes the following :

- (1) Demonstration of usefulness of a given service to meet the needs of the people ;
- (2) Education of people for development programmes and implementation of the programmes to the extent possible;
- (3) Cooperation with administration in promoting accepted programmes of service on a universal basis ;
- (4) Experimentation with new methods of work and programmes of services ;
- (5) Constructive criticism of the work of the administration with a view to promote efficiency.

Voluntary organizations, with greater freedom of expression and experimentation as compared to the statutory organizations, are believed to be in an advantageous position to feel the needs of the people, and to arrange programmes of service to meet needs in the first instance, and thereafter to encourage the universal acceptance of the programmes by administration. They have, therefore, an important role to play in cooperating with

the institutions of democracy at the national, state and local levels in their efforts to promote welfare services.

After the introduction of Panchayati Raj, however, there is a need to adjust this role of voluntary organizations to suit the changed circumstances. Panchayati Raj provides a machinery through which villagers can assume responsibility for civic development and administration. The Gram Sabha acts as an assembly of people at the village level. The panchayat is the agency to carry out the wishes of the people through their representatives.

The panchayat tries to fulfil its functions effectively through the set-up of various functional sub-committees and with the cooperation of various associate organizations which are formed on voluntary basis to stimulate free expression of interests. The panchayat sends its representative to the panchayat samiti at the block levels.

The panchayat samiti is the planning and coordinating organization. It allots resources to the panchayats according to their requirements and needs within the availability of funds. It executes some of the programmes directly with the help of the extension workers and encourages the panchayat to execute the major responsibilities through its various functional sub-committees.

At the district level, the zila parishad functions as a coordinating agency. The working of Panchayati Raj institutions, however, differs from state to state in details.

As can be seen from above, efforts are made through the introduction of Panchayati Raj institutions and organizations, to widen the base of democratic participation. It is therefore necessary to reconsider the role of voluntary organizations in Panchayati Raj. To say so is not to negate the role of voluntary organizations.

As long as Panchayati Raj remains a statutory machinery taking place of the government organization at the village, block and district levels, the voluntary organizations have their own distinct role to play as in any other democratic set-up. The role, however, will have to be adjusted to meet the requirements of their attitude, activities and area of coverage.

The panchayat and the panchayat samiti and zila parishad similarly will have to recognize the distinct role of the voluntary organizations and provide facilities of effective cooperation and coordination.

Problems of Adjustment

The problems of adjustment are considered as below :

(1) *Formation of voluntary organizations at the village, the block and the district levels* : In the past, voluntary organizations had been active mainly in urban areas. This is due to various historical reasons. Now that the focus is being shifted from urban to rural areas in promoting the welfare services for three-fourths of the country's population, it is but natural that voluntary organizations should shift their focus and energy from urban to rural areas.

If the villagers can be stimulated to form their own voluntary organizations to promote social welfare services, it needs to be encouraged. Until this happens, the national and state voluntary organizations should form their own associations at the district, block and village levels. Once this is done, the present problem of coordinating activities of national or state voluntary organizations with the panchayat samiti at the block level will be automatically resolved.

(2) *Allotment of resources for rural programmes* : Once the voluntary organizations have their own associations at the village and block levels, the allotment of resources both of men and money for rural areas will naturally follow. For some time to come, the voluntary organizations will have to raise funds and secure personnel from urban areas for services in villages. The panchayat samiti, in the initial stage, will have to concentrate its resources for the development of social services such as health, sanitation, education and

communications besides promoting agricultural production.

The resources of voluntary organizations will have to be harnessed for promoting social welfare services including social education activities beyond what is already provided in the Block budget. The village community, too, has a contribution to make through effective cooperation ; but the resources will have to be supplemented by the resources of voluntary organizations wherever available.

3. *Training of personnel to meet rural requirements* : The workers of voluntary organizations should come from the villages as far as possible. Failing that, workers from towns and cities will have to be utilized. They will have to be given training in requirements of rural life and work.

Nature of Coordination

Having clarified the role of voluntary organizations and the need for making adjustment to the changed circumstances, it is necessary to consider the programme of coordination of activities of voluntary and statutory organizations at the village, block and the district levels.

(1) *Recognition of panchayat samiti and zila parishad as coordinating organizations*: In the set-up of Panchayati Raj as a machinery of democratic administration, it is necessary to recognize the role of the panchayat, panchayat samiti and zila parishad as an agency of coordination at the village, block and district levels. These organizations consist of the representatives of people and as such their interests can be said to be ensured by them. However, to facilitate day-to-day coordination, it will be desirable to have a sub-committee for a given programme.

The sub-committee of education and social education or for social services should be formed at the village, block and district levels to promote and coordinate the activities of social education and other services. Adequate representation may be given to voluntary organizations active in the field on these sub-committees. These sub-committees should study the needs and resources of social education and plan a phased programme according to priorities of requirements and availability of resources.

(2) *Division of responsibilities* : One of the first requirements of coordination is avoidance of duplication and overlapping. It would, therefore, be necessary to determine the nature of the division of responsibilities among different agencies or organizations working in a given field. The division can be of two types, namely (a) division on the basis of physical areas, and (b) on the basis of services. This has to be decided according to local needs and capacities of coordinating organizations. At the same time, it is necessary to lay down in writing the responsibilities of each organization so that it can become the term of reference for work.

(3) *Sharing of common facilities* : Besides the division of responsibilities, there will be many occasions when the coordinating agencies will have to share the common facilities available. For example, the training of workers will have to be organized jointly or the facilities available for training will have to be shared. Similarly, literature may have to be shared. A detailed note on the common facilities required and available for the effective promotion of a given service programme has to be worked out and examined by the coordinating body and decisions taken on their effective use through sharing.

(4) *Raising and sharing of resources* : With the increasing awareness of the need for services of welfare, there will be an increase in demand for these services. Unfortunately, the resources for such services do not grow in the same proportion as the growth of the demands, with the result that there will always be a need for raising the financial resources for the programme. With the raising of the standard of living, the village community will be increasingly in a position to share the burden of maintaining services both through donations and taxes. The coordinating body will have to explore ways and means of raising resources and a system of sharing these resources for the most effective promotion of services.

(5) *Effective use of the machinery of coordination* : In addition to the above, the effective utilization of the machinery for coordination is in itself a problem. Sometimes, the machinery is utilized to the extent to which it serves the purpose of an individual or an organization and not for the purpose for which it was set up.

Coordination is not mere sharing of funds. Many a time, there prevails reservations for the cooperation of the other parties. It seems to have been forgotten that coordination to be real and effective has to be the meeting of minds and hearts. Mere physical set-up is not likely to result in coordination unless the spirit of cooperation prevails among all concerned. This spirit should prevail both among voluntary organizations and between voluntary and statutory organizations.

The coordination machinery should become a forum of honest presentation of differences, if any, and an endeavour of finding solutions to the best of all concerned. There should be regular meetings of the coordination committee every month where the programme should be revised and decisions taken with a resolve for effective implementation. At the end of every six months or a year, the programme should be reviewed and examined from the point of view of its effectiveness, and the shortcomings, if any, be corrected.

The essence of coordination lies in trust and devotion to the purpose. If Panchayati Raj is to succeed in promoting services of social welfare, it must utilize voluntary organizations and promote the programme of coordination effectively between voluntary and statutory organizations. Without effective cooperation and coordination, the service programme is likely to remain at a low level of development.

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Community Development and Adult Education

P. V. R. Rao, Additional Secretary, Ministry of Community Development and Cooperation. Presentation made at the Seminar on Adult Education in India held under the auspices of World Confederation of Organisations of the Teaching Profession, New Delhi, August 2, 1961.

COMMUNITY Development, basically, embodies the effort of the nation to build up a new way of life and a new pattern of society in which there will be a fuller and richer life for all. The programme was started in India in 1952, when a number of pilot Community Development projects were established. In its nine years of existence, it has undergone various changes, but for our present purposes it does not appear necessary to trace the history of those changes.

Shri V.T. Krishnamachari, the then Deputy Chairman of the Planning Commission, who has been associated with the CD movement from its very inception, has described the CD movement as a "human movement that will instil in the people a will for better living, will create in them a passionate desire for improving their standard of living through their own efforts and in full cooperation with their neighbours."

Material Improvement Secondary

The Prime Minister has been repeatedly emphasising that the importance of the programme does not lie so much in the material improvement it may bring about, as in its attempt to build up the community and the individual and make them the builders of their own villages and their own life.

The CD programme forms an integral part of our country's Five Year Plans. It is broadly responsible for the rural sector of development. The Plans have as their objectives "economic development, social justice and democratic growth of the community." A balance has to be struck between these objectives and also between the rural sector of development and the demands of the country's plans as a whole. While this has led to stresses and strains in the actual working of the CD programme from time to time, CD is

essentially a movement to train the villager in a democratic way of life, to help him better himself and to enable the community of which he is a member to lead a better life.

The Extension staff is the field agency for the CD movement. In each local area of development, known as a Block, there is a team of officials consisting of a number of technical persons headed by the Block Development Officer. The main job of the team is extension education, as it is the essence of CD that initiative for development must come from the people themselves.

Satisfying New Desires

Education by itself is, however, inadequate and may even result in frustration—when people find that after they have been joggled out of their stagnant way of life and shown new horizons, the means to reach are not available. Therefore, the extension team is responsible for arousing and stimulating initiative in the community, for educating them, for organising them for community action, and for acting as a liaison between higher rungs of Government machinery and the community to enable the flow of material and technical know-how, which is essential in order to achieve development.

How does this react on adult education? In the first Plan, the programme of Social Education, which may be treated as synonymous with adult education, was described as a comprehensive programme of community uplift through community action. The programme comprised not only literacy, but also education for a better life, training in citizenship, development of community organisations and guidance in improving economic efficiency.

Adult Education Began as Literacy

Though, historically, adult education in this country began as adult literacy it seems now generally recognised that adult education must have wider scope. As early as 1940, the Central Advisory Board of Education recommended that "literacy is a movement of further education and must not be considered as an end in itself." Also the Committee appointed by the First Indian Adult Education Conference observed "the trade of the individual should be used as much as possible as the basis for literacy work, so that literacy may be a natural expression of an in-born need and not merely an artificial growth grafted on the exterior of human mind, where it is more likely that it will act as an irritant than as a stimulant to further knowledge."

In 1948, the Committee set up by the Central Advisory Board of Education was of the view that "adult education should consist not merely of literacy, library and reading rooms, but include social education in the fullest sense—education for citizenship, health, agriculture, crafts, etc."

Broader Concept Internationally Accepted

This concept of adult education appears to be consistent with the usage of the term in the international field. The Adult Literacy Committee set out by WCOTP in its discussions at Washington in 1959 laid down that an "adequate programme for adult education must include :

- (1) programmes concerned with helping adults to acquire fundamental learning,
- (2) programmes to aid adults in acquiring vocational, technical or professional competence, and
- (3) programmes concerned with human or personal development of the individual."

Committed as we are in this country to a democratic way of life, the programme must also include facilities for acquisition of knowledge and qualities which will enable the individual to undertake his obligations as a democratic citizen and to increase his efficiency for complete living as a member of the society.

CD is Adult Education in Action

It will thus be apparent that the CD programme is adult education in action. It is possible to distinguish certain fields of adult education like adult literacy, village libraries, etc. But where, as in this country, there is a comprehensive programme of community development which is expected to cover the whole country shortly, it is redundant, and may even cause confusion, to distinguish one from the other. The existence of two individual members in the Extension Team designated as Social Education Officer and Lady Social Education Officer has sometimes tended to blur the fact that the team as a whole is an adult education team. CD embraces adult education in its widest sense.

Contributions of CD

What are the contributions in practical terms made by the CD programme in this country to adult education ?

This can be considered conveniently under three broad heads—literacy, other skills, and education for democracy and for living as a better member of the community in the broadest sense.

During the years 1958-59, 59-60 and 60-61, in the Blocks, the number of adults made literate is 9.5 lakhs, 11.4 lakhs and 9.3 lakhs respectively. I have not been able to get the corresponding figures for the rest of the country, but these figures may be compared with the number of adults made literate throughout the country in earlier years, i.e. 1949-50 to 1956-57. During this period, on an average every year about 5.5 lakhs of people were made literate throughout the country.

Regarding imparting "other skills" to adults, exact data are rather difficult to collect. Apart from assisting in departmental training programmes, every time an extension worker meets a villager and does extension work, he is carrying on a programme of adult education.

A recent study made by the Delhi School of Social Work regarding the Village Level Worker indicates that a V.L.W. spends 55% of his time in direct extension work—in demonstrations, in individual contacts and in attending village meetings and conferences. Besides, during the last 3 years, a regular programme

of training of Gram Sahayaks has been in operation. Under this programme 37 lakhs of persons have been trained.

Training for Democratic Decentralisation

Since 1959, when democratic decentralisation began to be accepted policy, the States, where it has come into existence, have embarked on an elaborate scheme of training the non-official members of the local Government institutions. Such a programme was carried out in the States of Rajasthan, Andhra Pradesh and Madras and it is now in progress in the Punjab. Similar programmes are in operation in some other States also.

Within the limited means at the disposal of the CD agency, the workers have done a substantial amount of work. But it would be wrong to think we have approached anywhere near a solution of the problem. The training of Gram Sahayaks is only of 3 days' duration—sometimes less. The amount of knowledge that can be conveyed effectively, is limited. There are no follow-up data regarding adults made literate in the adult literacy classes. I have a strong suspicion that a substantial number of them lapse into illiteracy.

Magnitude of Task

I suggest that the programme of adult education requires to be examined against the background of the magnitude of the task, resources available and objectives. At present, the illiterate population in the country above the age of 12 is estimated at 23 crores. Further, the adult illiterate population over the age of 12 is estimated to increase by 20 lakhs every year; out of this, the programme of adult literacy covers just about one-half. At this rate the number of adult illiterates will actually go on increasing during the Third Plan!

According to the forecast in the Third Five Year Plan, during 1960-61, 3.3 crores in the age group 6-11 are expected to join schools, constituting 60% of the population of that age. The target for 1965-66 is 5.04 crores, 80% of the population. Of those who join school in the age group 6-11, a substantial number drop off at intermediate stages. These also go to swell the ranks of adult illiterates.

Pre-education Motivation

The cost of making adults in the country literate is estimated at Rs. 300 crores. Apart from the funds involved, such a programme will involve effective mobilisation of educated manpower in the country and a well-knit organisation. The illiterates have also to be induced to attend classes. At present an adult education class normally starts with an enrolment of 40. Barely half of them attend classes regularly throughout the course. Only a quarter are said to qualify. Enrolment of girls is difficult even in primary schools. This difficulty will increase with adults. Before a comprehensive programme can be embarked upon, the villagers must be educated into the advantages of education!

As stated earlier, the enrolment by 1965-66 in schools in the age group 6-11 is estimated at 5.04 crores; the corresponding estimate for the age group 11-14 is 1 crore only. Over 4 crores of boys will not be educated beyond the age of 11. Practically all of them will be in rural areas. Facilities for reading and further private study in rural areas are almost non-existent.

Maintaining Childhood Skills

These boys from rural areas who leave schools at the age of 11 are likely to relapse into illiteracy unless facilities for reading are made available. Except for certain limited areas in the country, there is no well-organised system of libraries and reading rooms in the rural areas. Because of this dearth, it has to be seriously considered whether the country is getting adequate return for the money it is spending on primary education.

It is clear that the programme as carried out at present is inadequate; besides, the absence of "maintenance" arrangements causes substantial losses. It resembles an attempt to dam the Ganges by sitting on its banks and pouring grains of sand into the mighty stream. No country that wishes to develop can afford to have a large reservoir of uneducated people. In our country, the situation is urgent, as Government's functions and powers are being decentralised in favour of units at lower levels up to the village. The villager must be taught as early as possible to exercise such powers for the betterment of himself, the community and the nation.

Rural Libraries Prevent Relapse

It appears to me that the first charge on any funds provided in the Plan for expanding education should be on building up a network of rural libraries throughout the country. There should be a library in every Panchayat and there should be a system by which these libraries can be replenished regularly with new books.

It is only by providing suitable reading material in the villages that both the school children who leave school finally at or before the age of 11 or the adults made literate can be persuaded to maintain interest; otherwise, the money spent on their education (primary or adult) is wasted. On a rough estimate, an expenditure of the order of Rs. 5 crores for the Third Plan period should enable the establishment of a minimum rural library service, which could be improved as more funds become available.

Educating the Adult Uneducated

Second comes the task of educating the adult uneducated. For effectively tackling the problem, there seem to be the following alternatives:

- (i) An organised programme based on a substantial allocation of funds of the order of 200—300 crores;
- (ii) A massive effort to induce educated persons throughout the country voluntarily to share the burden of educating their illiterate fellow citizens.

Compulsory Education for Adults

Both these alternatives may involve a programme of compulsory education for adult illiterates, because while means may be provided, the individual may not be willing to learn. Also, the educated in the country are not, as things stand at present, likely to respond voluntarily to make the effort. Compulsion may be necessary here too. It is problematic whether such a programme involving an element of compulsion will find acceptance.

Wider Aspects of Adult Education

There remains the third alternative, which is to concentrate not on adult literacy, but on the wider aspects of adult education,

particularly on those items which will appeal to the individual adult both from the immediate economic and social angle; i.e. in his vocation and regarding his responsibilities as a citizen, and to harness to the task, modern means of communication—the radio and the films.

A radio in every village, a travelling projector with periodic film shows heavily loaded with educational material and a proper supporting programme can be effective. The total cost of such a scheme, according to one estimate, is about Rs. 18 crores over the Third Five Year Plan.

Such mechanisation has its dangers. There is the danger of regimentation and of misuse of the machinery created, for purposes of propaganda by any group that may gain control. But these difficulties are capable of being overcome by suitable arrangements.

It should be possible to constitute a small strong Board independent of Government which should be solely responsible for organising the contents of the programme that can be put through this apparatus, whether it be radio or films. Even the supply of books to village libraries should be handled by this body.

With the constitution of such an independent non-political body of educationists, public men and administrators, it should be possible to make a serious effort towards solving the problem of adult illiteracy within the period of the Third Plan.

Creating Thirst for Education

Incidentally, a programme of this nature will create in the illiterate villages a thirst to learn. The initiative for adult education, and indeed education at all levels, will get a further impetus. A demand for education will arise from the adult illiterates themselves and the difficulties now encountered in rural areas in securing students for adult literacy classes and in ensuring their continuous attendance will decrease.

Local institutions like Panchayats will be forced to organise adult literacy classes. A substantial portion of the cost will become available from local resources. The initiative will then arise from the masses, and will induce

greater effort on their part. Thus the problem is likely to be solved more effectively than by means of a programme imposed in a halting manner from above.

Summing Up

To sum up :

- (a) Adult education is the base for Community Development.
- (b) As a part of the programme of adult education, the country should give highest priority to establish a comprehensive village library service for children and neoliterates.
- (c) Adult education should be developed around the vocation of the individual
- (d) Having regard to the size and urgency of the problem, the programme can be developed only if we use modern means of communication—radio and films.
- (e) The contents of the programme must be entrusted to an autonomous body outside Government.
- (f) Such a programme will generate a thirst for literacy. The people will demand, and will find means to secure, facilities to acquire literacy. Adult literacy will thus be achieved more efficiently and economically than if imposed from above.

Praadh Shiksha

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Tension-Torn

Sushila Mehta, Sociologist

Again we have a meticulously detailed and careful case study from Sociologist Mehta. It illustrates the inter-meshing of problems at different levels.

The worker faces a personal dilemma in addition to the village's problem. The village water problem is complicated by the problem of the ostracism of one villager and resulting factionalism.

The worker here must decide whether to risk his own life to help the village. He does throw his own life onto the scales, and his sacrifice is the ultimately deciding factor in working out the two other problems.

However, here again, we see the inter-play at two levels. The uneducated villagers will never know that he has offered himself as a human sacrifice in their cause. What to him is a sacrifice is to them hospitality so fine as perhaps to be a bribe.

Notice the worker's use of the technique, listening. Notice also his use of timing and tension release. The breaks in tension came first by his concession in visiting Gopalbhai and accepting his hospitality. Gopalbhai then makes the concession that releases village tension. Notice that it is in the surge of goodwill following release of tensions that succeeding concessions are made and harmonious relationships established. Notice that the worker's reactions to Gopalbhai's abuse are trained reactions. He reacts with a schooled patience, listening, and understanding.

Trained use of tension increase and release are stock tools of the Social Education Worker. When he uses them to overcome a social malfunctioning in the village, we might call him a Sociotherapist.

WHEN the Village Level Worker works in a strife-torn village, he will find problems in trying to use the methods of approach suggested by the training centres. The method of individual approach and building cordial personal relations with village leaders is often suggested.

Village leaders are responsive to personal relations and personal friendship. However, it is difficult today to find leaders acceptable to the whole village and all its castes and groups. Building intimate personal relations with warring faction leaders is no simple matter! Yet these men can render valuable service in village development if they can be influenced. Let me illustrate.

Ambapati Village in Orissa State has only about 650 people. Yet the village has several caste groups and two warring factions. The leader of one group was hated by all others. They described him as a miser, a corrupt and angry old man. Except for his old tenants, nobody went to his house nor would even accept water from his pot.

However, when the Social Education Worker organised a meeting, he invited the hated old man, Gopalbhai, also to attend.

For some time past, the village people had been conscious of the need for pure drinking water. The village had no well. There was an irrigation tank (kata), but the tank water was not safe to drink. It often got polluted during the rainy season and the villagers suffered from dysentery and other diseases.

The Social Education Organiser called a meeting to consider the problem and invited the hated old man, Gopalbhai. All the leaders came, except Gopalbhai.

The villagers decided to dig a well and applied to the Block authorities for financial help.

Selecting the site for the well was the biggest problem. They wanted some of Gopalbhai's land. After the meeting, the worker went to the old leader's house.

From a distance, Shri Gopalbhai saw the worker coming and understood his purpose. Gopalbhai shouted abusively. He called the worker "one of those worthless villagers coming to him for pleading for those hopeless fellows."

Quietly, the worker listened while the old man let off steam.

When the old man had exhausted himself, the worker explained politely that he did not belong to the other groups. He worked for the whole village. He felt as friendly with Gopalbhai as with others.

Seeing his politeness, the old man quieted a little. He asked the worker to sit down. The worker inquired about Gopalbhai's health. This little gesture touched Gopalbhai. He relaxed, and even offered the worker a glass of "Sharbat" (sweet drink).

For the worker, this presented a dilemma. He knew that Gopalbhai suffered from a contagious disease. To take sharbat at his hand meant endangering his own life for the sake of a questionable relationship.

Yet not to take sharbat would mean turning away the proffered hand of friendship. The worker knew that village people are very sensitive even to small gestures. Refusing the sharbat would mean forfeiting for all time any relations with Gopalbhai.

For the sake of the village, the worker made his decision. Chanting the name of Lord Shiva to protect his life, he accepted the sharbat and drank it off.

Gopalbhai was pleased. He talked in a friendly tone. While talking about village development work, the Social Education Worker asked Gopalbhai to donate some of his land for a well.

"Land for those village rascals?" shouted Gopalbhai. "Never, never! I will never donate a finger-span of my land for those scoundrels."

The worker understood that Gopalbhai's prejudice was deep-seated, and not to be overcome in a short while. He turned to other topics and said no more about the land.

The other villagers, however, were anxious to sink a well as soon as possible, as the rainy season was near. A Working Committee was formed and selected another site for the well. They procured all building material such as

bricks, chips, and sand. They even started digging. However, after they reached a certain level, they struck hard rock and had found no water. This site was abandoned. The Committee selected another site. Again they found the same trouble. Five times, at different locations, the attempt was made but no water was found.

On Gopalbhai's land, lying below the area of the irrigation tank, the villagers knew that percolated water could be found. But who would face the angry old man?

The villagers approached the BDO and Tahsildar to persuade Gopalbhai. The BDO and Tahsildar along with the SEO came to the village. A meeting was held. But Gopalbhai did not attend. Finally, the officers went to Gopalbhai's house. Gopalbhai was not impressed by the presence of the BDO or even the Tahsildar—the first Magistrate! He used his own rude manners.

The officers were so irritated that when Gopalbhai offered them sharbat, they all refused and left his house. The Tahsildar even threatened to fine Gopalbhai for not repairing the "Deraghar", the village rest house, which it was his duty to repair. But all these efforts produced no result.

The Social Education Worker remembered how happy Gopalbhai had felt when he asked about his health. Why not build up a personal relationship first?—he thought. After a few days, the SEO returned to Ambapati and went straight to Gopalbhai. Gopalbhai was already repenting his behaviour with the officers. He was pleasantly surprised to see the SEO coming again after the insults he had poured on the officers last time.

This time, Gopalbhai made a special effort not to be rude. He was extra hospitable. He asked the worker to stay for dinner! Not again, the worker thought. I will not endanger my own health for the friendship of this sick old man.

"Oh! You know, out of religious motives, I don't take dinner except when it is cooked by my own man!"

"Your own man, yes, yes! You can have your own man to cook here instead of cooking at the Rest House. I have asked my servants to cut a fowl and it is my earnest request that we dine together tonight." The SEO could not refuse. But what would the village people

say? They might gossip that the SEO had been bribed by Gopalbhai by offering him fine dinners. Anyhow, it was not possible to run away from Gopalbhai's over-obliging hospitality.

After a sumptuous dinner, the worker relaxed on a cot. Gopalbhai, pleased with his own hospitality, lay down opposite him. He puffed on his old pipe. He opened out his heart, and frankly admitted his antagonism for the villagers. Once he had been their leader and done so much for them. Now he was socially ostracized!

The worker casually asked why.

"Oh! I will tell you why. But, this is a secret! I trust you and therefore, I will tell you the whole story."

The old leader took the worker into confidence and told him all about his personal life and the gossip village people had spread about him. Gopalbhai's wife had died long ago. He, therefore, had kept a 'milk-maid' (Gaudmi) to manage his household. He liked her and she became a sort of concubine. The people had spread gossip about Gopalbhai's affairs with the woman. In the village, if a man loses morality, he loses all his social status and social contacts. People never invited him to their houses. The villagers had boycotted Gopalbhai to such an extent that none would take water from his pot!

Gopalbhai was hurt and distressed. When his old mother died, Gopalbhai had expected the villagers at least to sympathise with him on this calamity. But nobody came even to the funeral ceremonies of his mother. On the twelfth day, in order to ally the spirit of the dead mother, Gopalbhai had invited the whole village for dinner. But, none came! Gopalbhai felt this insult deeply.

This opened the worker's eyes. Now he understood the whole problem. He felt sympathetic to Gopalbhai and became really friendly with him. Gradually he pleaded with Gopalbhai to see the difficulties of the villagers. He was the only man who could really help them. This was a god-sent opportunity for him to oblige the people despite their ingratitude. They would never be able to forget this obligation as they had been disappointed five times in digging a well.

The heart to heart appeal worked like a miracle. The old man's heart melted. For

the word of the SEO, he said, he was ready to give whatever land was required.

Promptly the next day, the SEO called a meeting. A 'puja' (worship) was performed. "Prasad" was distributed. The site for the well was marked on Gopalbhai's land. He first started digging with a spade and others followed.

Working together, the psychological barriers gradually disappeared. Later, the people unanimously elected Gopalbhai as their Chairman. Gopalbhai was now ready to donate any amount of land for the village development work.

Some Principles for Social Education Work

1. Village people are very sensitive to personal relations, which can be built up only gradually.
2. Inquiries after health or family gives personal intimacy which is valued in personal relations.
3. Small gestures and postures or remarks can make or mar the development of personal relations.
4. Acceptance of hospitality is a gesture of friendliness which cannot be ignored in village relationships.
5. For building up personal friendships, are we justified in putting the health of the worker in danger? This is a question on which opinions may differ. But only the situation can guide the worker to decide according to his own interpretation.
6. The worker is also as human as the villagers. We cannot expect him to behave like a "Mahatma" (Saint) or to sacrifice his life for the village community.
7. To develop among workers an objective attitude towards social problems and a professional approach towards warring village group leaders is the most difficult and most important task of the training centres.
8. Building up a professional attitude towards village leaders cannot be achieved by lectures. Various methods will have to be tried. Discussions and analysis of actual cases, and practice in village work, are two important methods in helping the worker build up such an attitude.

University Responsibility and Opportunity in Adult Education

D. C. Williams, Canada. Condensed from Address at UNESCO International Conference on the University and Adult Education, September, 1960.

OUR common concern is clearly and simply set out in the central question of this conference: "What is special about university responsibility in adult education?"

By our very presence we are committed to the proposition that an exchange of views is intrinsically valuable. This familiar form of adult education, the conference, is a device we deliberately employ to, as it were, lift ourselves by our own straps.

I assume further that we are agreed that the universities' role in adult education is special. Whatever definitions we give to the broad and vague field of adult education generally, we believe that it is possible to achieve a substantial measure of agreement in defining the universities' role in this area. I propose to mention some of the things which I think are either unique to the university, or if not unique, at least things which the university seems to be able to do either better or more easily than other institutions engaged in adult education.

The points I shall make are intended to be provocative rather than definitive—to be, as it were, the springboard from which discussion will be launched. It has frequently been said that adult education is the last frontier in education. If we grant this assumption, what implications has it for the university?

I suggest first that within the university community, the Department of Extension or Extra-mural Studies is very often the only department on the campus where experimentation in new methods and new techniques of teaching is readily possible. We are the growing point of the university in these matters, or can be. I suggest further that this opportunity for trying out new methods is valid only when the basic aims and objectives of the extension department are the same as those of the university itself.

University people, regardless of departmental affiliation, pursue the same two objectives—the preservation and transmission of the cultural inheritance of the past and the advancement of knowledge through research and arduous speculation. It has often been said that universities have added adult education as a third objective. However, to make adult education a third category is, by implication, to make it somehow "different," not only in methods but also in terms of its ends or goals. My point is that the goals of university adult education are the same as those pursued by the university, even though we may differ in some instances as to the means whereby these goals are achieved.

We differ quite obviously in terms of the community we serve.

Whereas the university in its traditional role is primarily concerned with the education of the young, we are concerned with the education of the mature adult who has already taken his place in the community, whether in business, in industry, on the farm or in the home.

We differ also in that the bulk of our people are part-time rather than full-time students. The work they do with us, whether for credit towards a university degree, or to improve their professional or occupational position, or to help them understand and cope with our increasingly complex society, or for the sheer love of learning, is usually done in addition to a daily task. It must follow that these adults have motives which are quite different from those of the average undergraduate, and it should be our responsibility to adapt our teaching to these needs.

We differ further in that much of our work is done off the campus in towns and cities remote from the university itself. While we are not the only means whereby the

university projects itself into the community it serves, we are for thousands of adults, the only true continuing contact they have with the university.

The Role of Extension in the Community

The many demands made on extension departments by the community at large, coupled with growing enrolments in extension courses, are eloquent testimony that the community is fully aware that it has much to gain from the university and is eager to do so. Much of this demand is for the study of those disciplines which, by and large, are only available at the university or which, at the very least, are easily and effectively taught by university professors.

The public demand is for those disciplines that are identified with the university in the public mind. When, as in this case, public demand coincides with the university's image of itself, the role of the extension department is simply that of seeing that such courses are made available, are adequately publicized and efficiently administered.

There are, however, two other kinds of demands which are not as easily dealt with. One is in effect a demand that the university lend its prestige to courses pre-designed to serve special interests in which neither the university nor the extension department has any effective control of the curriculum. It is here that the extension department has an obligation to protect the institution by refusing such requests.

In the second case the demand is for education that falls, as it were, midway between these two extremes. The process whereby such requests are investigated, discussed and

modified is, I suggest, a genuinely creative role. No one else on the campus is expected regularly and as part of his daily task to be sensitive to both the internal campus interests and the external public and social needs. The bringing together of these into new and often hitherto unknown and untried combinations is, then, another of those factors unique to the university in adult education.

In this same connection the extension department can make available to the staff member opportunities and outlets not available to him in the course of his normal teaching duties.

The University and Social Organization

Anyone working in university adult education cannot fail to be impressed with the sometimes reluctant but nevertheless high degree of prestige accorded the university by the community at large, and by its leaders in particular. Because the university stands for disinterested objectivity and relative freedom from bias, it is frequently trusted by social groups who do not particularly trust each other. In such circumstances it becomes the only meeting ground on which deeply divergent points of view can be brought together.

In the same way, although to a less dramatic degree, the university can often easily bring together groups which might come together otherwise only with great difficulty, if at all. Such meetings can take the form of conferences, panels or seminars dealing with problems of common concern, or they can equally well serve the purposes of planning and social organization striving to bring about the creation of new and permanent social agencies.

COMMENTARY ON ADDRESS BY CARL WILLIAMS

Comments by F. W. Jessup

THE university's special contribution to adult education springs from the fact that a university is a special kind of institution.

Let us look at Hamburg University's three principles :

1. *Truth* : That is, to seek truth, not to teach the truth. Of course, the university cannot be neutral ; you cannot have an open

mind about the value of having an open mind—you must start from certain beliefs. (There is some ambiguity, which there is not time now to try to clear up, between the university *qua* institution, and the university *teacher*.)

Because a university is known to strive after disinterested objectivity—to be detached but not isolated—it acquires a certain respect and reputation, with the public and with government. So it is peculiarly fitted to deal

with adult education in fields which involve controversy.

2. *Teaching*: A University should teach extra-murally only those kinds of subjects that can be taught intra-murally; i.e., subjects which permit the deduction and enunciation of general ideas, of principles; not those which involve the application of set rules. To teach bridge is, therefore, not a university function. The university also has a responsibility for maintaining standards in adult education. Over-simplification is a danger in adult education; universities must combat it.

3. *Research*: Adult educators, of course, should ask what they are doing, how, and why. This is research. I am dubious about the value of unattached research—research which has a thesis as its end. Training of teachers, including adult education tutors, seems to me, on the other hand, a proper part of a university's responsibility.

Comments by John Friesen, Canada

I should like to focus on three aspects which, in my opinion, make the university a unique institution for adult education. The first should apply to all universities; in the other two, I have made some special reference to the University of British Columbia.

1. *The university is society's critical agent* to conserve knowledge and to study, motivate, and facilitate change. Its concern is with the record of the past and the discovery of the new. It dwells and thrives in a climate that assures objectivity of teaching, discussion, and research.

In creating and maintaining this climate, *university adult education* is not concerned with "what will people say if we try this or that course or activity," but rather with seeking an answer to questions that have significance for society. We daily face controversy that calls for policy decisions: e.g., do private grants received by the university carry strings that may threaten the integrity of the university; do administrative and teaching staff enjoy full academic freedom; in presenting university surveys and reports, does discretion get in the way of "truth"?

2. As an institution richly endowed with educational resources, the "comprehensive" university embraces virtually every aspect of

life. *University extension is equally engaged and concerned with a broad range of human thought and activity.*

a. *Leadership Education*. In this, as in other subjects, the university adult education department must utilize its resources with economy. The upper levels of community leadership are, or should be, our major concern. In many cases, we prefer to initiate rather than perpetuate training programmes.

In the array of social agencies, we consider [public school adult evening programmes and agricultural extension] a priority area if professional adult educators are to raise and maintain their education and programme standards. Such a programme also provides a stimulus for much needed research in adult education.

b. *Social sciences and the community*. If the social sciences are to be of value to university extension, we need to focus on workshops or social laboratories in which group experience can be observed, studied, and evaluated, particularly as it applies to adult education. Another field is the problem of establishing the "good community" out of the impersonal lonely urban crowd—an urgent, if very complex, challenge for adult education in contemporary society. A third example from our university, I would suggest, is the development of a rapidly growing international community of students (some 1200 at the UBC) and faculty members on campus.

3. As a state institution, our extension programme reaches out to the province as a whole. It requires itinerant or regional staff, and subsidies for such programmes as voluntary leadership or the liberal arts. One of extension's most rewarding services lies in assisting the community to utilize the resources of the university intelligently.

Comments by Ronald C. Bauer, Puerto Rico

I would have to begin with the question: "What is special about university responsibility and opportunity in an emerging area?" I am convinced that the traditional patterns of higher education may be far removed from the needs, resources, and cultures of these areas.

It is quite possible that we need a far broader concept of the university to meet the

unusual demands in terms of leadership, scholarship and service required where educational levels are so low, professional personnel so limited and resources so scarce.

Mr. Williams has stated that the goals of university adult education are the same as those pursued by the university even though there is a difference in the community served—for example, the mature adult rather than the young person, the part-time rather than the full-time student. However, I must seriously question whether this concept is acceptable for the present, and particularly for the future, when university education may be in a continuum from late adolescence to early senescence. This is true in technologically highly developed countries. It is apt to be even more true of countries which are going through an abrupt technological revolution.

Mr. Williams stated that the public demand is for the disciplines that are identified with the university in the public mind. Actually in a developing country, the public demand may not exist on the adult level, and leadership on the part of the university may be necessary to create simple recognition of needs.

The major purpose of my remarks is to emphasize that we need a new concept of university education in the developing areas in which the role of the university may be broadened and deepened in terms of goals, means, and clientele, and in which there will be no gap between general university education and adult education. With such a concept, university education would be strengthened and integrated to serve the total society.

Interpretive Summary of Open Discussion

IN discussions following formal presentations, two general approaches seemed to underlie the arguments made. The argument seems to turn on the degree of responsiveness to societal needs and demands proper to a university. At one pole is the institution of the university, with its internal mode evolved from tradition, its well-established order of priorities, and its time-honoured purposes. At the other pole is the external society with its changing needs and accelerating pressures.

The archetype of the institution-oriented approach sees the university as detached (although not isolated) from society; it is the disinterested protector and developer of objec-

tive truth. It has a limited responsibility to society, responding to external demands only in the light of its accepted and established objectives. (In its adult education departments, for instance, it would offer courses only in those areas which were also a part of its regular programme.)

The society-oriented approach, on the other hand, maintains that the traditional patterns may be too far removed from the needs of a developing culture. Far from seeing the university as detached from society, this approach affirms the necessity for the university to work out a closely involved and functional relationship with it. Rather than being selective about which demands of society it should meet, the university must seek out needs in the community, must become a "leader in the integral advancement of society."

Every adult educator, whether he is working in an underdeveloped area or in a more established society, finds it necessary at all times to respond to both kinds of pressure—from the internal mode of the university and from the outside world. The acute critical social problems of the underdeveloped areas intensify and dramatize the problem of choice. It is easier to stand for a pure adherence to academic standards in a settled society where the educational needs of the population are not so all-encompassing and widespread, and where there are many other educational agencies also in existence. In the developing areas, in the midst of a desperate struggle for survival, the university may stand as the sole responsible educational institution; the needs it does not meet may not be met at all.

The ultimate thrust of the deliberations was toward finding a view of the role of the university which might be valid everywhere. In the words of Mr. Williams :

"...We seem to have agreed that there is a necessity for some kind of abstract principles, as a basis of a university community. When we have these, we can go about adapting these principles to changing circumstances. ... There is always a necessity to choose. The principles that will guide that choice are what concern us here..."

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Comment on Director's Report

My dear Dutta,

I have read Director Saksena's report with the care it deserves. It is a masterly document which covers almost all the facts of our discussions in the group and at the plenary sessions. My only complaint (I use this word is the absence of a better word to convey my feelings) is that he has not mentioned 'Adult Schools'. In more than one group, delegates did mention that adult schools would help in the promotion of adult literacy and will make a significant contribution towards the development of adult education in the country. If I remember correctly, Dr. Kempfer also made some such suggestion.

A Delegate

Autonomous Board for Rural Institutes

Inaugurating the Ninth meeting of the National Council for Rural Higher Education here on November 2, Dr. K.L. Shrimali, Union Minister of Education, stated that he

proposed to create an autonomous body to look after the more academic and day-to-day matters relating to the Rural Institutes.

Dr. Shrimali said that while the Institutes were young it was necessary to provide guidance for them within the Ministry, but in the long run it was not a very happy thing for a Government Department to control the affairs of the Institutes. He therefore thought that in revising the constitution of the National Council, now required to be done, the possibility should be considered of giving it greater autonomy so that it might function as an independent body.

It was the accepted policy of the Government, said the Minister, that Institutions of higher learning should not be under the direct control of the Government. This policy had been followed consistently. It was therefore time that an autonomous body should be set up to look after the growth and development of examinations at Rural Institutes, to frame syllabii and curricula and to provide overall supervision and guidance to these bodies.

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Issue on
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Social Education Day in Delhi

Study Panel on Social Education

The Panel for Social Education appointed by the Committee on Plan Projects of the Planning Commission, held its meeting on the 27th November, at Yojana Bhavan, New Delhi.

Shri B.N. Jha, Leader of the Education Team, presided. He explained the reasons for the appointment of the Panel and the tasks which it is expected to perform. After the remarks of Shri Jha there was a general discussion on the problems of study and its objectives.

In the post-lunch session, the Panel finalised the objectives of the study. The Panel's task was greatly facilitated by the draft prepared by the Secretariat of the Education Team.

The Panel agreed to divide itself into three groups to study the programme of Social Education, in various parts of the country. Three separate groups were set up to study the programmes in coal and mica mines, Libraries, and the media of Mass Communications, including radio farm forum, educational broadcasts, etc.

Donations for Tagore Hall

The Governor of Bihar, Dr. Zakir Husain, has donated Rs. 200/- for Tagore Hall.

Shrimati Raksha Saran, Chairman, National Council of Women's Education, has sent Rs. 101/- as donation for Tagore Hall.

Shrimati Bimla Dutta has donated Rs. 200/- for the purpose.

Other contributions received are :

Dr. B.N. Ganguli	Rs. 10/-
Shri S. Das Gupta	„ 10/-
Shri S.N. Mozumdar	„ 10/-

Dr. Kloppenberg

Dr. H. Kloppenberg of the West German Adult Education Association visited Indian Adult Education Association on the 16th November. He had discussions with the members and the staff of the Association on Social Education Programmes in India.

Shri A.R. Deshpande presided.

All India Social Education Day was celebrated on the 1st December, 1961, at Delhi Public Library. Shri P.N. Kirpal, Secretary, Ministry of Education, presided. In his speech Mr. Kirpal said that India's contributions to education as such are in the shape of Basic Education and Social Education. He emphasized that the teacher should be the centre of educational programmes. He also urged the need for the 'creation' of suitable reading material for new literates and readers of limited reading abilities.

Earlier Shri B.D. Bhatt, Director of Education, Delhi, welcomed the chief guest and Shri Neki Ram Gupta, Assistant Director, read the report of Social Education work carried on in Delhi territory in the past year.

Mr. Engberg, Principal of a folk School in Denmark, also spoke.

The audience, mainly comprised of Social Education Workers, was later entertained with educational and cultural items.

Commonwealth Education Conference

The Second Commonwealth Education Conference will be held in New Delhi on January 11. The Conference will discuss ways to increase cooperation among Commonwealth countries. It will consider teacher supply and training as well as the scholarship scheme instituted some time ago.

Bereavements

Shri A.R. Deshpande, Vice-President and Treasurer of the Association, lost his wife, Shrimati Kusumavati Deshpande, on the 17th November. Shrimati Deshpande was 57. Well-known in Marathi literature, she presided over the Marathi Sahitya Sammelan held in Gwalior only a month ago.

On the 19th November Shri Salig Ram Pathik, General Secretary, All India Mass Education Society, lost his mother.

To these colleagues of ours, we convey our heartfelt condolences.

Social Education and Panchayati Raj

A. P. Dewan

The author of this article is Collector in Jaipur, Rajasthan. Prior to his present appointment he was Joint Development Commissioner.

He writes with the authority of personal experience.

EDUCATION is the bedrock on which the edifice of democratically decentralised authority is to rest. Unless the people are educated and understand the implications of the various issues involved, their decisions can neither reflect their will nor involve them to the desired extent.

2. Education is more comprehensive than mere literacy. It is in this wider prospect that the objective is to be achieved as the basis for the Panchayati Raj.

3. For lasting results in this direction it would be necessary to lay the greatest stress on the education of the next generation. Enrolment in schools must increase. In underdeveloped parts of the country, a comprehensive programme of social education is required to be launched for persuading the parents to send their children to schools. It has to be brought home by demonstration, persuasion and if necessary by use of sanctions made operative by the lowest tier of the Panchayati-Raj Organisation, that sending children to schools is not only necessary for the well-being of the individuals but also for the community and nation as a whole. The provision of greater facilities in schools would bring results only on a long term basis.

4. The understanding and the progress of the people cannot, however, wait for long. As short term measures we shall have to make provisions for—

(i) General education of the people at large regarding their duties of citizenship. An understanding of what is good and what is bad will have to be imparted and people must be made to know their rights

and responsibilities. Bad social habits and customs must be eradicated.

(ii) Adult literacy with a programme of follow-up in the shape of provision of libraries for neo-literates and frequent contacts between the persons engaged in the task of social education and such neo-literates.

5. General education cannot be imparted by mere talks and lectures. Knowledge about a thing comes only by doing it and unless one knows a thing one cannot understand it. For imparting understanding and education it consequently becomes necessary that the persons to whom this understanding and education is to be imparted must be required to do the thing, in the same manner as a person who is to learn swimming must be required to swim.

6. The villagers must be asked to formulate their plans and execute them in the manner they like, if they are to understand the limitations of their rights and weight of their responsibilities. The structure which has been brought into existence under the scheme of Panchayati Raj provides the skeleton. It is only when these institutions, which have been brought into existence under the statute, are given sufficient powers, responsibilities and resources that initiative will blossom forth and zeal and enthusiasm will be generated. The combination of power, responsibility and resources is necessary to generate zeal, enthusiasm and initiative in the same manner as combination of flour, ghee, sugar, water and fire is necessary to result in the production of a pudding.

7. The ultimate objective of social education is to generate such an enthusiasm and initiative. It, therefore, becomes necessary that the Panchayat also, in the doing of things, confers powers, responsibilities and resources on village institutions, which have a specific sphere allotted for their activities. The Youth Club, the Mahila Mandal, the Education Committee and the Cooperative Society must be given unfettered discretion to

do things in the way they like. They must also know that in the village if they do not do a thing which is within their sphere, it is likely to remain undone and that the responsibility for such non-execution will be theirs.

8. This responsibility must be brought home in the meetings of the Gram Sabha, where the presidents of these village institutions are required to lay before the general body as to what had been done, what were the reasons for the short-falls and what is the programme for the future. Such a stock-taking by the general body should take place four to six times a year. With time, as the importance of Gram-Sabha meetings increases, more matters will come up before them and individual villagers will start attending the same in large numbers. The process of education and training in methods of democracy and citizenship will become automatic and continuous. Setting in motion of such a machinery is necessary to make the process of social education self-propelled.

9. The practice of having drives to achieve results in particular spheres is also very conducive to the social education of the general people. An atmosphere is created and even families which would have abstained from performing the desired act, due to general tempo, fall in line. When a particular stream of water is flowing spread over a large width, the speed of water is low and the obstacles remain intact, but as soon as that very volume of water is compressed into a smaller width, the speed increases and all obstacles get washed away. Drives for enrolment of children, for fruit-plantations and the like, not only create an atmosphere, but persuade the unwilling and the passive also to fall in line. They thus help to achieve the objectives of the social education programmes and are very good means of promoting the same.

10 Another important thing in the matter of the programme of social education is to ensure that we do not take up too many items at a time. We may have a few items on which to concentrate in educating the people to:—

- (i) Produce more ;
- (ii) Realise social obligations towards the weaker sections of the society and reduce the social inequalities.

- (iii) Discard the atmosphere of discord and group rivalries and to promote emotional unity in the village.

If we have only these few objective of social education programme, we shall effectively prevent the whole effect getting diluted.

11. Doing is an essential part of getting educated. In this, however, lateral support in the shape of guidance will have to be afforded. Such guidance should not be too obtrusive. Puppet-shows, Katha-Kirtans, Dance, Dramas, etc., could very effectively afford guidance. Care must, however, be taken to ensure that the whole thing is not so over-loaded that real pleasure is lost.

12. Liquidation of illiteracy is a second short term measure which is to be adopted. The teacher is the agency for this. In this connection it is to be ensured that no feeling is generated in him when taking adult education classes that he is doing something which is strictly not a part of his duty. There should, therefore, be no special pay or extra allowance given to him for this job. We may increase his total emoluments and pay as much as we can, but the teacher must realise that he is not only to teach the young but he must also shoulder the responsibility of educating the whole village.

13. Assumption of this responsibility for the general education of the community is extremely important if long term results are to be achieved. He may be provided incentives by being required to take up the classes for five hours instead of six, or by being awarded prizes for good work. He may be given incentives for whole-village education maybe even to a greater extent than prizes are awarded to the good teacher of the primary school children. But conditions must be created in which he realises that running of literacy classes and working for general social education of the village is as much a part of his responsibility as teaching of the primary school children.

14. Sufficient library service must be developed as a part of the follow-up programme. A few sets of books could be distributed amongst different villages and those sets could be exchanged between those villages at specified intervals. Discussion on topics provided

(Continued on page 16)

Cooperative Living in Israel

Jitendra C. Chowkai, Machala, Indore, M. P.

For a close study of cooperative farming and cooperative living in Israel, the Akhil Bharat Sarva Seva Sangh sponsored a visit to Israel by a party of 28 Bhoodan workers, including myself. We stayed there for five months, from March 1 to August 1, 1960.

I had been intimately associated with the working of the Landless Labourers Cooperative Farming Society of Machala for the previous seven years.

ISRAEL is a small country of about 8000 sq. miles which was declared a Jewish State in May, 1948, when its population was about six to seven lakhs. During the last twelve years the population has increased three times because of heavy immigration of Jews from all parts of the world. Of the total population, 75% is urban and only 25% is rural including 10% of population which is tribal. About 33% of the people are engaged in industry and trade, 50% in commerce, transport, professions and services and only about 17% in agriculture and fishing. About 66% of Israel is desert and there is scarcity of water in most parts of the country.

The people are generally sincere, jolly, generous and hard working. Their way of life has mostly been governed by western influence with its leaning towards a higher standard of living. Utmost equality prevails between men and women. There is perhaps more equitable distribution of wealth than anywhere else in the world. The proportion between the highest and lowest income is about one to four only. Israel is in fact a socialist state whose leadership, fired by ideological concepts, has been trying to evolve a free and democratic way of life, free from exploitation but cohesive and based upon mutual aid and self labour. There is adequate provision for social security.

As compared with India, the standard of living is high. An ordinary labourer working in the fields earns in real wages four to five times as much as a labourer in India. Village

life is perhaps more comfortable than city life. In almost all the agricultural settlements there is electricity, water supply, flush latrines, bus service, telephone, medical service, etc. Travelling cinemas visit villages twice or thrice a week. Everywhere there are recreation centres within easy reach.

During the last 12 years the country has made tremendous progress. The whole face of the country and life of the people has undergone a rapid change. This is largely due to the unique organizations, far-sighted planning and continuous efforts made by the people. The state, the people and the Jewish agency, form a trinity, all working in close collaboration. The labour organisation 'Histadrut' (federation of labour) has been devoting all its energy to building up the nation and putting its foundation on a firm footing.

The most interesting and unique development in Israel has been the evolution of its co-operative agricultural settlements which form the basis of its material economy. They were initiated and developed by personnel who had no previous experience with manual labour, to say nothing of agriculture.

ISRAEL'S ECONOMY : THE THUVA

Israel's economy is based upon agriculture, mostly mixed farming : growing of fruits and vegetables, animal and poultry husbandry, raising fish, keeping bees for honey, etc. Most of these are perishable commodities whose proper marketing is beyond the means of small agricultural settlements. They have to face severe foreign competition and suffer from a shortage of transport facilities.

These problems have been solved by the "Thuva", an institution which takes delivery of farm products from most of the agricultural settlements and individual farmers and arranges for their necessary grading, marking, processing, packing, storage and distribution. It represents some 500 settlements and over

1000 individuals. Its total turnover in 1959 amounted to IL.11,327 millions (over Rs. 80 crores.)

It handled about 66% of the total farm produce of Israel and is the main supply agency for food stuff for Israel's urban and semi-urban population. It also reconciles the conflicting interests of producers and consumers and plays a vital role in the economic life of the country.

It has a chain of collecting centres, several dairies for processing milk, many distribution centres and milk depots, a number of factories, a special department to handle honey, many egg-storing stations, slaughter houses with refrigeration facilities, etc. Great emphasis is laid on quality. Products are carefully graded and nicely packed. It educates the producers to stick to quality and defaulters are fined or refused acceptance of their goods. Its management lies in the hands of representatives of producers and works in close collaboration with government. It works on a commission basis and has been able to secure to the producers about 54% to 77% of the price paid by the consumers.

Its service to the consumers has been no less important because of its maintenance of regular supplies of fresh milk, vegetables, fruits and other commodities even during the periods of shortage and emergency.

AGRICULTURAL SETTLEMENTS

Israel can be classified into a number of categories. The main types of agricultural settlements which have developed in the country and which cover about 90% of the total agricultural population are described below. They are distinguished by their special character and way of life evolved because of the differences in the background and the national and social urges of the settlers who came in the revolutionary period in 1906 and those who came later.

The co-operative agricultural settlements of Israel are a logical consequence of the early insecurity and living conditions which faced the immigrants. They had had often no previous experience of manual work or of the ideological, national and social concepts of the Zionist movement.

Self employment and mutual aid were the two pillars on which the entire co-operative agriculture were built. They have turned out to be the most efficient means of preventing the creation both of the landless labour class as well as of any rich land owning class. It has ensured maximum equality of living conditions and elimination of exploitation.

1. Kibbutz :

The Kibbutz are the oldest co-operative settlements and are working on the principle of pooling of the people, the land and the capital for collective production, distribution, and living. Agriculture is the major economic activity of most of these settlement.

Education of the children is the responsibility of the Kibbutz. Its aim is to prepare the children for life in the Kibbutz. Kibbutz education begins at birth, when the infants are cared for by the community nursery. They are placed in groups with which they remain till the end of their formal education in the High School, University or Technical school.

The Kibbutz movement is nearly half a century old. It has demonstrated how in a free society common good can replace individual greed as the motive force. They have been working for the national regeneration of the country, as the pioneering vanguard of a new social order based on social justice. They aim at the evolution of an agricultural economy with a maximum degree of economic self-sufficiency and scrupulous observance of the principle of self-labour. In the long run they aim to provide a high standard of education for the children, equal opportunities for women, support for the sick, aged and disabled, and enough leisure for broadening the outlook of the community. Many of the Kibbutz situated on the frontiers voluntarily guard the country's borders.

Community life in the Kibbutz generally runs smoothly because of voluntary self-discipline and voluntary submission of the individual to the requirements and decisions of the community. It has been possible only because of powerful conviction and faith, with continuous conscious efforts on the part of every member to adapt himself to the needs and wishes of his fellows. Those who stay in the Kibbutz are the people with a strong sense

of conviction, enterprise and devotion to a social ideal. A special kind of selected human material and the exceptional circumstances of the country have gone into the making of this unique type of institution. This mainly accounts for the fact that most of the leadership in Israel has emerged from the Kibbutz. They also provide a higher proportion of artists and poets and writers.

(2). Moshave Ovadim :

The Moshave Ovadim are co-operative settlements based upon individual way of life and labour. Every settler forms his own holdings on the principle of national ownership of the soil, self labour, mutual aid, co-operative marketing of produce and co-operative purchase of requirements. They seek in it an easier form of community life though in fact life in a moshave is harder, the people work longer hours (ten to twelve a day) and the standard of living is generally lower than in the Kibbutz. The land is distributed equally, 7.5 acres to each family. This gives intensive work for the big family.

Individuals borrow the money according to their capacity through the village council and are responsible to the council. This council is elected by the settlers every year. It takes care of sanitation, education, recreation, credit, and so on.

(3). Moshave Shitufi :

The Moshave Shitufi are agricultural settlements in which all the members share in collective ownership of the settlement property, in collective administration, collective work, mutual aid, and collective responsibility. However, the family remains as the unit of existence. Every family keeps a private home and lives its individual life.

The settlement provides all facilities and necessities to the members, such as food, housing, health, education, and recreation as well as maintenance in old age and disability. Men work for eight hours a day and women for 2 to 8 hours according to their domestic work. Every member is given a monthly allowance according to the size of his family. Here again they work on the principle "to each according to his needs and from each according to his capacity." If a woman

falls ill, another woman is assigned by the labour committee to run her household and look after her children.

The Moshava Shitufi is a recent development. It evolved after long experience to preserve the advantages and eliminate the disadvantages of both the prevailing forms of agricultural settlement described in the previous paragraphs. Its members believe that the family is the essential cell of the collective society and that its private life should not be restricted beyond what is essential for the common interest. They hold that for the bringing up of the children there is no substitute for the love of the parents and the daily routine of family life. There are some 20 settlements of this type in Israel. This began from 1940.

UNESCO Adult Education Committee

Four issues concerning UNESCO's role in the field of adult education emerged during the recent first meeting of the International Committee for the Advancement of Adult Education at the UNESCO House in Paris.

A preliminary report by Dr. Cyril O. Houle, professor of education at the University of Chicago and American delegate to the meeting, listed the four issues as follows :

1. Shall UNESCO be solely concerned with the help the "have" nations can give the underdeveloped nations in developing their adult education programmes or shall UNESCO also strengthen programmes in the more advanced countries ?

2. Should literacy receive major attention in UNESCO's programme of adult education or should attention be devoted also to other fields such as vocational education and public affairs education ?

3. Should adult education be considered an integral part of the usual educational programme or should it be organized as a separate movement with its own services ?

Shall UNESCO concentrate solely on disseminating the results of known research or shall it also sponsor research activities of its own ?

These issues will be taken up in the final report of the meeting and will be considered by UNESCO officials when the projects and priorities are drawn up for the 1963-64 budget.

The Teacher's Function

Victor Montoya Medinacely

IN the process of improving their educational systems the countries of Latin America have employed various patterns of organization and development, always with the aim of fitting their rural majorities to take their place in national and continental citizenship. The ignorance and backwardness which have kept the Indians of America yoked to poverty, sickness and serfdom could no longer be tolerated.

Bolivia, a land-locked country in the heart of the South American continent, presents a demographic structure in which more than 75 per cent of the population is predominantly Indian, the two main groups being the Quechuas and the Aymaras living in the valleys and on the high plateau. Tropical Bolivia is inhabited by many forest tribes with a variety of languages and cultures of their own.

It was barely 25 to 30 years ago that Bolivia began to play its part in the social advancement of the Indian and to make use of one of the most effective, though slowest, means of doing so : education. Up to 1931, the concept of the rural school supported by the State had not assumed any definite character of its own. State schools had spread only as far as the cantons and reached only the rural population of outlying suburbs where a few Mestizos educated their children during the first years, sending them later to the city. These schools, called 'one-class schools' (because there was only one teacher) resisted, obviously out of social prejudice, the enrolment of native children ; and in the matter of cultural or even educational benefits, the social atmosphere of the period relegated the Indians to the sideline.

The foundation of Bolivian rural education has undoubtedly been the native school at Warisata, which upon its establishment in 1931 introduced a new pattern in the Bolivian scene and awakened a real native interest in the use of educational techniques.

Warisata, an Aymara locality in the

northern part of the high plateau, created the Nucleo Escolar Campesino (rural school centre), in which 'affiliated' schools are grouped around a central unit and work is carried on in a smooth co-ordinated fashion. Book learning was replaced by a dynamic, creative form of teaching in which mere learning to read and write and memory work gave way to practical, utilitarian instruction.

Education was set free from the cold, bleak prison of the schoolroom and spread to the surrounding community. Teaching by a single, absolute dictator, the teacher, gave way to a sense of group responsibility shared by all the community's leaders. What counted was no longer the dead letter of the alphabet, but the ploughing of the furrow in the field and the conquest of parasites and grime by soap.

The experiment started in the plain contiguous to the Andes and spread throughout the whole of the national territory. The State appreciated the value of this promising effort, offered financial aid with a suitable budget appropriation and, to strengthen the movement, set up a technical body, the Directorate-General of Native Education.

The first 16 *nucleos* formed an advanced post for the recovery of Indian rights ; each centre, each school, led the struggle against incomprehension, social prejudice, the abusive power of land owners and all the forces of opposition. Here lay the chief value of the rural school centres during the first decade of their existence. As the official description of them stated at the time : 'The rural school centres are institutions which are responsible, in addition to specifically educational work, for *defending the Indians and instructing them in higher forms of association, co-operative action and solidarity*, in order that their economic, moral and cultural level may be raised.'

(Continued on page 17)

Toward a Better Society—

Research in Leader Behaviour

Helen Kempfer, Specialist in Educational Methods

GROUP dynamics is the name of an emerging science which studies the forces or "dynamics" at work in groups of people. Whenever two or more people interact, we see these forces at work. One village accomplishes little or nothing; another village undertakes and carries through a variety of projects in record time.

Why ?

A common tendency is to blame the people of the first village. Group dynamics says, No. It is not the fault of the people. The fault lies with the ways they work, and these ways of working can be studied and improved.

Group dynamics is therefore a basic discipline for the Social Educator.

Research

The group dynamics approach to the study of groups is distinguished by controlled research. Much of the earlier writing on groups, had been based on opinions of people experienced in working with groups. By "controlled" we mean that conditions are known, measurable and controlled so that other people can repeat the experiment.

Lewin, Lippitt, White Experiment¹

One of the classic research studies was made by Lewin, Lippitt, and White on leadership styles, and response to different leader behaviour. Four adult leaders practiced three different kinds of leadership behaviour (democratic, authoritarian, and laissez-faire) until they could behave consistently in the style chosen. The four leaders then met with four groups of ten-year-old boys. Each group had five boys, who met once a week after school, for arts and crafts.

Every six weeks leaders changed clubs and leadership style. This was to make sure that it was style of leadership, rather than personality, that made any differences they might find.

The three Leader styles were to be as follows :

Authoritarian : Policies and procedures are determined by leader. Group is told one step at a time, so that future steps are unknown to them. Leader assigns tasks and companions of each group member. Leader keeps his standards of praise or criticism to himself. Leader remains fairly aloof from active group participation except in demonstrating.

Democratic : Policies are a matter of group decision and discussion with encouragement and assistance from leader. Leader should encourage perspective, with group goal and steps to it clear. In giving technical advice, leader should try to suggest two or more alternatives leaving decision to group. Everyone should be free to work with whom-ever he chooses, with divisions of responsibility left to the group. Leader should explain the basis for any praise or criticism of individual and group activity. Leader should be a group member in spirit (but in the experiment he could not do much work, because work output of the groups was one measure of response to the three leadership styles.)

Laissez-faire : Leader plays a friendly but passive role. He tells what materials are available. He supplies information and technical help if he is asked. He does not praise or criticize group members for anything they do. Any plans or procedures must be initiated by group, leader only offering technical information when asked.

1. See footnote at end of article.

The research plan looked something like this :

	First 6 Weeks	Second 6 Weeks	Third 6 Weeks
Boy's Group I	Leader 1 Authoritarian style	Leader 2 Democratic style	Leader 3 Laissez-faire style
Boys' Group II	Leader 2 Laissez-faire style	Leader 3 Democratic style	Leader 4 Authoritarian style
Boys' Group III	Leader 3 Authoritarian style	Leader 4 Laissez-faire style	Leader 1 Democratic style
Boys' Group IV	Leader 4 Democratic style	Leader 1 Laissez-faire style	Leader 2 Authoritarian style

Analyzing Behaviour

Careful records were made of everything the boys and leaders said and did. Later, everything the boys or leaders said was classified into certain broad categories. Examples :

<i>What the leader said</i> (from stenographic record) :	<i>How it was classified</i> (category) :
"Get your work aprons on."	} <i>Direct orders</i>
"All right, put your brush away."	
"Each of you turn yours over and try on the back."	
"Now we need some plaster."	
"That should be about two-thirds full."	} <i>Indirect orders</i>
"Today we've got to paint the sign."	
"Before we start there's something we have to do. That's to make work aprons."	

Boy : "I want to saw."

Leader : "No, Bill, you and Hamil
make another leg."

} *Disrupting Command*

"You're not making a sack, you're
making an apron."

} *Non-objective Criticism
and Praise*

"Did you ever try going the other
way—with the grain?"

"That's a knife sharpener so we can
have sharp knives to carve wood
with."

} *Guiding Suggestions*

The difference between the "Guiding Suggestion" and the "Indirect Order" seems to be whether it is related to one of the boy's own objectives. The effective use of "Guiding suggestions" seems to depend on timing.

The democratic leader had to have a keen awareness of the shifting momentary needs and interests of the boys so he could make his suggestions at just the moments when they fitted into those interests.

Leaders did behave differently when they changed from authoritarian to *laissez-faire* or to democratic. The analysis showed the difference in behaviour. Two categories will illustrate :

	Authori- tarian	Demo- cratic	Laissez faire
Giving orders	45%	3%	4%
Giving information	15%	27%	49%

Results

A variety of criteria were used to test the effect of the three different leadership styles on the boys themselves. They were interviewed, and their opinions asked.

Various work measures were used, for example: how many nails were pounded straight, and how many crooked?

Records were kept of what the boys did and said during club meetings: how often

they fought, how often they helped each other, how often they expressed satisfaction, how often they tore up their own or others' work, and so on.

The boys' behaviour in *laissez-faire* differed from their behaviour in *democracy* in the following ways :

1. Less work was done, and poorer work.
2. The boys played more.
3. In interviews, the boys said they preferred their democratic leader.

Comparing the *authoritarian* climate with *democratic*, the researchers found :

1. About the same amount of work was done under authoritarian climate as under democratic but work done under a democratic atmosphere showed higher quality and creativity.
2. Authoritarian groups developed scapegoats, while scapegoating was almost entirely absent in the democratic groups.
3. Two reactions developed to the authoritarian atmosphere: rebellion and submission. Definite acts of aggression against leader and other boys occurred 186 times in the authoritarian groups and only 6 times in the democratic groups.
4. Destruction of own property was conspicuous at the end of meetings of the

authoritarian groups, and did not occur in the democratic groups.

5. Four boys dropped out during authoritarian periods, none during democratic periods.
6. Nineteen out of 20 boys who made comparisons preferred their democratic leader.
7. "Release" behaviour occurred on the day when the boys shifted from an authoritarian leader to a democratic or laissez-faire leader, suggesting previous frustration.
8. In the authoritarian situations, whenever the leader left the room there was a marked drop in work. Under democratic leadership, work continued much as before when the leader left the room.

Conclusions

(1) This study showed that different kinds of leadership do make a marked difference in in group behaviour.

(2) It also shows that the same person can change his style of leadership. An analysis of

leader behaviour showed that there was much more similarity among behaviour in the same role, than in the behaviour of the same person from role to role.

In another study of a programme during the 1930's to retrain recreational leaders of adults, it was found that leaders used to behaving in the authoritarian style, could learn to change to the democratic style of leadership in six weeks or less.

Adult education is usually with voluntary groups. Under poor leadership such groups are likely to disintegrate. It is therefore most useful to the adult educator to know how people respond to various leadership styles—what we can expect from the way we behave with people.

It is also most encouraging to know that we don't have to stay the way we are, but can change our style of behaviour to become a more effective leader.

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1. A fuller description of this research may be found in :

Lippitt, Ronald and White, Ralph K. "An Experimental Study of Leadership and Group Life" in Newcomb, Hartley and Others *Readings in Social Psychology*. New York : Henry Holt and Company, 1947.

White, Ralph and Lippitt, Ronald, "Leader Behaviour and Member Reaction in Three 'Social Climates,'" p.585 ff., in Cartwright, Dorwin and Zander Alvin, *Group Dynamics : Research and Theory* Evanston, Illinois : Row Peterson and Company, 1953.

The study included more than one experiment, which accounts for certain inconsistencies which may bother the reader unless he knows that data are from different times.

In another study, Joseph Brewer and others found approximately the same results, although Brewer compared only two kinds of behaviour, dominative (Lippitt's authoritarian) and integrative (Lippitt's democratic) Joseph Brewer and Others, "Teachers Classroom Personalities," *Psychological Monographs*, 6, 8, and 11.

These studies are worth studying for their research methods as well as for their findings. They are studies on behaviour itself, as contrasted with what people think they do. Further, they are objective. Observers kept records of each statement and act, which were later analyzed, classified, counted up and correlated. Where such records are not made, the observer is apt to be swayed by one or two dramatic occurrences, or by his liking or dislike for a person, which makes his opinion much more subjective and unreliable.

Community organization, village or international, is basically a moral problem needing an educational approach. Here is visualized a new structure calling for

Cooperation—not Coercion

By Jayaprakash Narayan

THE PROBLEM of democracy is basically, and above all, a moral problem. Constitutions, systems of government, parties, elections—all these are relevant to the business of democracy. But unless the moral and spiritual qualities of the people are appropriate, the best of constitutions and political systems will not make democracy work.

The moral qualities and mental attitudes most needed for democracy are : (1) concern for truth ; (2) aversion to violence ; (3) love of liberty and courage to resist oppression and tyranny ; (4) spirit of cooperation ; (5) preparedness to adjust self-interest to the larger interest ; (6) respect for others' opinions and tolerance ; (7) readiness to take responsibility ; (8) belief in the fundamental equality of man ; and (9) faith in the educability of human nature.

These qualities and attitudes are not in-born in man. But he can be educated in them and trained to acquire and practise them. This task, let it be emphasised, is beyond the scope of the State. The quality of the life of society should itself be such that it inculcates these values in its members. The prevailing social ethics, the family, the religious and educational authorities and institutions, the example that the *elite* set in their own lives, the organs of public opinion—all these have to combine to create the necessary moral climate for democracy to thrive. Thus, it should be clear that the task of preparing the very soil in which the plant of democracy may take root and grow is not a political but an educative task.

It should be remembered that democracy does not consist merely in its formal institutions. It lives really and truly in the life of the people : it is a way of life. It is not only through the representative assemblies and elected government that democracy works, but in an equally true sense through the voluntary

associations and actions of the citizens which they carry on and establish to deal with their problems, promote their interests and manage their affairs.

Professor Harold Laski, when asked how he would judge the worth of a democracy, replied that he would do so by the amount of voluntary activity within it. Democracy has worked best among people that have shown initiative and enterprise.

Democracy is not merely a question of political rights and people's part in government. Particularly since the First World War, democracy has come to mean more and more social and economic justice, equal opportunity and industrial democracy.

The old belief that State ownership and management of the means of production, distribution and exchange will lead to economic self-government, elimination of exploitation and equitable distribution of the products of labour, a stateless order of society, has not been confirmed by experience. It is the very opposite that has actually happened.

Further, the relation of the individual to society is not like that of the grain of sand to the sand dune. The relationship is rather like that of the living cell to the living organism. Man always lives in organic relationship with other men. It is the totality of these living relationships that constitutes society. Society is not a mere sum of separate individuals.

But what is remarkable is that while in one compartment of knowledge, that is, sociology, that is considered to be axiomatic, in another compartment, viz., of political science or economics, this elementary yet fundamental truth is entirely over-looked.

The first creation of the social nature of man was the family. The family is the pri-

mary, or the 'mother cell' of human society. Without the family and its care and upbringing the individual cannot survive, let alone become a human person. Even as an adult, the family is with him and he lives and labours to ensure its security and happiness ; he fights to protect it and is ready to die to defend its honour. It is in the family that man learns the values of co-operation, mutual adjustment and self-sacrifice. It is there that his character is mainly formed and where he acquires the larger society of which his family is a unit.

Thus the human individual is not an individual at all, but an individual-in-the-family. It follows that any wise order of society must be such that in it the family not only remains intact but also finds full opportunities for its true functioning. Nay, much more than this : any good and wise society must learn and incorporate in its life the values and attitudes that govern the family.

The problem of present-day civilization is social integration. Man is alone and bored, he is "organization man", he is man-ordered about and manipulated by forces beyond his ken and control—irrespective of whether it is a "democracy" or dictatorship. The problem is to put man in touch with man, so that they may live together in meaningful, understandable, controllable relationships. In short, the problem is to recreate the human community.

Territorial contiguity of a number of families does not in itself make a community. The present-day Indian villages, for instance, are not proper communities. They were so at one time, but now are mere territorial settlements, life in them being individualistic, rather than communal.

In the true community there is communion, i.e., sharing, participation, fellowship, as the dictionary puts it ; there is identity of interest ; a feeling of unity in the midst of diversity ; a sense of freedom within the frame-work of accepted social responsibilities ; differentiation of functions converging to the single goal of the good of the community and its members.

Caste, class, race, religion, politics—all these divide men into different, often conflicting, groups. The community brings them together, unites them and harmonises their interests. In the community, agriculture,

industry, capital, labour skill, intelligence are not at loggerheads with one another, but are synthesized in the service of the community. Production and consumption are not two contraposed sides of an economic bargain manipulated by distant agencies, but an integrated process serving a single and direct purpose.

The community is build up of personal relationships, and choice and free-will have their play within the limits of self-imposed discipline and common culture. In the community there is understanding participation by the members of all communal affairs. The community is a co-operative society, but the difference between it and the ordinary co-operative "society" is that cooperation in the community embraces the whole of life, rather than only its economic sector, and all the members of the community rather than only those who purchase shares.

It is interesting to recall here that in the old Indian village communities there were no elections to executive offices on the present-majority-minority pattern, which is a divisive and disruptive process. Instead there was selection by general concensus of opinion, or sometimes, by drawing lots.

I do not mean to say by all this that such a community as described above ever existed before, or that it would automatically come about if only people began to dwell in small territorial areas. Had it been so, all the Indian villages would have become ideal communities. What I do wish to say with all the emphasis at my command is that such community must be the ideal of future social reconstruction. Only then will the social nature of man and the great humanist ideals of modern civilization find fulfilment. Only then, too, there will be true democracy.

Before proceeding to consider the community further, it may be advisable to deal briefly with the question of science and its impact on social organization. It may be urged that small local communities might have fitted at one time into the rural pattern of life, but in this age of industrialism they have hardly any place except as odd specimens of a past civilization. Industrialization and urbanisation necessarily go together.

I completely reject this view. The choice is not between urbanisation and rural life. The dichotomy between urban and rural is false

and unscientific. Both industry and agriculture are essential for human life and its development. The question of industry should be looked upon from the point of view of the whole man : it should never be forgotten that industry is for man and not man for industry. Science and industry, are products of the human mind and they should be bent to human purpose.

Commercialisation of science is to be replaced with the humanisation of science; instead of science being exploited for power and profit it has to be used for peace and happiness.

Thus the society we are visualizing here will be neither "urban" nor "rural"; it will be, if a name has to be given to it, *communitarian*. In other words, it will truly be a society. Development of science has made it possible for the distinction between urban and rural to be abolished. The communities of the future will have a balance of agriculture and industry ; they will be agro-industrial ; they will make full use of science and technology so as to serve the ends of their life and no more. Owing to geographic and historical conditions, agriculture may predominate in one and industry in another, but a balance between them will be the ideal of all. The present monstrosities, the big cities, will have to be decentralised as far as possible to relieve congestion and create healthy conditions of life.

Just as in the primary community a number of families come together and cooperate to build a common life, so in order that there may be society, the primary communities must come together and cooperate with other primary communities so as to tackle common problems and promote common aims.

Such co-operation and coordination of activities will obviously be impossible between distant and very large numbers of primary communities ; mutual intercourse is possible only between neighbouring communities. Therefore, the next step in building up of an integrated society is for a number of neighbouring primary communities to come together and cooperate amongst themselves to build, say a regional community. Each single primary community will do all that may be possible with its internal resources. But there will be many things that will be beyond the resources and competence of the primary

community. For instance, each primary community might be able to provide for a primary school, primary health services, small irrigation works, like wells and village tanks, and village industries. But a number of primary communities must cooperate to provide for a higher school, an indoor hospital, a power-station and servicing centre, larger industries, larger irrigation works, etc. Thus the regional community comes into existence by an organic process of growth. The circle of community is widened.

It will be seen that the regional community is not a mere sum of the small communities constituting them. It is an integral community in itself.

In other words, at the regional level there is an integration of institutions and activities of the primary communities : the village panchayats are integrated into the regional panchayat ; the village cooperatives are integrated into the regional cooperative union ; the primary schools in the regional higher school, etc. Just as in its internal administration the primary community is autonomous, so in the spheres in which the primary communities have delegated their powers to the regional community, the latter is autonomous. The regional community, however, is not a superior or higher body that can control or interfere with the internal administration of the primary communities. Each in its sphere is equally sovereign.

Likewise, a number of regional communities will come together to form a still larger community—the district-community, let us say. In this manner, the district communities in their turn would federate together to form the National community. A day might come when the national communities might federate together to form the World Community.

Two conclusions follow from the above. It should be obvious, in the first place, that as we proceed from the inner to the outer circles of communal life and organisation, there is less to do for the outer communities ; so that, when we reach the circle of National Community, it has only a few matters to attend to, such as : defence, foreign relations, currency, interprovincial co-ordination and legislation.

This being so, it should be obvious that such a social organisation offers the utmost scope for the "people"—who are no longer an amorphous mass of human grains but organis-

ed in self-governing communities—to govern themselves.

There is one more question of importance that I should like to deal with briefly. The question is, out of the different circles of community, from the smallest to the largest, is there one that can be said to be more important than the others, a sort of key community, from the point of view of development of man and the communal life of the people? I believe there should be one, and to determine it is an important task of social engineering. Under present conditions the revenue village, which we have taken as the primary community, is too small for undertaking development by itself. At the same time, the district community would be too large for this purpose.

A question akin to the one we are considering was dealt with by the Study-Team for Community Development and National Extension Service, headed by Shri Balvantray Mehta. The Team, among other things, considered "the need for creating within the district a well organised democratic structure of administration in which the village panchayat will be organically linked with popular organisations at a higher level." The Report of the Team says further:

"Democracy has to function through certain executive machinery, but the democratic government operating over large areas through its executive machinery cannot adequately appreciate local needs and circumstances. It is, therefore, necessary that there should be devolution of power and a decentralisation of machinery and that such power be exercised and such machinery controlled by popular representatives of the local area."

The team finally selected the community development block area as the appropriate unit. "The block... offers an area large enough for functions which the village panchayat cannot perform and yet small enough to attract interest and service of the residents." The Team decided tentatively to call this institution the panchayat samiti which "should be constituted by indirect elections from the village panchayats."

The Balvantray Mehta Team did not have before it a full picture of the communitarian society, nor was it concerned with the task of drawing the outlines of such a society. Nevertheless, up to a point there is much in

common between the Team's approach and the one made here. I feel, therefore, that the community comprised within the panchayat samiti should be regarded as the optimum community as conceived above. This optimum community will be co-extensive with the regional community mentioned earlier, as interposed between primary and district communities.

Those who are acquainted with Gandhiji's thought will find in the picture of society presented here much that is familiar. Who will not be able to recall the following well-known and oft-quoted passage?—

"In this structure, composed of innumerable villages, there will be ever widening, never ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual, always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance, but ever humble sharing the majesty of the oceanic circle of which they are integral units."

Social Education and Panchayati Raj

(Continued from page 4)

by the radio rural forum, etc., is also an improved method of making the villagers read and discuss about the specified subjects for benefit of themselves and their neighbours.

15. Social education has become so all-pervading that the efforts of one or two extension workers are not sufficient in stepping up the programme and strengthening the foundations of our dispersed democracy. All workers—whether officials or non-officials, from the District Level Officers to the Village Level Workers and the teachers, and from Pradhans to Sarpanches and Panches—must take an active part in educating themselves and the people around them.

16. The training of this group of workers for social education of the people also becomes very necessary. This training must also mostly consist of doing of things such as a Panch-Sammelan formulating the plan for the coming year so that all the Panches may know about the priorities and the mechanism of planning. It will only when we ensure that each Panch takes up responsibility for a limited number of families that our programme of social education will be effective.

THE TEACHER'S FUNCTION

(Continued from page 8)

Evidently, 'the school, being identified with the destiny of the entire community, must assume the defence of the Indian in various ways, as circumstances may dictate'. Thus, at Vacas, a native Quechua locality in Cochobamba, the whole district, with the agreement of the municipal council of the department, was freed from serfdom by a redistribution of land — this being the crux of the agrarian problem, in which the Bolivian rural school saw even then the principal instrument for raising the American Indian's living standard.

Following the reaffirmation, after the second world war, of the principle of international interdependence and co-operation throughout the democratic world, the United States of America set up technical assistance bodies for many American countries. Bolivia established in 1944 the basis for a bilateral agreement, and by common consent concentrated on education and public health.

A new technical organization called the Programa Cooperativo de Education was a great stimulus to rural education, following the international decisions which confirmed these objectives, viz.:

(a) the Conference of Ministers of Education which met at Arequipa (Peru) to draw up an intergovernmental agreement on the educational problems of the peoples living on the shores of Lake Titicaca (Bolivia and Peru);

(b) the first Educational Conference at the Warisata centre, attended by Bolivian, Peruvian and North American educators (1945);

(c) the historic Rural Education Seminar at the teacher-training school in Santiago de Huata (Bolivia 1947), at which three Andean countries, Bolivia, Peru and Ecuador, defined their new aims, plans and programmes.

The rural school centre system has characteristics of its own. It is even more concerned with the environment than with its pupils. Though it pursues a definitely technical and educational policy, it does not neglect its

original social aims. Rather it expands and confirms them. Its motto is to train and prepare 'country people for the progress of Bolivia', and to that end it follows a systematic plan based on a rural school philosophy having the following objectives:

(a) to teach country folk good living habits with regard to nutrition, clothing, housing, personal health, civic, social and religious attitudes;

(b) to make good farmers and teach them the importance of the conservation of the soil and other natural resources;

(c) to teach sound techniques as regards the care of domestic animals and the elements of the regional domestic crafts;

(d) to impart essential knowledge of basic materials and tools;

(e) to teach rural people to be good members of a family and a community and socially useful citizens.¹

Tools, school gardens and health equipment are provided for 'education in agriculture and stock-raising' and for 'education in health and hygiene', these being defined as basic activities. One of the technical aids takes the form of a 'teaching guide', which introduces active teaching methods, offers concentrated programmes in the form of projects and contains rules for the adequate allotment of time in elastic schedules suitable for each region.

The teachers are specially trained for teaching agriculture and stockraising, health and domestic economy. A plan of field trips and training courses is followed for the professional staff, the heads of *nucleos*, and teachers from the central and sectional schools.

An institution of an Indian character is evolving, which in its origin goes back to the first *nucleo* in Warisata, where a body known as the 'Parliament of Amautas' (still in existence) helped to develop all school and community activities, but with an essentially educational aim in view.

This effective use of the human resources in a community reappeared later (1937) in a

1. Objectives approved by the delegates of Bolivia, Peru and Ecuador at the Rural Education Seminar, Santiago de Huata, 1947.

sponsoring body named the auxiliary school board (Junta de Auxilio Escolar), consisting of parents, local authorities and residents. This highly original organization exceeded all expectations by the understanding it displayed of the real significance of the community's functions. Its programmes included many plans for rural welfare, while its first object was the support and improvement of the school (premises, attendance, furniture, teachers' accommodation, etc.). Its influence soon extended to all centres of communication: highways, meeting places, public squares, lumber camps, farm workers' quarters, etc., where the rural teacher was always the counsellor, guide, director, promoter and leader.

Another organization founded at that time and named the rural school club (Club Escolar Campesino) offered promising possibilities for the improvement of rural housing. Projects selected by the children themselves converted the kitchen garden, the hen coop, the rabbit hutch, the house itself, into a laboratory of apprenticeship and a school of work. Every child aspiring to be an effective member of his club had to choose and carry out a project.

And yet, while ground was being gained among past and present boy pupils of the school, the girls of the community were neglected or forgotten. On their behalf one of the *nucleos* had the happy idea of organizing housekeepers' clubs (Clubes de Amas de Casa) which, with the passing years, have become the principal school for the training and advancement of countrywomen.

At this point a new force represented by the United Nations and its Specialized Agencies—Unesco, WHO, ILO, FAO—began to disseminate the general principles of fundamental education and to offer more effective technical assistance of universal scope. Bolivia burst through its old political framework and adopted a new pattern based on profound social and economic changes.

Rural education came to be called fundamental education. This it had already been, in essence, from the beginning, and it now sought to expand even further and embrace a technical field, a social field, and an economic or production field.

The rural schools, while preserving their organization around a *nucleo*, a splendid

system to which all these successes were due, adjusted their general structure so as to make it conform more closely to the principles and objectives of universal fundamental education. This involved new arrangements and the revision of plans, programmes, methods and other means of action.

The agrarian and educational reforms promulgated in 1953 and 1955 respectively have endowed the schools with a definitely social character; adults, young people and children—male and female—are served by education, within the framework of their own traditional institution. The community, and not merely the school, is the vital centre of education.

The distinguishing mark of the present period in Bolivian rural education is the 'economic and production-minded' character which the national government gives to all its institutions; this policy is emphasized in rural areas, where the principal sources of production—the land, the farmer, the means of exploitation—are found.

The rural school is the principal agency that makes country folk an active factor in both production and consumption.

Main Achievements—Fundamental Education Seminars

Three fundamental education seminars have been held under the sponsorship of the Ministry of Rural Affairs, instituted on 12 April 1952 upon the reorganization of the Administration.

The purpose of the first seminar was to organize and co-ordinate as fully as possible the various departments of this new ministry, and the main topics of study were:

(a) economics, justice and social legislation;

(b) mechanization and agricultural technology;

(c) literacy campaigns and fundamental education;

(d) rural welfare, health and hygiene housing, clothing and nutrition;

(e) plans and programmes.

The second seminar was intended to draw up for the travelling fundamental education

teams, plans and rules which would enable them to work directly for the advancement of rural groups and promote their absorption into the active life of the nation.

The chief effect of the promulgation of the educational reform decree on 20 January 1955 was to mobilize the educational forces of the country. The Ministry of Rural Affairs assumed new and important responsibilities, and its first step was to call the third fundamental education seminar and to assign it the task of studying the application of those chapters of the decree which concern educational problems in rural areas.

The seminar carried out its mission with the effective participation of the Servicio Cooperativo Interamericano de Educacion (SCIDE). The agenda included the following subjects: (a) general fundamental education plans; (b) curricula; (c) the new 'teaching guide'; and (d) rules for fundamental education.

In accordance with the principles of the educational reform, new and necessary items (such as co-operative action, agrarian reform, education for the home, rural industries) were added to the programmes, the object being to develop the reform to the full in the *nucleo* schools and rural communities. Graduates from CREFAL took part in all these seminars.

The Rural Teacher Training School

The rural teacher, in whom the nation places its confidence and its hopes, is an essential factor in the interpretation and application of the plans, programmes and doctrine of education; his professional training has priority importance.

The educational authorities have studied the current curricula at a meeting with principals and staff of the rural teacher training schools at Mesa Redonda.

Article 119 of the Educational Code states: "The rural school fulfils two functions: to educate the child in relation to his environment and to co-operate in the general improvement of the community." This is the principle which made it possible to delimit the two fields of work incumbent upon every teacher-training establishment; its aims refer specifically to school organization and the organization of the community.

This second aspect may be broken down as follows: (a) the problem of training rural teachers with the emphasis on the new fundamental education trends and of channelling the scattered experience acquired by the rural school centres and teacher-training school; (b) conversion of the rural teacher training school into a real laboratory for educational and social experimentation in its area; (c) reinforcement of the in-service teaching staff by qualified personnel displaying a real social consciousness so as to permit of effective work in rural communities; (d) co-ordination of community improvement projects, in association with the local leaders and existing institutions, these projects being thus made to serve as sources of observation and practice material for teacher trainees.

The application of all teacher-training school techniques and methods really lies in tackling the problems of the surrounding community, and seeking to raise its living standards. The best means of extending the programme is to organize teams for social work. That is now being done. The teams are required to deploy their action in such a way that the efforts of all their members are adequately co-ordinated with those of all who are interested in their own cultural, economic and social well-being.

Not all in-service teachers have received professional training, and the adaptation of a staff unprepared for the new trend towards a functional community school has been a great problem. The most effective solution has been found in workshops accompanied by short courses.

The training programme for in-service teachers required the collaboration of supervisors and heads of *nucleos* familiar with the techniques needed to make every teacher, whether he comes from a teacher-training school or not, a real factor for progress. At present post-graduate courses are being given for teachers specializing in school supervision and administration.

Fundamental education in Bolivia is gradually perfecting its methods under the stimulus of social gains which have enormously extended the formerly restricted possibilities for awakening the social consciousness of country folk and associating them with the

economic and political life of the country. This fact has led us to bring out the following basic principles by which every teacher is guided in his work :

1. The high aims and objectives asserted by two great national reforms, the reorganization of the agrarian structure and the institution of democratic national education, are the two firm foundations for the successful development of a reformed rural school.
2. The one-sided function of the classic type of school, being confined to the narrow field of classroom work, is inconsistent with the vitalizing function of fundamental education, which embraces all manifestations of community life. Adult education acquires full significance by avoiding the waste of effort, resources and energy of the

teacher and the school whose sole purpose was the education of country children.

3. The role of the new educational system is something more than the mere transmission of knowledge ; it recognizes as the decisive factor the difficult task of developing in rural people the high concept of man as a free and productive being released from serfdom ; this is a state of mind and one that necessarily requires a change of attitude, through constant practice in democratic living.¹

—from material supplied by UNESCO
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1. A translated extract from *Guia de educacion fundamental: I, Planes*, published by the Servicio Cooperativo Interamericano de Educacion, La Paz, 1955, pp. 9-11,

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Ten-year Trend in Social Education

NOTHING portrays government policy regarding social education more clearly than data on enrolment and expenditures presented in the *First Year Book of Education, Review of Education in India (1947-1961)* issued by the new National Council of Educational Research and Training, Ministry of Education. The following data are copied or derived from pages 924 and 927 of the above volume :

Enrolment	Social Education Expenditures (in crores of rupees)	Total Educational Expenditures (in crores of rupees)	Per cent of Expenditure on Social Education
1949-50	11,51,066	0.69	82.15
1950-51	12,56,011	0.72	91.05
1951-52	10,61,208	0.57	101.67
1952-53	10,88,784	0.47	110.88
1953-54	9,48,847	0.49	119.31
1954-55	11,11,405	0.55	130.71
1955-56	12,78,827	0.72	144.81
1956-57	12,04,985	0.68	159.64
1957-58	12,06,630	0.68	182.49
1958-59	12,57,679	—	203.18

National Pedagogical Institute at Leopoldville

A National Pedagogical Institute for the training of teachers in secondary and higher education was formally inaugurated at Leopoldville (Congo) on 8 October.

Seven professors are being provided by Unesco towards staffing this training school, the first of its kind in the Congo. Other professors are expected to be provided from Lovanium University and the British Council may provide one or two professors of English.

The school, offers a two-year course for training teachers for the first two or three years of secondary education. It will also provide a shorter, accelerated course for selected primary school teachers who would

Total population has increased 21.5% in the last decade. Total educational expenditures climbed to 247.3% of the 1949-50 figure. Social education expenditures and enrollment show no appreciable growth.

What can we infer when we observe the drastic decline in per cent of educational funds spent on Social Education ?

Have the comparative economies and results of adult education and primary education been analyzed and compared ?

Does this mean that local agencies or private organizations are expected to do the adult education job ?

Or will adults be abandoned in their ignorance ?

qualify to teach in the first and possibly second grades of secondary schools. For the most urgent educational needs in the Congo—as is the case with nearly all the newly independent African States—are in the field of secondary and technical education.

The Institute, besides conducting needed studies and practical research on educational problems, will offer 6 to 9 month courses for training primary school inspectors, and will be responsible for the organization and conduct of seminars and workshops for educational administrators and specialists. The Institute will, also, provide pedagogical help to any teacher training school requesting assistance and will operate in close operation with representatives of Catholic and Protestant educational authorities working in the Congo and with Lovanium University.

The building and grounds of the Institute, at Gelo Binza on the outskirts of Leopoldville, as well as basic services including local staff and domestic personnel, is provided by the Congolese Government under counterpart agreement. In addition to administrative staff and a maintenance superintendent, the United Nations has furnished equipment and a certain sum for putting the buildings in order.

BOOK REVIEW

Report of a Study Team on Panchayati Raj in Andhra Pradesh. New Delhi : Association of Voluntary Agencies for Rural Development, 1961, p. 48.

IN January, 1961, AVARD published the *Report of a Study Team on Democratic Decentralisation in Rajasthan*. After eight months the present report on Panchayati Raj in Andhra Pradesh has appeared. Of the five members of the Rajasthan team, four also served on the 8-member study team in Andhra Pradesh.

The reports do not state whether any systematic basis of observation (outline or observation schedule) was used. However, the contents of the two reports show a fair degree of similarity of coverage.

On the whole the report provides readable and thought-provoking material. It begins by describing how Village Panchayats, Panchayat Samitis, and Zila Parishads* function in Andhra Pradesh.

After reviewing the working of Panchayati Raj in Andhra Pradesh, the team suggests a Panchayati Raj Commission at the State level, made up of persons elected by Village Panchayats, Panchayat Samitis and Zilla Parishads. Its function would be mainly promotional and educational.

The weak link of any development scheme in India is the ineffective training of personnel

and education of masses. This also applies to the Panchayati Raj in Andhra Pradesh. Training for Panchayat personnel has been dealt with in a passing manner; and therefore the study may be said to have this weakness. The educational programmes for villagers have hardly been touched upon in the report.

The report concludes with the contention that decentralization is a process which involves a progressive transfer of power and authority from the Centre to the other administrative units. The larger the size and population of a country, the greater the necessity and justification for such a process. It emphasizes that according to current political thinking in India no present day ideology or socio-economic pattern will suit out needs.

The report deserves wide reading but objective thinking.

—Dharm Vir

* A Village Panchayat is the primary unit, consisting of representatives of the village people. The Presidents of Village Panchayats in a development Block or equivalent area constitute a Panchayat Samiti. The Presidents of all the Panchayat Samitis in a district constitute a Zilla Parishad.

The Powers of the State government are as follows :

“The proceedings of these bodies are submitted to the Government and the Government have reserved to themselves the power to cancel or suspend a resolution of a Panchayat Samiti or Zilla Parishad. It can also supersede or dissolve any of them.”



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