

1963
IJAE

Talking Points on
China's Illegal Claims

Page 9

CONTENTS

Our Rural Landscape
Changing ?

The Challenge of a
Action-Ridden Village

Report on Himachal
Pradesh

Facts and Figures
from Unesco

What Makes a Good
Teacher

Pakistan's Educational
Development

Primary Health Centre
and Social Education

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THE Indian Adult Education Association notes with deep regret that inspite of uniform gestures of goodwill towards China, the People's Government of China has irreparably damaged the friendship between the two countries. Brazenly violating the principles of such friendship which consists of a recognition of each others independence, non-aggression, non-interference and peaceful co-existence, the Government of the People's Republic of China has committed aggression and has initiated a massive invasion of India by her armed forces.

The Association places on record its high appreciation of the valiant struggle of men and officers of our armed forces while defending our frontiers and pays its respectful homage to the martyrs who have laid down their lives in defending the honour and integrity of our Motherland.

The Association also records its profound appreciation of the wonderful and spontaneous response of the people of India to the emergency and the crisis that has resulted from China's invasion of India. It notes with deep gratitude this mighty upsurge amongst all sections of our people for harnessing all our resources towards the organisation of an all out effort to meet this grave national emergency. The flame of liberty and sacrifice has been kindled anew and a fresh dedication has taken place to the cause of India's freedom and integrity.

The Association gratefully acknowledges the sympathy and the moral and material support received from a large number of friendly countries in this grim hour of our struggle against aggression and invasion.

With hope and faith, the Association affirms the firm resolve of the people to drive out the aggressor from the sacred soil of India, however long and hard the struggle may be.

To this end, this the Association pledges the mobilization of all its resources, both human and material, as its contribution to the national effort.

Is Our Rural Landscape Changing ?

Asks Shri Vaikunth L. Mehta, *Chairman, Khadi & Village Industries Commission*

FOR the social scientist, the decennial Census Reports represent a treasure-house, of which, unfortunately, one feels not enough use is made. But even for those of us who do not pretend to be social scientists, a study of the recently published Report on the Census of India, 1961, may be commended, since it provides rich material, both for thought and for action.

We have often spoken—and so have

foreigners—of India as a land of villages. Quite a number of us have, however, little conception of what aggregations of population these villages constitute. Occasionally, we carry the impression that the structure of the village is undergoing a transformation with the growth of population. How wide of the mark such an impression is can be gathered from the following table setting forth the size of villages as in 1951 and in 1961:

	1951		1961	
	No. of Villages	Population	No. of Villages	Population
Less than 500	3,80,020	78,347,691	3,49,568	75,238,082
Between 500—1,000	1,04,268	72,929,756	1,19,197	83,872,822
Between 1,000 - 5,000	72,227	1,30,265,455	91,784	165,903,995
Between 5,000—1,0000	3,101	20,753,736	3,396	22,175,406
Total	5,59,616	3,02,287,638	5,63,945	347,190,305

The well-nigh unchanging pattern indicates that when framing programmes of rural development we should ensure that the benefit of these reaches the smallest of our villages. The number of these predominates and their population is more than half of the rural population. Again, however intensified the process of electrification may become, it will be decades before electrification can extend to these small, often isolated hamlets. No scheme for promoting a diversified economy based on

the use of electricity can reach these villages for years to come.

Distribution of Labour Force

Some time back, the following table appeared in an article published in the "Economic Weekly" (Special Number, July 1962, pp. 1157). It indicates the percentage of distribution of the working force by broad economic sectors as between 1881 and 1951 :

Sectors	1881	1901	1911	1921	1931	1951
All workers	100	100	100	100	100	100
Agriculture	62	68	73	73	71	72

The figures are an eye-opener. We are all aware that with the growth of population, especially in the last three decades, the number of those dependent on the land for their livelihood has increased vastly. The foregoing table shows, moreover, that during the seven decades from 1881 to 1951, it is also the percentage of

workers engaged in agriculture that has increasing up from 62 to 72. We have to calculate these percentages in terms of numbers to appreciate how tremendous has been the pressure of population in the first half of the century. At the beginning of this century, we

(Continued on page 23)

The Challenge of A Faction Ridden Village

by Miss Sushila Mehta, Sociologist, National Fundamental Education Centre, New Delhi.

AYANAGAR is a small village of Delhi State with a population of 1,675 souls. The village is situated about two miles from Mehrauli, the block headquarter town. It is about 10 to 12 miles from the Delhi metropolitan area. Daily a large number of private buses ply from Delhi to Ayanagar. Due to nearness to the Metropolitan city and traffic, the village is under continuous urban influence.

Urban Influences

A large number of village people depend on Delhi city for their livelihood. Many families keep milch cattle and supply milk to the city. They receive a good income from this. Some have taken up jobs in Delhi city.

Some of the villages maintain small farms. However, the metropolitan area is expanding rapidly and land prices in the village are skyrocketing. A number of people are anxious to cash in on this boom. As a result that some families have even encroached on village common land called the "Gram Shamalat Zamin".

The Factions

The social structure of the village is much influenced by one dominant caste called the Gujjars composed of 235 families, which constitutes the largest group. Another big caste group is composed of Harijans and Chamars who have nearly 40 families. There is one large kinship group of Brahmins which calls itself one family but has several nucleus families of a total of 60 members.

Among the Gujjars there are four different groups called "Panass" or "Juthas"—living in four different streets and having their own chaupals—the common meeting places of each group.

In the front portion of the village settlement in the long winding street there live a big group of Gujjar families called "Ghodewalla" pana so called because formerly they all used to keep horses. This group is economically

prosperous compared to others and it is a dominant group having its own chaupal and has four members in the village Panchayat.

The second group is called the "Babawalla" pana and they live in another street. It has its own chaupal. This is the second most powerful group having a rivalry with the first group.

The third group calls itself "Bhoobhadia" pana. It lives in a street next to Babawalla pana and has its own chaupal.

The fourth group is called "Gandia" pana. They live at the end of the long winding street

What Then Must We Do ?

of Ghodawalla pana. It has its own chaupal and its leader is a member of the Panchayat.

At the end of the long winding street of Ghodawalla pana at one corner is the 'Harijan Wada' where live all the Harijan families. They have their own chaupal. The houses in Harijan Wada are kept clean and the chaupal is also kept neat and tidy.

In one corner of the village there is a big gate and walled enclosure wherein live the Brahmin families.

The Panchayat

For the first time, in October 1958 the village elected a Panchayat; there are eight members in village panchayat and three members in circle Panchayat. Of the eleven members four belong to Ghodawalla pana, five to other groups and two from Harijan families. The Panchayat has not been, however, very active and very little work for improvement of the village had been taken up. For the whole of last year, the members of Panchayat hardly ever met together.

The Panchayat was expected by the Government to take possession of the village common land called the "Gram Shamalat Zamin". Of this village common land, nearly 110 Bighas of was ear-marked for school buildings for a higher secondary school for boys and a school for girls.

Tension in the Village

Before the Panchayat came into existence in 1958, some families of Ghodewala pana had already started occupying illegally some village common land called "Gram Sahamalat Zamin" which was earmarked for school buildings. When the Panchayat came into existence it was the duty of the members of the Panchayat to recover the village common land but Panchayat had a great pull from the members of Ghodewalla pana who had four members of their own in the Panchayat.

Following the example of the Ghodewalla pana, others from Babawalla pana also tried to occupy the village common land illegally. This created tension among the groups.

Some members of the Panchayat filed a suit against the families who had illegally occupied the village common land. By this time some families who had already occupied the village common land started building houses on this land. This created further tensions. Some members of Gandiwala pana wanted all the land given for the school building to be vacated by the other families. The court, however, did not decide this case for a long time.

In the meantime a social education worker was appointed in this village. When he started his work he was not aware of the tensions and group rivalries as superficially the different groups were maintaining a show of good relations with others. However, the worker soon found that the work was not easy as different groups viewed him with suspicion and his meeting with members of other groups was misunderstood as his friendship and sympathy for them.

Faction Fight

Sometime in August 1960, two boys, one belonging to the Ghodewalla pana and another belonging to Babawalla pana grazing cattle in the common pasture land of the village had a quarrel. This quarrel developed into a violent

fight in which one boy beat up the other boy severely. When the father of the boy saw his wounds, he became enraged and a violent fight ensued between families of the two boys. Most men for Ghodewala pana gathered on one side and when word spread about this quarrel, the men from Babawalla pana came running to help their man. Abuses were showered against each other and lathis were used against each other. Some elders of the village came to separate the quarrelling men but they were brushed aside. Some members of the Panchayat tried to intervene but they could not succeed. Somebody called the police who separated the two groups and rounded up the quarrelling men. In this fight 4 persons were seriously injured and one of them died in a hospital. The police effected arrests to them and filed a criminal case against the persons involved in the fight.

The arrested men are released on bail. But the case in the Court is continuing.

This violent outburst appeared to have sobered down the factions for a while. They go about their work quietly. They go to the court when there is the date for the case. Otherwise they don't talk about this incident. However, the rift between Ghodewala pana and Babawala pana has widened. They hardly come together for any common activities.

Some time after this incident the Social Education worker organised a plan publicity week for which he arranged a public meeting. People from both the groups came and listened to the lectures and talks.

Apathy to Development

After two months the building for the higher secondary school for boys was ready. For the inauguration of this building some prominent leaders from outside were called. A public function was organised. For the function some Panchayat members wanted to collect Rs. 100/- as village contribution. The members of the other group raised some objections to this proposal. However, with a majority agreeing on this proposal it was carried.

During the opening ceremony some people were apprehensive about the behaviour of different groups. However, the situation was

(Continued on page 19)

THE 1962 Census has taught us the valuable lesson that unless we tackle the problem of illiteracy on a war footing, our objective of total liquidation of illiteracy will remain just a dream for many years to come. The mere revelation of the fact that, while in 1951 there were 29,99,55,791 illiterates, in 1961 this number has gone up to 33,32,08,649 is sufficient to open our eyes.

Illiteracy in Himachal Pradesh

In Himachal Pradesh the number of illiterates has increased from 10,35,437 in 1951 to 11,23,449 in 1961. If our endeavour to solve the problem remains slow and sluggish as in the past, the successive reports will be bound to repeat the same tale which has been told by the 1961 Census. In order to avoid repetition of this sorry State of affairs and also keeping in view the urgency which has been created by the introduction of Panchayati Raj, Himachal Pradesh is determined to wipe out illiteracy from this Union Territory within the period of 5 years.

Himachal Pradesh was formed in 1948 after integration of 30 princely states and the last hill state of Bilaspur merged in 1954. The total area of Himachal Pradesh is 10,904 sq. miles and the population according to the latest census is 13,48,928 out of which 95.3% percent live in the villages. The density of population is 142. 2,25,533 are literate out of a total population of 13,48,928. In other words the percentage of literacy in Himachal Pradesh is 16.72 which does not compare well with the all India literacy figure which stands at 23.7 percent according to latest census figures. The reasons for this are follows:

1. The princely states did not provide adequate school education not to speak of providing facilities for adult education. There were only 17 High Schools, 54 Lower Middle and Middle Schools and 272 Primary Schools including those managed by the private agencies. (The figure of these schools has now increased manifold. There are at present 104 High and Higher Secondary Schools, 166 Middle Schools and 1516 Primary Schools, besides a number of privately run schools which are given grant-in-aid by the Government). There were also no facilities for College education in any of the princely states (at present there are as many as 6 Colleges including

A Report on Himachal Pradesh

From K. C. Gupta, District Social Education Organiser.

one privately run College). Lack of school education had a natural consequential effect on the increase in the illiterate population. It was due to these reasons that at the time of the formation of Himachal Pradesh the percentage of literacy was much below 6 per cent (The literacy according to 1951 census was 6 per cent by which time sufficient facilities for school and college education had been provided the Himachal Pradesh Government.)

2. With the advent of Community Development in 1951, social education formed its integral part. Social education embraced many activities and adult literacy was one of them. As in the entire country, the targets were fixed for all other activities but the education for adults was left on to its lot. The functionaries in the blocks naturally concentrated their energy more towards the formal activities than on the adult literacy. Sporadic efforts made in the blocks did not bring appreciable results.

3. Similarly there was no agency to guide and advise the workers on social education except the Block Development Officers. The Block Development Officers had already too many irons in the fire and as such it was difficult for them to pay more heed towards imparting literacy to the adults.

4. Himachal Pradesh is a sparsely populated area. In some places even one or two houses constitute a village. The villagers will have, therefore, to cover long distance to attend literacy classes.

5. Last but not least, most of the areas in Himachal Pradesh remain under snow for about 4 months when all activities paralysed. Thus the adult classes have to be conducted during the remaining eight months when the villagers are busy in earning their livelihood for the whole year.

In 1960 the Government felt that special

steps should be taken for liquidation of appalling illiteracy in the State. It was felt that while effective steps had been taken, and are being taken to provide schooling at the elementary level and higher stages by opening new institutions and providing additional facilities in the existing institutions, not much had been done towards imparting literacy to the adults. The Lieut. Governor, accordingly, held discussions with the Administration and the Territorial Council. A Literacy Board was constituted which decided

1. To launch a literacy campaign in Paonta Block. But before starting it in the entire block it was considered worthwhile to launch a Pilot Project in one panchayat circle ;
2. To conduct a survey;
3. To recruit teachers from the Primary Schools and if the required number of such teachers be not available the services of the local educated people were to be utilised;
4. To give training to the teachers;
5. To pay a remuneration to the teachers @ Rs. 5/- per adult made literate and Rs. 3/- per adult who received instruction but could not qualify.

An advisory Committee was formed at the block level in which the non-official members were also associated. But the actual work for carrying on the literacy campaign devolved on the Implementation Committee of 3 members.

In the Pilot Project Panchayat circle, 900 adults joined the classes. There were 48 classes 2/3rd of which had local educated persons as teachers and the rest had primary school teachers. There were 116 drop-outs and out of the remaining 784 adults who got actual instructions, 492 got through. Among the successful adults 200 were women. The duration of the instructional work was 6 weeks.

The literacy campaign commenced in the whole block. The number of adults who actually got instruction in 295 classes was 5,800 of whom 4,480 got through. It is interesting to note that the number of women who got through (2635) was more than the men.

This campaign has been followed by 2 campaigns in District Kinnaur, the border District of Himachal Pradesh. In the last of these campaigns the period of instructions has been

extended to 4 months from 6 weeks as in the earlier campaigns.

The literacy campaign in Himachal Pradesh is being run by the joint efforts of the Development Department and the Education Department including the Education Department of the Territorial Council.

In order to give further impetus to the literacy movement, a seminar on literacy was held from the 3rd September, 1962 which was attended by the Social Education Organisers, Assistant District Inspector of Schools, D.I.'s etc.

The Seminar, first of its kind in Himachal Pradesh, gave an opportunity to the field officials to exchange their views, on adults literacy based on their experience. The seminar considered subjects like motivating adults to literacy, methods and techniques of teaching adults, role of panchayats and other agencies, courses, syllabus, tests, planning and phasing of mass campaign, area of operation, accommodation, material, evaluation and follow up.

After considerable deliberation, the Seminar made important recommendations for the consideration of the Administration. Among other things, the Seminar recommended that functional literacy should be our aim. The Seminar defined functional literacy as that which enables adult to read simple non-technical language with comprehension and enables him to write simple language in the form of letters, applications etc. In order to achieve this end in view, it was recommended that the period of instructional work should run for 4 months with 6 working days in a week, and with 2 hours daily classes. At the end of this period the adults are expected to learn about 2,000 words of every day use besides taking dictation, writing letters filling forms etc. The adults are also expected to solve simple questions on additions and subtractions besides making them familiar with the decimal system of new coinage, weights and measure etc. The adults are also intended to be given information on Health and Hygiene, Social Studies, Agriculture and Co-operation.

The mass literacy campaign is proposed to be extended for a period of five years. It is intended to tap 3 Gram-Sewak circles in all the blocks every year. If all goes well, it is expected to raise the literacy figure from 16.72 per cent to about 80 per cent.

Population "Explosion" in Secondary Schools

THERE are some 71 million children in secondary schools in about 200 countries and territories all over the world, from the Falkland Islands in the South Atlantic to Outer Mongolia, from Papua in the Pacific to Canada. Most of the children, 30.1 million, are in Europe including the USSR ; 26.2 million are in Asia including China (Mainland) ; 12.5 million are in North and South America ; 1.4 million are in Africa ; and 0.6 million are in Oceania including Australia and New Zealand.

Although these children make up only about 2.6 per cent of the world's estimated total population, there is, in many areas, a definite trend towards a near "explosion" in secondary school population. For example, taken at random, the percentage of young people aged 15 to 19 enrolled in secondary schools in the USA has risen in recent years from 50 to 73 per cent ; in Ceylon, from 11 to 42 per cent ; in the Netherlands, from 35 to 87 per cent ; in France, from 13 to 42 per cent ; in England and Wales, from 62 to 88 per cent ; in Chile, from 12 to 27 per cent ; in Morocco, from 1.5 to 5 per cent ; in Mozambique, from 0.8 to 2 per cent ; and in Australia, from 25 to 65 per cent.—World Survey of Education. Vol III.

* * *

A Window on the World for More

A three-year survey made by Unesco at the request of the United Nations showed that 2,000,000,000 people lack the barest means of being informed of news at home, let alone of events abroad. No less than 70 per cent of the world's population lack adequate information media. They are without a "window on the world" and are thus denied effective enjoyment of one of the basic human rights : the right to know.

Unesco considers the basic minimum of information services to consist of ten copies of a daily newspaper, five radio receivers and two cinema seats for every 100 inhabitants in any country. These, it is stressed, are minimum standards : desirable goals would be a great deal higher.

In conducting its survey, Unesco held three conferences : the first in Bangkok for South East Asia ; the second in Santiago, Chile, for

Facts and Figures from UNESCO

Latin America, and the third in Paris for African countries. More than 400 experts and professionals in the information field attended the conferences. They provided Unesco with the detailed information and advice needed to draw up a "programme of concrete action" to build up information media in developing countries.

Unesco has estimated the cost of a plan adopted for purpose by UN Commission on Human Rights in April last year at \$ 3,400,000,000. The major part of this sum would be expected to come from national resources of the countries involved, with mass media being included in their overall programmes for social and economic development. Substantial contributions might also be made through bilateral aid and by semi-private and private agencies. The cost would be spread over a ten—to fifteen-year period, coinciding with the United Nations Development Decade recently announced by the U.N. General Assembly.

Priority is given in the plan to the expansion of broadcasting services in developing countries. Not only can radio penetrate the most remote areas but it can also break through the illiteracy barrier. National news agencies are necessary nerve centres of information services in any country and their development is a key part of Unesco's proposals. These also include the promotion of provincial and district newspapers which not only disseminate information but also aid literacy programmes. Extension of television and cinema facilities called for in the plan would be concentrated on their application to educational needs.

* * *

Fewer Barriers Against Schooling for Girls

ALTHOUGH there has been a spectacular rise in the number of girls receiving elementary education all round the world

reports Mr Richard Greenough for Unesco, schooling for girls is still a serious problem in many countries.

This is revealed in a survey concluded by Unesco which covered some 400 million children of elementary school age in 82 countries and the information supplied to Unesco, chiefly in the form of answers to a questionnaire addressed to Member and Associate Member States.

The report on the results of the survey states that, since girls generally constitute about 49 to 50 per cent of the population aged 5 to 14, it may be considered that elementary school enrolment of girls, in relation to that of boys, is satisfactory if they make up 46 per cent or more of the total number of children enrolled.

The Trend in Evidence

On this basis, the survey shows that in 50 countries and territories the situation is "satisfactory"; in 11 others, girls constituted between 40 and 45 per cent of the enrolment; in 12, between 30 and 39 per cent; in six, between 20 and 29 per cent. In one country the percentage was down to between 10 and 19 per cent, and in one other it was below 10 per cent.

Top of the list, ahead of countries such as the United States, United Kingdom, France, Norway, Czechoslovakia, Chile, etc., all with 49 per cent, is Basutoland with 63 per cent, though this is mainly because the boys have to work on farms.

The report notes that there is a "definite trend" nowadays towards an increase in the number of girl pupils and, in the majority of countries for which comparative data was available, this trend has been in evidence for the past ten to twenty-five years.

Among countries which are making strides towards offering girls the same opportunities as boys in elementary education are:

—Burma, which in 1937 had an estimated 157,000 girls in school, 30 per cent of the total enrolment; by 1960 the figure had risen to 717,000 girls or 46 per cent of the total.

—Jordan, in 1937 had, 1,000 girls in elementary school, 18 per cent of the total, while the 1960 percentage had increased to 43 and the enrolment to 18,000 girls.

—Yugoslavia, where 594,000 girls were attending school in 1937, representing 43 per

cent of the total, against 1,206,000, representing 47 per cent in 1960.

—Ecuador, where 87,000 girls represented 44 per cent of the total enrolment in elementary schools in 1937 against 236,000 in 1960, representing 47 per cent.

Large Percentage of Drop Outs

Analysing the situation in many countries where the elementary schooling of girls is still a serious problem, the Unesco survey found that a large number of girls never finish school.

"Among the countries which replied to the enquiry," the report states, "this situation obtains mainly in the developing countries, particularly in Asia, Africa and the Arab States, which deplore the fact that the number of girls attending elementary school—small in any case—is often seriously reduced by the dropping out of large numbers of pupils."

This dropping out, mentioned with varying degrees of importance by half of the countries that replied to the questionnaire, constitutes one of the most serious problems in elementary education.

According to the report, the reasons are usually economic (the cost of studies, need for child labour at home or in the fields), or related to the way in which the education services are organized (shortage and remoteness of schools, lack of teachers and school equipment). The factors most often mentioned are the need to work in the home, prejudice against school education for girls in particular, traditions confining women to the home and housework, superstition, and over-early marriage.

Prejudices and Inhibitions

For example, the reply from Togo mentions a prejudice according to which education corrupts women and makes them permanent rebels against marital and parental authority. India notes that marriage is regarded as the culmination of a girl's existence and that education is sometimes seen as an obstacle to marriage. Since in some areas, the role of women in public life is not yet accepted, paid work by women cannot be sanctioned and consequently cannot justify their education or arouse the desire for it. Resistance to girls' education, notes Nigeria (Northern Region), is not only due to the parents; it also exists in the minds of the girls themselves, who do not see the value of education.

(Continued on page 22)

China's Illegal Claims to Our Territory

SHARPLY separating the Indian sub-continent from landmass of East Asia, nature has erected for us the impressive geographical barrier the Himalayan ranges. This barrier, in the shape of a curve, covers a distance of over 2,400 miles, and runs all the way from the Eastern frontiers of Afghanistan to the Western Frontiers of Burma.

The Western Sector of this curve is the boundary between Jammu and Kashmir and Sinkiang and Tibet ; its Middle Sector demarcates Punjab, Himachal Pradesh and Uttar Pradesh from Tibet ; its Eastern Sector, called the MacMohan Line, constitutes the boundary between NEFA and Tibet.

Nature Defines Our Boundary

It is not all surprising that highest ranges in Himalayas should be our boundary. These ranges are an obvious physical barrier. Moreover, when two countries have been separated by such a natural geographical formation, historians have noted that the culture and civilization of the countries on the two sides spread along the respective slopes of the highest ranges which generally divert the largest volume of waters to the main rivers in the region. The countries, therefore, reach up to main sources of water for their rivers. Occasionally where the highest ridge does not also constitute the water shed ridge, the watershed ridge constitutes the boundary of the countries.

A glance at a physical map of India will show how well our boundary conforms to this geographical principle which people all over the world have accepted to be the correct one for demarcating boundaries between countries separated by mountain ranges.

History Confirms Validity

Ever since the dawn of Indian history, the territory right upto highest ridges of this curve has been a part of India. The Vishnu Purana which records our early history, state that those living South of the highest ranges of the Himalayas were 'Bharatiyas'. The Upanishads contain an astonishingly detailed description of this difficult terrain which goes to show how intimately the area was known to its authors. Later history, which we glean from Mahabharata, confirms the unity of the Himalayan

ranges from Punjab to Assam ; Arjuna, for instance is stated to have extended his campaigns from Pragjyotisha (Assam) to Uluka (in Northern Punjab) through the inner, outer and adjacent belts of the Himalayas.

Evidence to Prove India's Title

Evidence in recorded history even more categorically establishes our title to this territory.

Western Sector

In the Western Sector, for instance, a large variety of documents and unofficial maps originating in different countries—among them China—prove that the boundary of Sinkiang did not extend to the South of the Kun Luen ranges. The Aksai Chin plateau and Chang Chenmo Valley formed a part of the ilakhas of Tanktse and Ladakh Tehsils. The Kashmir government established and maintained check-posts; revenue settlement documents and other

Talking Points

based on Report of the talks of Indian officials with Chinese officials in 1960

records show that it collected land revenue in this area. It also maintained the trade routes in the area. In 1870, the British Indian Government had signed an agreement with Kashmir securing permission to survey the trade routes in area including, "the route via the Chang Chenmo Valley." There were also legislative enactments of Kashmir regulating hunting expeditions in the Demchok and Khamoak areas and the whole of the Chang Chenmo Valley.

Middle Sector

So far as the Middle Sector is concerned there is equally convincing proof to show that Kaurik and Gyu in the Spiti area, Shipki Pass, the Nilang-Jadhang area and Barahoti, Sangchamalla and Lapthal have been parts of Indian kingdoms from the beginning of history. Huen Tsang, for instance, had visited the area and confirmed it to be in Indian territory. Records prove that the areas had been ruled by

Indian dynasties from the 8th century till the British conquered them in 1815. Indeed, there is a wealth of evidence to establish that the Indian authorities had always exercised effective administrative and civil jurisdiction in this entire territory. Numerous detailed revenue settlements, tax collection records, official village maps, accounts of tours of officials and of road construction, the reports of topographical and geological surveys are manifest proof of Indian official authority. These records are not of an occasional nature but mirror the unbroken and continuous exercise of normal government authority right down till today.

Eastern Sector

The history of the Eastern Sector can be traced back to ancient chronicles to establish the validity of the traditional Indian border. These chronicles, the more recent accounts of various travellers—British, French, German—and Chinese maps, show that Indian political authority had always been exercised over the stretch of territory between the foothills and the main Himalayan range. The British Indian Government, which inherited this political authority from the Ahom rulers, exercised administrative control over these tribes in the same manner as over other Indian tribes those in the North West Frontier areas of undivided India as well as those in the tribal areas in the heart of India. Thus, subventions were paid, and homage and tributes realized through the political officers responsible for these tracts, in acknowledgement of the controlling authority of the Indian Government. Numerous undertakings were given by the Bhutias, Akas, Abors, Daflas, Miris, Mishmis, and other tribes from 1844 onwards explicitly confirming their acceptance of the sovereign authority of the Government of India and promising good behaviour. To protect the distinctive features of tribal life, the Government of India restricted entry into these areas, and no one could cross the Inner Line without permission from the Government. A special form of administration was also developed for these areas. The Annual Reports of Political officers from the middle of the 19th century provide a clear picture of detailed and continuous administration. There could be no better proof that the area had always belonged to Indian than its specific mention in Indian legislative enactments, administrative regulations and status beginning from 1873 to the present day.

Ignoring these formidable facts of geography and history, China denied that our boundary was defined and laid claim to large tracts of our territory. How untenable their contention and how hollow their claim was proved to the hilt by our officials in their talks with the Chinese officials in 1960.

The Tale of a Hollow Claim

Thus, to begin with, countering the Chinese contention that our border had not been delimited, our officials gave a detailed and precise description of the natural features of the boundary alignment and furnished the coordinates of important peaks and other landmarks along the boundary. When the Chinese sought clarification, the Indian officials fully answered the sixty questions that were put to them

China's Ignorance of Topography Border

Not so the Chinese officials. This what our officials had to say about the boundary alignment claimed by them :

“Although claiming initially that the alignment shown on the map furnished by them was precise and clear, (the Chinese officials) were unable to provide accurate information regarding the points through which their alignment ran or even regarding the lie of particular stretches. The description provided was vague and in general terms and contained few specific coordinates ; and of the nearly 120 questions which were put to Chinese side to ascertain the exact location of important points along this claimed alignment, only about 60 were answered and few of these were precise and complete.

“The Chinese side later asserted that some of the replies given to the Indian questions were composite ones covering more than one question. It was, however, pointed out that the questions had all been tabled separately and the Chinese replies had been given with particular references to these questions. They had never been claimed to be composite answers and they obviously formed general answers to certain questions and did not provide the specific information sought in many other questions. The vagueness of the description and the replies provided by the Chinese side need no comment or annotation for they tell their own tale about the legitimacy and precision of the “ancient boundary” claimed by China.

"The questions to which no replies were provided were also sought to be dismissed as 'minute and trifling', but the Chinese side had themselves asked even more detailed questions on certain small segments such as Longju and Khinzemane in which they were particularly interested presumably for reasons extraneous to these discussions. Indeed, the Chinese side admitted that surveys had not been conducted along the whole length of their claimed frontier and that, in parts, the traditional line claimed by them was a "broad" or "approximate" one. In other words, the discussions revealed clearly that while the Indian Government had a thorough knowledge of their boundary, the Chinese Government were not even familiar with the topography of the territory which they claim to have possessed and administered for centuries. This ignorance regarding a frontier claimed with tenacity could not but at the very start cast serious doubt on the intrinsic validity of the claim."

Untenable Evidence

So far as evidence to establish the historical validity of the alignment is concerned, the Indian officials had produced vast and varied material to fully establish that the long traditional boundary shown on current Indian maps was clear and precise and had been recognised such not only in custom and tradition but also confirmed by agreements at various periods of history.

But the Chinese evidence to establish *their* claim ?

It was scanty, ambiguous, recent, imprecise.

Commenting on the evidence brought forward by China in respect of territory claimed by it presently, the Indian officials recorded:

"The inadequacy of Chinese evidence was nowhere greater than in the endeavour to prove that these territories now claimed by China in the various sectors were throughout subject to the administrative authority of China or, for that matter, even of Sinkiang or Tibet. Unlike the Indian side who had produced continuous revenue and tax records and other archives of administration for year after year and decade after decade for all disputed areas, the Chinese side produced one or two documents of an occasional and a vague nature pertaining to a few odd places and claimed them as proof of administrative authority exercised continuously for centuries over all the areas now claimed. Only one document was produced as proof

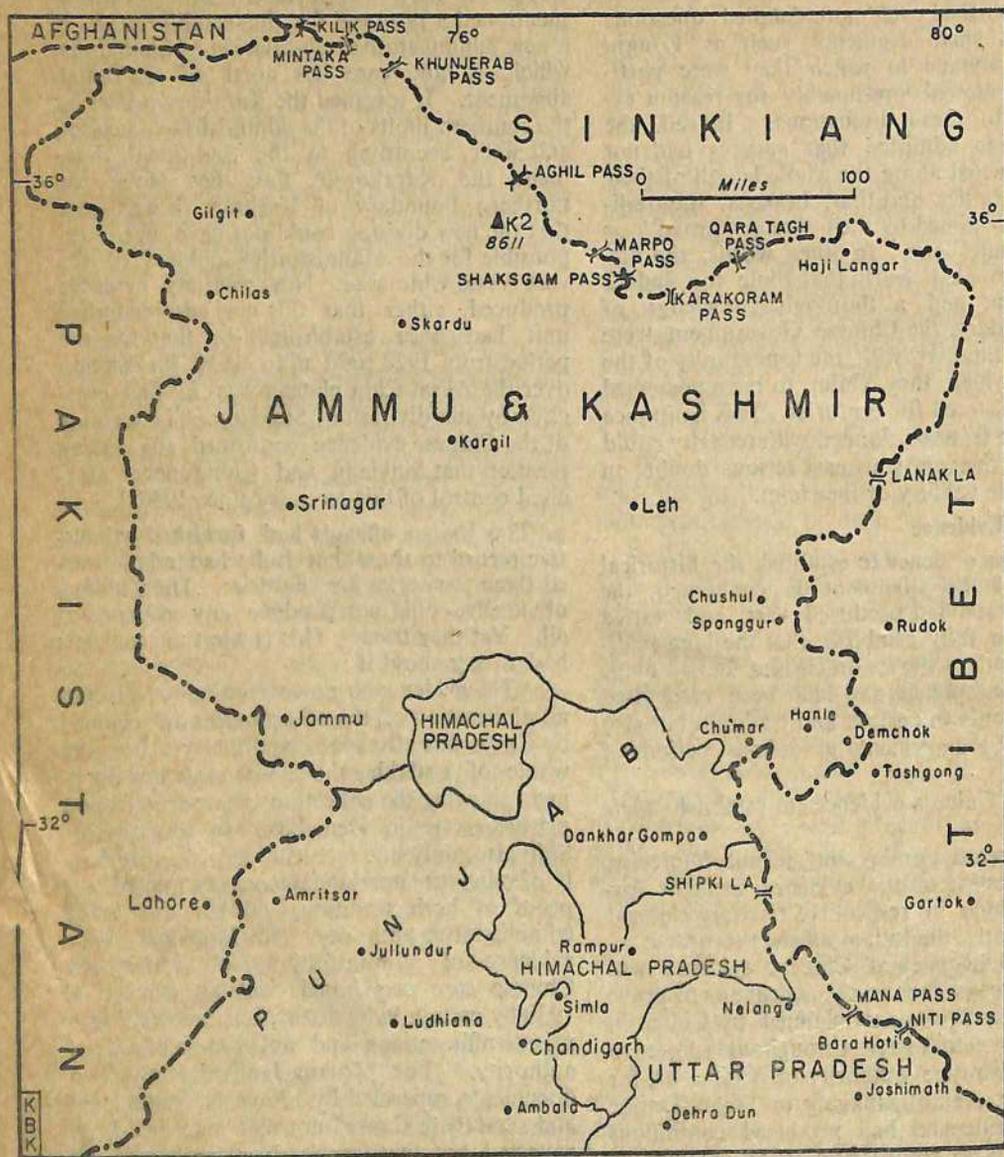
that Sinkiang had exercised administrative authority over the Aksai Chin area. But this document itself was a recent one and it only mentioned a proposal for the establishment of a new administrative sub-division of Shahidulla, which, in any case lies north of the Indian alignment. It specified the Karakoram Pass as the southern limits of the administrative project, and since, according to the traditional alignment, the Karakoram Pass lies along the northern boundary of Kashmir, it was clear that the new division could not have been responsible for the administrative control of the vast Aksai Chin area. Nor was any evidence produced, either that this new administrative unit had been established, or that for the period from 1928 right upto 1950 jurisdiction over the Aksai Chin plateau was in fact exercised by sub-division of Sinkiang. The scrutiny of the Chinese evidence confirmed the Indian position that Sinkiang and China never exercised control of this territory since 1950."

The Indian officials had furnished exhaustive record to show that India had administered these territories for centuries. The Chinese, obviously, could not produce any evidence at all. Yet they tried. This is what our officials had to say about it :

"The evidence to prove continuous Tibetan administration of the other areas now claimed by China was also sparse and flimsy. For the whole of Ladakh, there was only one document showing the collection of produce from a private estate in Demchok. In the case of Spiti also, only one monastic record, manifestly of religious superintendence, was quoted as, proof of both tradition and the exercise of administrative authority. For Shipki, the only evidence of administration, on which the Chinese case was based, was an 'avowal' of 1930 by certain individuals ; but 'avowals' are private affirmations and not proofs of official authority. For Nilang-Jadhang only two documents, separated by 170 years, were cited and even these showed not that taxes had been collected, but that transit dues were paid by those proceeding to Tibet. Such dues were collected from persons in Nilang-Jadhang and Barahoti who went for trading into Tibet, and never from persons who did not cross into Tibetan territory. In the traditional pattern of trade between India and Tibet, India supplied food-stuffs and necessities of life to Tibet,

(Continued on page 14)

India's Sentinels—The Mighty Himalayas



Boundary between Kashmir and Sinkiang, Tibet

BEGINNING at the tri-junction of the boundaries of India, China and Afghanistan at approximately Longitude 74.34 East and Latitude 37.3 North, India's boundary runs Eastward through the Kilik Pass, Mintaka Pass and the Khunjereb Pass. From the Khunjereb Pass, the boundary runs along the crest of the Aghil watershed through the Aghil Pass, the Marpo Pass and the Shaksгам Pass to the Karakoram Pass.

From the Karakoram Pass the boundary runs through the Qara Tagh Pass to ascend the main Kuen Lun mountains. Thereafter it runs through the Yangi Pass along the crest of the mountains and descends down to Lanak Pass in a South-Westerly direction.

South of Lanak Pass, the boundary passes through the Kone Pass and the Kepsang Pass, cuts across the Epart astern of Spanggur lake

and follows the Eastern watershed through the Chan Jara Pass. A little Pass it turns South crosses the Indus South-East of passes through the Imis Kyungzing Pass. Pare river to reach

From the G dry follows the Spiti and F recends the Pargial crosses the bend and, follow range runs through Pass, the Raniso Shimdang Pass

Middle Thereafter it watershed between the Ganges through the Th Chok Pass, Muli Pass, Niti Pass, Kungri Bingri Pa and the Lipu Lek the trijunction of t and Tibet boundar

Eastern East of Nepal follows the water the Tista river syst the Natu and Jelep after it crosses t joins the Great H at Chomo Pass south and, about the Mela Pass, the Namjang river the crest of the G Range which bal between the Chay and the Kanen, Khru rivers in East and North E it crosses the Sub then the Tsari river Migyatun and to Easterly directio Tunga Pass. It to join trijun India, Burma and daries near the

ys the Northern and watershed of the Indus the Chang Pass upto the A line South of Jara arns South-Westward, Indus about five miles of Demchok, and ough the Charding Imis Pass and the Pass. Thereafter it ward and crosses the to reach Gya Peak.

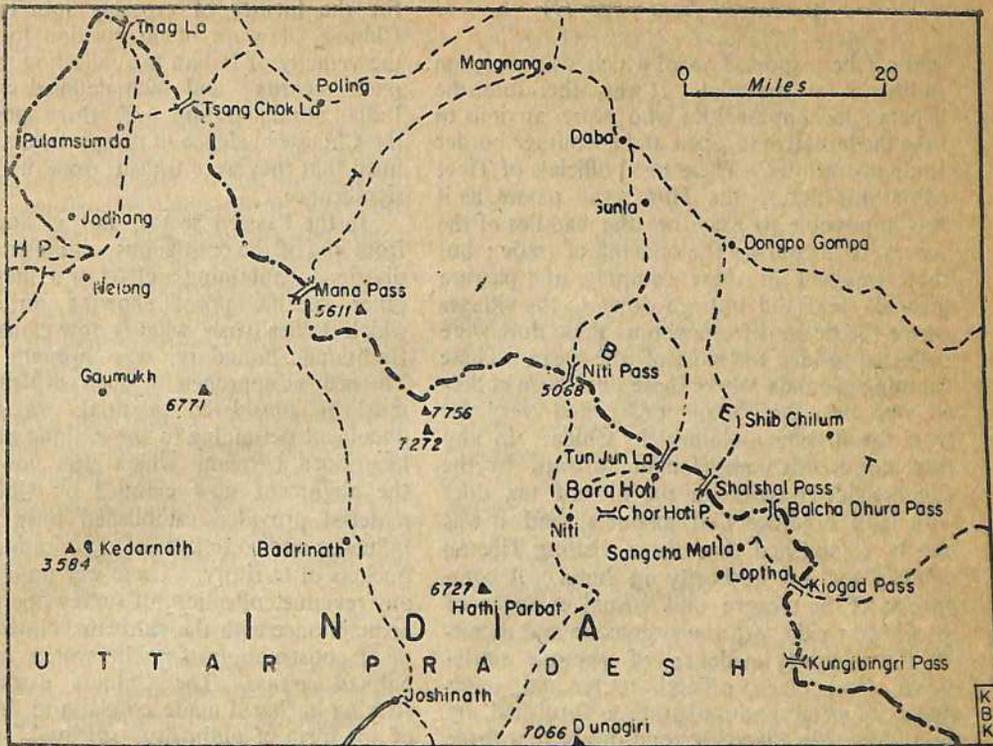
he Gya Peak, the boun- the watershed between and Pire rivers and ase h peak of Leo sses the Sutlej at its following the Zaskar s through the Shipki Raniso Pass and the Pass.

Middle Sector

fter it follows the main between the Sutlej and es basins and runs he Thaga Pass, Tsang Miling Pass, Mana Pass, Tun Jun Pass, gri Pass, Darm Pass u Lekh Pass to join on of the India, Nepal ountries.

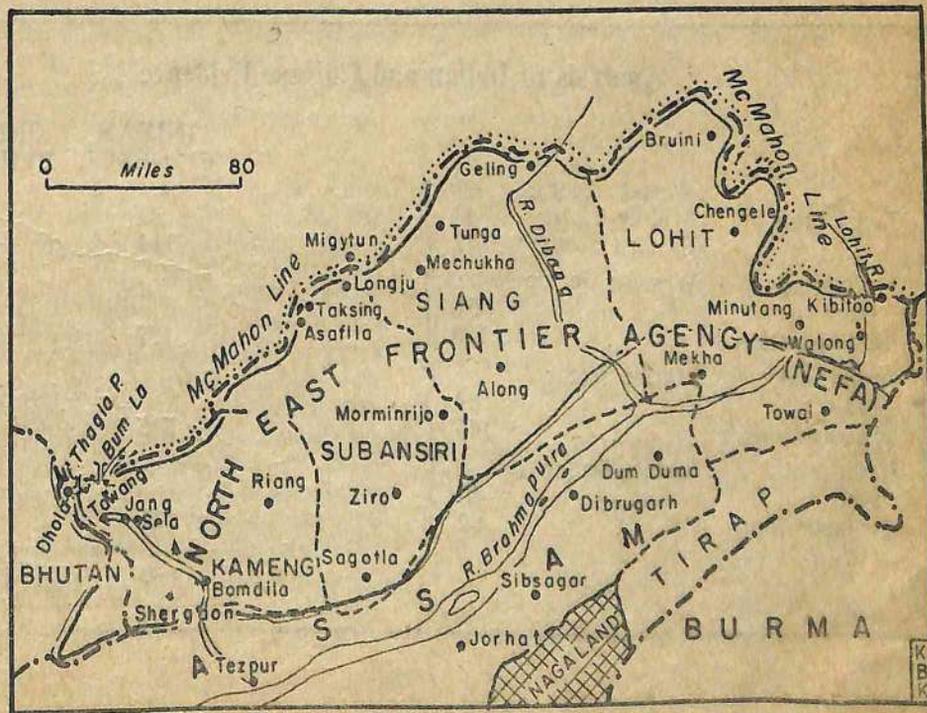
Eastern Sector

Nepal the boundary watershed between er system and crosses d Jelep Passes. There- sses the Amo Chu, reat Himalayan Range Pass. There it turns about 15 miles from Pass, turns East crosses g river, and following the Great Himalayan h also the watershed Chayul Chu in Tibet aneng, Kamla and s in India, proceeds orth East. Thereafter e Subansiri river and ri river just south of and taking a North- rection crosses the . It then runs East, trijunction of the a and China boun- the Diphu Pass.



Boundary between Himachal Pradesh, Uttar Pradesh and Tibet.

Broken lines indicate tracks.



Boundary (MacMahon Line) between Nefsa and Tibet

(Continued from page 11)

while Tibet exported wool which was only an industrial raw material. It was, therefore, the Tibetan local authorities who were anxious to take the initiative to open and encourage border trade operations. These local officials of Tibet came just across the Himalayan passes, as it was impossible to stay on the saddles of the passes, to encourage the opening of trade; but they remained in these camping and pasture grounds and did not go down to the villages where the persons from whom these dues were collected resided for most of the year. These camping grounds where these dues were collected, were near the Indian border and very far from the alignment claimed by China. In any case, no records were brought forward by the Chinese side to correlate the alleged tax dues with land holdings and pastures, and it was clearly established that these visiting Tibetan officials had no authority in India. A comparison of the meagre and casual evidence of the Chinese side with the systematic and detailed documentary evidence of revenue settlements, land taxes, official tours and other aspects of general administration furnished by the Indian side, placed beyond doubt that these areas were integral parts of Indian villages and the collections which were claimed as proofs of Chinese authority were merely transit dues paid

for the facility of crossing into Tibet. The Chinese side were in no position to challenge the veracity of Indian tax collection and settlement records; and such detailed evidence of Indian administration over these pockets put the Chinese evidence in perspective, and underlined that they were transit dues without any significance.

In the Eastern Sector, not a single record from any of the contiguous administrative subdivisions, containing a chart or a map or any other specific proof showing an alignment which tallies with what is now claimed as the traditional boundary, was brought forward. The nearest approach to such evidence, which must be considered essential, was a solitary document pertaining to the Walong area which mentioned a stream which was nowhere near the alignment now claimed by China. The material provided established only Buddhist influence and ecclesiastical organisation in small pockets of territory. There was no evidence of any revenue collection, of survey operations, of acquaintance with the cultivated lower valleys or of construction of public works in the inhabited areas. The Chinese evidence was striking in that it made no claim to the exercise of any form of authority—spiritual, secular or political—over the vast majority of the inhabitants of these areas south of the high Himalayan range.”

Analysis of Indian and Chinese Evidence

			INDIAN EVIDENCE	CHINESE EVIDENCE
Legal basis	Western Sector	23	114	47
	Middle Sector	44		
	Eastern Sector	47		
Traditional basis Administration	Western Sector	51	159	66
	“	108		
Traditional basis Administration	Middle Sector	89	235	41
	“	146		
Traditional basis Administration	Eastern Sector	40	122	91
	“	82		
			630	245

ONE of the important problems facing Pakistan since Independence has been to revise its educational system to meet new conditions and needs arising in the wake of freedom and to infuse it with a new spirit of purposiveness compatible with the national aspirations and idealism. The three broad objectives underlying this problem were first to reconcile secular and religious knowledge; secondly, to create an attitude of mind conducive to the growth of a right type of nationalism and thirdly to lay greater emphasis on the technical and vocational education necessary for fulfilling the needs of a developing economy. With these cardinal objectives in view, attempts were made at the very outset to readjust the educational system to meet the altered conditions, but still there remained much to be desired in the need for undertaking a thorough examination and study of the country's educational system in a planned and systematic manner.

Commission on National Education

The most noteworthy step taken in this direction was the setting up of a Commission on National Education in 1952 which has suggested vast and revolutionary changes in the entire educational system of the country. The Commission, whose recommendations for educational reforms were approved in 1960, was charged with the responsibility of making a comprehensive review of the existing system of education in the country and recommending measures for balanced educational development at various stages in accordance with the aspirations and needs of Pakistan.

The main recommendations of the Commission include the programme of the five years' compulsory primary education phased over a period of 10 years; emphasis on variety and vocational preparation at the secondary stage: selective admission to colleges and universities at the age of 17 to 18 and a degree course of 3 years' duration; stress on engineering and agricultural studies: better teaching methods and improvement of the examination system, character building, dignity of labour, women's education, adult education, textbooks, language and script. The Commission have also suggested that the Intermediate Section of the college programme be transferred to the regular school level. As part of the regular school programme, Intermediate Section is now

Pakistan's Educational Development

by

ZAFAR MANSOOR

known as Higher Secondary Section. Also in conformity with the principles of Basic Democracies in Pakistan, the Union and District Councils have been encouraged to a more active participation in the administration of the education particularly at the primary stage. The work on the implementation of these recommendations is in full swing.

Structure and Subjects

There are at present 4 stages of education in Pakistan namely primary, secondary, higher secondary and university. At the primary stage the students are taught Urdu and Bengali (one of the two national languages) English, Theology and Elementary Arithmetic. Modern methods of Kindergarten and primary education are being increasingly adopted with a stress on inculcating the sense of discipline and developing a well-balanced personality. At the secondary and higher secondary stages subjects taught include Urdu or Bengali, English, a classic language (Arabic or Persian), History, Geography, Mathematics, Civics and Physical Sciences. Of these 5 or 6 are compulsory subjects with a large range of optional ones. This is considered essential for the attainment of diversification at the school stage which aims at giving a broad based education that will in later years help the students to choose careers according to their talents and aptitudes. This is a vast programme under which arrangements are made for imparting professional training in metal work, wood work, electricity, agriculture and commerce and conducting courses in Home Economics for girls and courses in arts and ornamental crafts.

A boy or a girl matriculates at the age of 15 or 16 when he or she qualifies in the secondary examination. After passing the Secondary and Higher Examination, the student

joins a college or university for graduation in three years. After the graduation if he desires he can qualify for a Master's Degree in two years. Public examinations consist of Secondary, Higher Secondary and various diploma and degree examinations. Religious instruction is compulsory up to secondary classes and from higher secondary stage theology becomes an elective subject.

Technical Education

Several special institutes and Polytechnics have been opened for giving training in trades like textile technology, automobile, electricity, mechanics and various other skills. The Commission on National Education has focussed particular attention on the necessity of expanding the scope of professional education essential for an industrially developing country like Pakistan. There are numerous professional institutions in the country imparting education in the field of agriculture, commerce, engineering, industry, medicine, fine arts, law and domestic science.

Teachers

As a general practice, persons who have trained in pedagogy are employed as teachers in the schools of Pakistan. In the initial years, there was a great paucity of trained teachers but now the condition has improved with the opening of a large number of training institutions for teachers. In the colleges and universities, there is no restriction on employing trained teachers. Persons with brilliant academic attainments are usually engaged as Lecturers and Professors. The teacher-pupil relation varies from institution to institution. The smaller the institution, the greater is the opportunity for teachers for having a close contact with the pupils.

Almost all the educational institutions in Pakistan are over-crowded as freedom has brought in its wake a new enthusiasm for learning in the different branches of knowledge. During 1960-61 the number of primary and secondary schools was 47,571 and 6,252, respectively. In the same academic year, 5,036,544, were on rolls in the primary and 1,479,178 in the secondary schools and 8751 in the universities, respectively.

Universities

There are at present 6 universities in Pakistan with faculties of Arts, Science, Law,

Engineering, Agriculture, Commerce and Medicine. These universities are autonomous statutory bodies and are mostly secular in character. The teachers pupils have full opportunities of self-expression, debating, criticism and exchange of ideas. The seminars, the debating clubs and class-room discussions, all contribute to the healthy development of the critical faculties of the students. Two Agricultural Universities have been lately opened in East and West Pakistan.

Extra Curricular Activities

Extra curricular activities are encouraged by all educational institutions. Games, sports and athletics form an essential feature of all the institutions. Besides, every institution has debate and drama societies. Physical training is compulsory upto secondary stage. A number of instructive feature programmes and plays are broadcast by Radio Pakistan in its regular school and university programmes.

Women's Education

The education of women presents a radically changed picture now that vast numbers of them seek higher and professional education. As a matter of fact, education is the main instrument of female emancipation in an under developed country. Before Independence only an insignificant number of women would pursue University education and the number of women seeking professional education was even less. With an impressive increase in the over-all figures of female education, rapidly growing sections have turned to Professional education. It was, however, confined to the two professions for women namely teaching and medicine. In view of the many more women who are now seeking careers in many other fields, the doors of other Professional Colleges imparting education in engineering, architecture, etc., have been thrown open to them. There are separate arts, science and medical institutions for girls. Co-education exists only at the primary and higher secondary stages, and the university level.

Curricula, Syllabi and Methods

(i) The curricula and syllabi at the primary and secondary stages of education have been thoroughly revised by two special committees. Certain inherent short-comings of the education system have been countered with a new stress on manual work by the students, practical

demonstrations, direct methods of teaching languages, individual attention and personal evaluation by the teacher. At the Secondary and the Higher Secondary levels new courses in Humanities, Sciences, Arts and Practical Arts have been introduced.

(ii) The Universities have taken a fresh stock of their degree requirements and their curricula and syllabi have been fully revised to bring them closer to the new frontiers of knowledge and the methodology of research.

(iii) A Committee on educational testing and guidance has recommended the establishment of autonomous institutions at the Centre and in the Provinces. The functions of these institutes would be to consider such problems and responsibilities as usually go with research, training, development and evaluation of guidance and selection procedures. These recommendations are under implementation.

(iv) A manual of standard for the guidance of the Provincial Education Departments and the public and private groups in establishing polytechnics has been prepared by the Ministry of Education. The manual presents standards of curriculum and course discipline, staff requirements and their qualifications instructional and administrative staff, laboratory and shop equipment. It also suggests administration and operating policies which will enable the institutions to carry out their important task successfully. An increasing use of audio-visual aids in teaching is also being made by the teachers. The Central and Provincial authorities have drawn up a comprehensive programme for the use of audio-visual media in educational institutions.

(v) *Educational Television*—In pursuance of the recommendations of the Commission on National Education, a project has been drawn up with the help of two UNESCO Experts, for establishing educational television stations in the country.

A National Book Centre has been established by the Ministry of Education as an autonomous body with a view to creating book awareness in the reading public and evolving the book industry on healthy lines in Pakistan.

Although according to 1961 Census, the percentage of literacy in Pakistan is only 14.3 (pop.93.7 million), it may, confidently be hoped that with the new Educational Reforms in operation, a greater rate of literacy will be achieved in the years to come.

Conclusion

In 1960-61 the number of the Secondary Schools increased by 156. Enrolment in them went up by 2.5 per cent. The total number of teachers rose from 52,284 to 58,871 whereas the figure for trained teachers registered an increase of 11.3 per cent rising from 29,024 in 1959-60 to 32,325 in 1960-61. The pupil-teacher ratio, however, declined from 26.7 in 1959-60 to 25.1 in 1960-61.

Enrolment of girls in Primary and Secondary schools showed satisfactory improvement during the period under review. 11,37,817 girls were in the Primary Schools in 1960-61, which is 3.2 per cent more than the figure for 1959-60. At the Secondary stage enrolment of girls stood at 2,31,783 representing a gain of 1.7 per cent.

FACTION RIDDEN VILLAGE

(Continued from page 4)

tackled carefully. It passed off without any untoward incident.

The different group are apathetic to the programmes involving their rival groups. The Panchayat has not had any representative meeting even once in six months and has not been able to take up any programme for village development.

The Challenge

The worker has tried to enlist the co-operation of youth by forming a youth club and initiating some common programme. But the 30 names of the youth club remain on the paper and very little enthusiasm is shown by youth in any common programme. They take interest in cleaning and whitewashing only their respective chaupal but they are not willing to come together for some project beneficial to all groups.

The worker has opened a literacy class in the Harijan Mohalla and he has found some interest among Harijans to attend literacy class. Here only harijans attends while others keep aloof.

The Bharat Sevak Samaj has a health Centre for women in the village. This has not created much enthusiasm among women of all groups.

The problems of the worker is how to enthuse all different groups to come together to participate in programmes of common interest for all different sections and groups of the village.

The Primary Health Centre and Social Education

THE 'dispensary system' is being replaced by Primary Health Centres. It is necessary to understand the implications of this change.

The Dispensary System

In the past, medical relief was given to the sick individuals only. In fact, the doctor used to sit in the out-patients' department of the hospital or dispensary and wait for the people who got a break down of their health and came to the doctor for some medical aid. The doctor used to prescribe medicine to give some relief from the symptoms. There was no thought about the follow up of this case, however infectious it might be, nor was any thought given to the other members of the family with whom he was living. As a result these contacts used to suffer one after another.

The entire medical budget in the past was meant for sick population only who are few in comparison with the vast population who are well.

Concept Behind the Primary Health Centre

The Primary Health Centre has been conceived as an organised attempt to strike at the root of the rural health problem, namely to eradicate communicable diseases in the rural areas where it prevails most. P.H.C. is the focal point in rural areas for providing health and welfare services in an integrated form. It is organised on the following principles.

(1) Newer concept of health is the concept of total health care and not disease care only. Now care is taken with Family as an Unit and not of sick persons only.

(2) The team concept of health work, whereby all members of the staff reinforce the activities of the others, is also developing very well among health personnel.

(3) There is an increasing trend to pull the rural people into health programme, making them feel that the programme is really their own.

(4) The co-operation of health personnel with other members of the 'community development team' also is growing steadily. Health is a part of the total development programme. Health programme can never be carried as an isolated programme with the inadequate staff of a P.H.C.

The Primary Health Centre has thus been considered as a basic health organisation for providing integrated health services to the vast rural people of our country. Every community development block of our country will have one P.H.C. That is, we will have 5,000 P.H.C. in 5,000 development blocks by 1963.

Developments Blocks

The Social Education Organiser is really the health educator in the block. The provision of male and female organisers has helped in establishing close contact with both men and women. Most of the illness of our country is due to lack of health knowledge. The simple rules of health and hygiene are unknown to the vast majority of the people. In the village, community centres, adult literacy centres, children's clubs and other organisations are the best form for disseminating health education. They can take the lead in educating villagers about the prevention of different common diseases, use of latrines, use of safe water, disposal of refuse, easily available nutritious food, care of children, and many other common health problems. They know how to use charts and posters and models. In all group talks, health problems can always be discussed. Availability of good proteins in pulses, beans etc., is not known to many and as such small children suffer from protein deficiency diseases. They need not feel sorry because they cannot give animal proteins of their children. Vegetable proteins are adequate for the protection of the health.

Care of School Children and Mothers

School going population forms one third of the total population of our country. This is the age when they receive things quite easily and the effect is permanent. Good health habits can be practised by the School children at the instance of school teachers who can be trained by S.E.O's. It is not possible for two S.E.O's to cover all the school children. But

they can work through teachers and some selected students. If the children are made to practise good health habits then they will be really health educated persons in future. They will be able to educate their parents and other members of the family. Here S.E.O's can play a big part.

The Woman SEO can provide information about the availability of Midwives for confinement.

Malaria Control Programme

Malaria was responsible for the maximum number of deaths in our country. It has been controlled and is being eradicated by indoor D.D.T. residual spray twice during the transmission season. The spray team moves from village to village and has to complete the operation in one village in one or two days. If the village is not adequately prepared, the refusal rate becomes high and most of the houses remain unsprayed, which defeats the purpose of the programme. In a national programme like this, the role of Social Education Organiser is an important one.

Family Planning

During the visit to the villages and contact with villagers, the Women Social Education Organiser will come across the vicious circle of poverty and large number of children. Her programme for better living by nutritious food and positive health can not be attained unless the unlimited birth of children to couples is stopped. For this, every opportunity to explain the need for small family and spacing of pregnancies has to be availed and utilised. In his social education programme, he can very nicely integrate family planning.

Sanitation of the village environment can be improved only by demonstration of sanitary provision like safe water-supply, latrines, manure pit. Agricultural farm plays a great part in educating the people about the pattern of crops in a particular area. Many farmer feel convinced after he observes good yield in a farm located in the area. So, the different health practices can be demonstrated to the people and when people see others using a latrine, disposing and utilising the refuse by manure pits etc., or see people drinking well water or Tubewell water, they also feel like doing similar things also.—**Dr. G. Sen, Hon. Lecturer in Public Health, SEOTC.**

Social Education Centre Bengal Social Service League

1/6 Raja Divendra Street,
Calcutta 9.

The Social Education Teachers' Course Organized by the Bengal Social Service League will begin on *March 1, 1963* and continue through *March 31, 1963*.

The training includes a general survey of social education, its techniques and means. The primary emphasis, however, is on training for literacy teaching. The trainees learn through the use of an attractive primer and follow-up books, and audio-visual techniques such as puppetry, patgraph, flash cards, and word games, how to make learning meaningful and interesting for the adult.

The trainees must read, write and speak Bengali well. Education should be about Class VIII.

Practical night school teaching may be done either in the League area or in the home community.

Training is free. Resident trainees pay Rs. 35/-for the month's food.

Trainees are expected to buy their own primer and follow-up books at a special trainees' concession rate.

For application form please write to

Satyen Maitra
Honorary Secretary.

UNESCO FACTS

(Continued from page 8)

Quite a number of countries, according to the report, have taken steps to correct the imbalance between the enrolment of boys and girls in elementary schools. These efforts have been made on a psychological levels; combating prejudice, and trying to make the parents understand the purpose and value of education.

Many measures have also been taken to improve the administration of education; better distribution of schools; transport of pupils; training of a larger number of school mistresses; creation of girls schools when the opposition to co-education is so strong no positive results can be achieved by a direct attack, and by better adaptation of curricula to local needs.

Effect of Socio-Economic Changes

Economic prosperity and the improvement in the standards of living achieved in many countries have made elementary education more accessible to girls, the survey finds. It has been seen how much the decision as to whether or not girls shall be sent to school depends on how much the family has to live

on. As a result of these economic changes, which are closely linked with social changes, women are called on more and more either to take up new professions, or to take posts which formerly were held only by men.

"Parents, who are becoming increasingly conscious of their duties to their daughters," notes the reply from Morocco, "send them to school to give them an opportunity of learning a skill or receiving instruction which will enable them to find a position in the future, realizing that women nowadays are able to play an important role in society." Or again from the Philippines, "even professions such as engineering, agriculture, law and medicine, which hitherto were pursued only by men are now open to women as well. Social prejudice against women participating in politics or going out of the home to seek employment in government or private firms no longer exists..."

The Unesco survey shows that great progress has been made in many countries to provide elementary education for girls. It should not be forgotten, however, that there are still more than 1,000,000,000 illiterates among the world's population and that the majority of them are women. This gives some measure of the task to be achieved. (UNESCO)

Proudh Shiksha

ORGAN OF THE INDIAN ADULT EDUCATION ASSOCIATION
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had hardly any large-scale industry with the exception of the cotton textile industry, concentrated mainly in Bombay and Ahmedabad. By 1951, there were numerous other industries that had come into existence. And yet we find that the percentage of the working force engaged in agriculture went up from 68 to 72 during this period.

It may, however, be urged that it is only

after independence that we have had a programme of planned industrialisation. The effect of this development could thus become evident only in the Census of 1961. A study of the relevant Census tables indicates that the situation has undergone no appreciable change and that the proportion of the population who have to draw their livelihood from the land has not changed. The following table illustrates this :

Workers and Non-Workers, 1901-61 (Workers being Further Classified by Board Industrial Categories of 1961) All-India

Year	Total Population	Total Workers	As Cultivator	As Agricultural	Non-Workers
1901	238,979,313	111,393,413	56,416,633	18,811,346	127,585,900
1961	438,310,251	188,417,362	99,509,963	31,482,305	249,892,889

There are other tables which bring out this phenomenon of the stratification of the rural population pattern equally strikingly :

Percentage Distribution of Workers in the Primary Sector

	1901	1961
Total Workers	100.00	100.00
Primary Sector	67.53	69.53

This indicates that notwithstanding the intensified growth of large scale industries as a result of our two Five-Year Plans the proportion of the working force engaged in agriculture, animal husbandry and forests has gone up in the last 60 years.

Yet another Census table brings out this fact significantly :

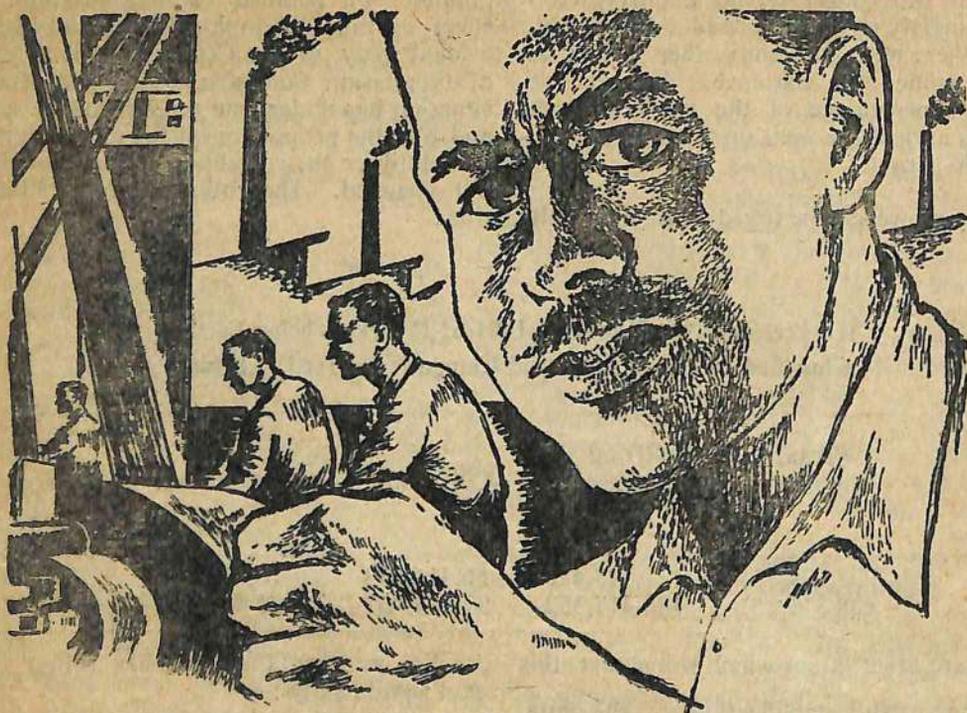
Indices of Workers' Participation in Primary Sector

Base 1901 : 100	1911	1961
Total Population	105.62	183.40
Population in labour force age-group (15-59)	107.75	169.00
Total workers	108.94	169.15
Primary Sector	113.51	174.13
Non-Workers	102.72	195.86

The table may be interpreted to convey the fact that the index of workers engaged in the primary sector is higher, with 1901 as the base, than the corresponding index for the labour force and that the rise in the index of non-workers outstrips the increase of any other index.

On statistical evidence there can be no doubt but that industrialisation as it has proceeded so far provides no solution for reducing the pressure of population on the land for preventing the growth of massive unemployment spread over the countryside, especially.

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Rohit Dave **The Challenge of
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Menace We Face**

Balwantray Mehta **Social Education in
Emergency**

V. K. R. V. Rao **How Social Education
and T.A. Koshy** **Can Meet Challenge**

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February 1963

Indian Journal of
**ADULT
EDUCATION**

M. C. Nanavatty **Problems of
Social Education**

Helen Butt **For Renewed
Faith in Literacy**

**Background to
Colombo Proposals**

H. P. Saxena **The Tasks
Before Us**



"great fun, my father!"

"He's a great sport!"

—thinks youngster.

"Such fun with the gun.

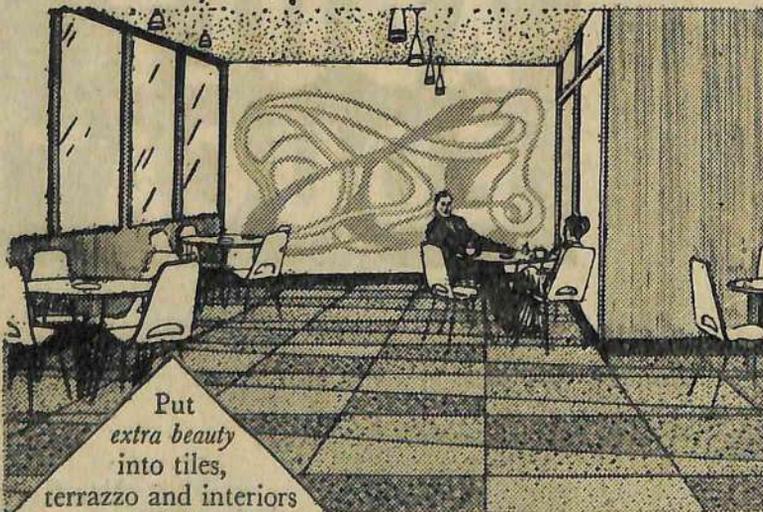
Such lovely chocolates.

Doesn't even bother if the hands are not washed for dinner.

Much better than her!

"And such larks with the car—exciting corners at high speed, chasing Rover on the Maidan... Quite mad, my father!"

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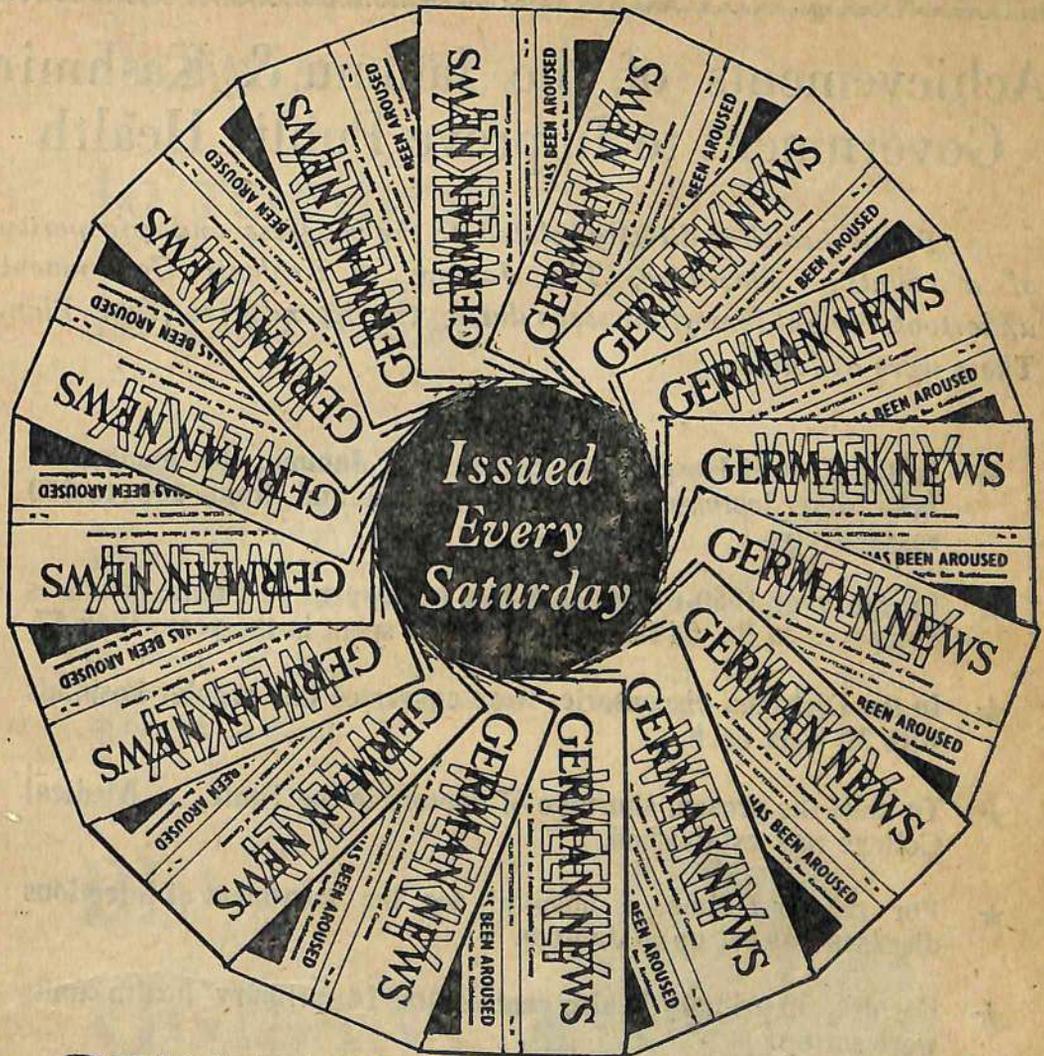
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- ★ In the Central Hospitals of Srinagar & Jammu, the number of beds were increased from 300 to 500 and from 100 to 250 respectively.
- ★ In the year 1960-61, Rs. 128 lacs were spent on Public health as compared to Rs. 54 lacs, 10 thousands spent in the year 1956-57.
- ★ In the Districts, dispensaries were converted into regular hospitals with 30 beds each.
- ★ To meet the present shortage of doctors in the State, a Medical College was established.
- ★ For the first time, a hospital for the treatment of infectious diseases was set up in Jammu.
- ★ Besides, 33 primary health centres and 14 primary health units were set up.

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Government of Jammu & Kashmir

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in national
preparedness*



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Business Manager

Publication Section, Indian Adult Education Association, 17-B Indraprastha Marg, New Delhi.

CONTENTS

- The Challenge of Social Transformation
- Problems of Social Education and the Needs of Emergency
- Talking Points on Meaning of the Menace We Face*
- Background to Current Events on Colombo Proposals in the Context of Sino-Indian Relations*
- Social Education and the Emergency
- The Tasks Before Us
- For Renewed Faith in Literacy
- An Opinion on the Case of the Faction-ridden Village
- Science Fiction to Popularise Science
- What Must Social Education Do ?
- Literacy in the Emergency

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Indian Journal of ADULT EDUCATION

Village Volunteer Force

ON the Republic Day this year, Gram Sabhas in over 200,000 Panchayats in the country are expected to have pledged their resources to the defence of the nation and, as a tangible expression of their resolve, the Panchayats are expected to have set up a unit of the Village Volunteer Force in each village. These units are expected to provide leadership in mobilising human and material resources of our rural sector to increase production, enhance mass education and secure the defence of the village.

With the exception of civil defence, the purpose of the Village Volunteer Force is essentially identical with the purposes for which the Community Development scheme was launched in 1951. This is but natural for the problems of the rural sector in the context of our national development are one and the same. It is, however, another matter that this should be so even after the Community Development programmes have been in operation for so many years.

A reflection on the performance of the Community Development programmes should yield corrective measures for making the new venture a success. Indeed, these are not far to seek. They have been indicated time and again in evaluation reports and in the observations of persons possessing an intimate and living contact with rural life. Unfortunately, however, we have been inclined to take resort in the dubious comfort of inventing new slogans to avoid confrontation with unpleasant issues. Far too much is at stake today to indulge in such luxuries and it is imperative for us to realise that detours do not get us past the hard reality of facts. Let us resolve, therefore, not to let "a baneful past breathe over the shoulder of the present" and destroy the future.

The Challenge of Social Transformation

How and how far can Social Education be effective

By Shri Rohit Dave M. P.

THE problem of social change is engaging increasing attention of scholars and statesmen alike in our country at the present moment. This is inevitable because our social and economic development has come up against the formidable impediment of social resistance which has to be overcome before a significant step forward becomes possible. The

What Then Must We Do ?

The challenge of China is not only a military one. It is also the challenge of social revolution. We rightly reject the totalitarian system and the inhuman methods. Yet, the challenge remains. In fifteen years of freedom and in spite of our commitment to socialism, we have today an intolerably unjust and unequal society. In every broadcast of the AIR one hears of humble people giving away all of their life's savings. Even at this grave moment there is inequality of sacrifices. I am not thinking at the moment of any heroic state action to usher in the revolution. I am thinking of the attitudes of the top layers of our society. The challenge of China cannot be effectively met if those attitudes are not changed. The high and the rich and the powerful must identify themselves with the common people. Their pattern of life must change. Class patterns of behaviour, the "new class-ism" that has grown up with independence must go. The drive towards equality, social and economic, must become a vital part of the defence effort.

Jayaprakash Narayan

persistent clamour against the attempts of the government to bring out the hidden gold to strengthen our foreign exchange position and to fight the social evil of gold hoarding is the latest case in point. The failure so far of the Panchayati Raj to fulfil the promises expected of it, the feeble impact of the efforts to strengthen rural economy and the persistence of the evils of untouchability and the caste system are some of other indications of the leeway we have to make.

So far attempts to initiate rapid social change have followed the well trodden path of efforts of voluntary organisations, exhortations by social and political leaders and social legislation. While these efforts have succeeded upto a point they have not resulted in accelerating the rate of this change to a desired extent. To sustain the morale of those engaged in this uphill task heroic efforts are made; claims of achievement are exaggerated, more money is poured into the efforts and, what is worse, undeserved merits are seen in the forces offering resistance to change. It is necessary to break a fresh ground if the tempo of social transformation has to be raised. This can be facilitated by a realistic analysis of the nature of impediments we are facing.

Compulsions for Social Mobility

An analysis of the history of modern institutions planted in the country, especially in the rural areas and small towns, suggests that one of the main obstacles in the path of their growth is the lack of social mobility. Land reforms, spread of education, various facilities provided by the State for the development of agriculture and village—all these help families in

(Continued on page 32)

Problems of Social Education

To meet the needs
of Emergency

By Shri Meher C. Nanavatty, Director of Social Education, Ministry of Community Development

WILL the programme of Social Education meet the emerging needs of National emergency or will it suffer one more setback in its very limited budgetary provision or will it rise to the occasion and assume centre of attention or will it be pushed to the background along with many other programmes of social services as one of the non-essentials?

These are some of the questions that confront the workers in the field of Social Education. Answers to these questions have to be sought in two areas of consideration, viz., (a) needs of the National Emergency in terms of the education of people for social adjustment and social changes and (b) the stage of development of the field of Social Education in terms of concept, technique and activities to meet the emerging needs.

What Should Social Education Do ?

The Chinese aggression on our frontiers have necessitated the declaration of National Emergency. This aggression is not just an attack on our frontiers. It is an attack on our way of life, our values, our social institutions and our very up-bringing. As the President of the nation mentioned in his Republic Day message "on account of our traditional adherence to the methods of peace and the habits generated by it, we were psychologically unprepared for meeting this sudden aggression". How do we break this traditional adherence? How do we change our habits of resignation to fate? How do we prepare ourselves mentally so that "our emotional upsurge generated by National Emergency can be stabilised at much deeper levels"? How do we recondition our

minds so that we develop "resistance to evil without violence in our minds or hatred in our hearts"? In short, how do we condition our minds so that we develop militant spirit, pragmatic attitude and determined will to resist all aggression? This requires a basic change in the cultural content of the upbringing of our children and youth. Unfortunately we do not seem to have realised the need to bring about this basic change through education. Change in social values and attitudes to meet the requirements of time is an integral part of social education. As the period of emergency progresses, new problems will begin to emerge. Although sentiments for national integration and unity have been aroused as a result of the foreign aggression, how deep is this feeling? How can it be stabilised into a permanent realisation? How deep is the urge to work for national defence and national development? How could it be sustained? These are some of the questions that should confront educationists and statesmen.

For Faith in Social Education

The field of social education is circumscribed by strong likes and dislikes of its promoters. Historically, adult literacy should be a first step to social education in a country with a majority of illiterate population. But as the programme of literacy is slow in its acquisition, the activities of audio-visual aids have captured the field. They are easy to use. But they do not leave lasting results. What is required is a happy blending of both literacy and audio-visual aids. Besides, financial provision for social education has remained constant at Rs. 5

crores in all the three development plans although these plans have grown multiple in size. Priority continues to be given to primary education programme little realising that those children who have completed primary education or attended some of its classes, are likely to lapse into illiteracy in absence of provision for library, reading rooms and continuation education classes. What a tremendous wastage is likely to result is not difficult to imagine. Lack of adequate financial provision for social education although a result of priority given to primary education, is also a reflection to an extent, of lack of conviction in planners, administrators and even some of the educationists for social education. In addition it is necessary to break up the total programme of social education into adult literacy and education (including continuation education) and other aspects of social education such as health education, community education, workers' education, etc., to avoid confusion of concept. Ever since Saxena Committee used the all inclusive term social education, there prevails conflict in coverage of the programme. There are some who consider social education as synonymous with even community development. This has confused the workers in the field. Besides social values are promoted in the home, in the family, in the caste, in the neighbourhood, in the school, in the temple, on the play field, and in the work place. No one worker, however, efficient can promote total social education. He needs to be entrusted with selective activities. This is the state, rather of confusion, in which the field of social education finds itself.

We Must Make Democracy Effective

The primary realisation that should emerge out of Chinese aggression is the need for change in the attitude of people, from attitude of resignation to pragmatic attitude to prepare oneself for all eventualities. Besides the prevailing period of transition from authoritarian pattern of life, specially in rural areas, to democratic way of life needs to be brought to completion at the earliest. Although the system of Panchayati Raj institutions provide facilities of participation, the influence of feudal interests on the election and on the working of these institutions would be worth a study. Political democracy to be real has to be accompanied by economic and social democracy. These are basic changes that need to be accelerated if every villager has to be given a motivation to

work for the objective of a welfare state. Although these changes are of politico-economic nature, the system of education of our children and youth needs to be adjusted to suit the requirements of change. It cannot be stated with honesty that all that is needed to be changed in the field of education has been done. Education of children and youth to be effective has to be social. In fact, real social education for change in social values, should begin in the home and in the school. Bias of social education has to be given in the school rather than wait for the age of 12 or 16 when social values are already formed and stabilised. Text books in primary, middle and high school education require to be revised to promote secularism, national integration, economic and social equality and democratic way of life. This is the area of influence that the field of social education require to give attention to.

Maintain Climate of Change

Change in social values and attitude of people gets influenced by the social climate created in the country. The Chinese aggression has helped in generating emotional upsurge. How do we maintain a climate of change in the country? Social climate is to an extent created by political influence, specially utterances of national leaders. Is it possible to influence the utterances of national leaders to maintain public enthusiasm for change and preparedness at a reasonable high pitch? The danger of the upsurge settling down to inaction is real.

Accent on Youth

Development of proper social education programme for youth should be our third area of attention. Country should aim at a healthy, literate, efficient and conscious youth. For the defence of the country every youth should be healthy. Today we neglect the health of the child and the youth the most. Very limited provision is made for school health programme. Physical education for fitness is still in an early stage. Atlast after much waiting the scheme of national discipline has found acceptance and increased provision has been made for its promotion. Although there would be some questions and even reservations among educationists on the concept of discipline adopted in the scheme, the zeal and devotion to the cause is unquestionable. In a technological age, even for defence youth has to be literate, to operate weapons. Literacy

(Continued on page 31)

The Colombo Proposals

in the context
of Sino-Indian relations 1949-62.

IN judging political developments concerning our borders along Sinkiang and Tibet, it is necessary for us to bear in mind one basic fact: never in our history has this frontier ever permitted invaders to threaten our independence. In fact, if we look back to history, even if our knowledge of it is rudimentary, what strikes us is that it was but rarely that military boots trampled the Himalayas. The only occasion which readily comes to our mind is when Mohammad bin Tughlaq ordered his armies to march across into Tibet. It is interesting that we are prone to remember this incident not so much because of its military significance but more because we learnt at school that this was another queer act of an eccentric King.

As a result of such a historical tradition, our image of this frontier is one which is associated with anything but war and politics.

An Estimate of Our Enemy

Chinese claims on this Himalayan frontier and her military action have shattered this image. No longer can we take for granted Himalayas as a protective bastion of our freedom. What is more, although historians of later days might consider Mao as a Chinese version of Mohammad bin Tughlaq, the situation as we face it today is that we have contend with a ruler who is not so innocently eccentric as the Tughlaq ruler had been but one who is possessed by grandiose visions of a world under the sway of the ideology he and his party dictate. It is, furthermore, clear to us that he has no hesitation to use the weapons of modern warfare—military as well as psychological—that he has at his disposal.

An estimate of the enemy we encounter

becomes obvious if we consider for a moment the tragic story of our relations with them since we became independent in 1947 and since we recognised the Peoples' Republic of China as soon as it was proclaimed in 1949 when the communists overthrew the regime of Marshall Chiang Kai Shek.

China's Words and Deeds

It is revealing that the sequence of events leading to Chinese massive invasion begins soon after China had formally pledged her friend-

Background To Current Events

ship for India. Thus, China signed the Panch Sheel Agreement on April 29, 1954 pledging, among other things, mutual non-aggression and respect for each other's territorial integrity.

But in less than three months, on July 14, 1954 to be exact, China claimed Bara Hoti in Uttar Pradesh and protested against the encampment of India's Border Security Forces in the area. Soon thereafter, she launched on a policy of planned incursions into Indian territory and constructed a hundred mile road linking Sinkiang and Tibet in the Indian territory of Ladakh in the Western Sector; crossed the Lohit Frontier Division of Nefa in the Eastern Sector in 1957; arrested Indian personnel in the Aksai Chin area in the Ladakh border in 1948; established in 1959 a camp in Spanggur well within the Indian territory, despatched forces to Bara Hoti, occupied Longju in the North East Frontier Agency and finally, am-

bushed an Indian Police Patrol in Ladakh killing nine of its members.

In the correspondence that followed these incidents, the Chinese Government ignored a mass of historical data and contemporary documentary evidence presented by the Indian Prime Minister and refused to recognise that India's boundary, in fact, had been defined by nature, confirmed by history and sanctified by the Law of Nations. The correspondence further revealed :

- (1) the categorical refusal of the Chinese Government to recognise the traditional boundary between India and Tibet contrary to the assurances given by the Chinese Prime Minister in the course of his talks with Prime Minister Nehru at Peking on October 18, 1954, and at New Delhi on November 28, 1956 ;
- (2) the occupation by China of a portion of Indian territory in the Ladakh area and the construction of a highway through Indian territory linking Sinking and Tibet ;
- (3) the claim of China to over 50,000 sq. miles of Indian territory and insistence on the correctness of the maps published in China at various times incorporating large tracts of Indian territory under Chinese jurisdiction.

In spite of these unwarranted claims to Indian territory, and in spite of its armed incursions into Indian territory, the government of India refused to be hustled away from its path of peace and continued efforts for a peacefully negotiated settlement of the issues which China had raised. For this purpose ignoring China's provocation, India maintained its policy of cordiality towards China.

India's Gestures of Friendship

Thus, one of the first countries to recognise the Communist regime in China soon after its installation in Peking in 1949, India had steadfastly worked for China's admission to the United Nations and had exerted itself to secure recognition for China from unwilling countries. It was, again, primarily on India's initiative that China was invited to the Bandung Conference in 1955, which offered an opportunity for it to establish contacts with Afro-Asian countries, many of whom were otherwise chary of accepting her in their fold.

Besides this, on numerous occasions, India protected China's interests ; in the U. N. General Assembly, India voted against a resolution branding China as an aggressor in Korea and, later, sponsored another Resolution in 1953 which, Prime Minister Nehru declared, represented China's viewpoint on Korea. In 1951, India declined to join 49 nations to sign a peace treaty with Japan at San Francisco, on the ground that China was not a party to it. Earlier, in 1950 when Tibet had appealed to the Security Council for U.N. intervention against Chinese aggression in Tibet, it had been on India's initiative that the Security Council had adjourned the consideration of the question because of the expectation of the Indian Government that Sino-Tibetan question would be solved peacefully through negotiations.

China's Record of Deception

As against this, China's policy towards India during this period cast many shadows of the events that were to follow. As early as 1948, denouncing India's policy of non-alignment and neutrality as "a fraud", Mao Tse-Tung had referred to Prime Minister Nehru as "the running dog of Anglo-American Imperialists" and, in a message to the Indian Communist Party, had expressed the hope that India would not remain long under "the yoke of imperialism and its collaborators".

On the question of India's border with Tibet, till she was in a position to take military action, China had led India to believe that no doubts existed on the issue. Indeed, during his visit to Peking in 1954, when the Indian Prime Minister brought up the question of Chinese maps which had incorporated large tracts of Indian territories, the Chinese Prime Minister had assured the Indian Prime Minister that these maps had not been issued by the present regime in China and would accordingly be revised in course of time. Later again, when the Chinese Prime Minister, Chou-En-Lai, visited India, the Indian Prime Minister reported, they had both agreed that there was no dispute over the boundary. On the strength of these assurances, the Government of India believed that the Panch Sheel Agreement, presumed there was no territorial dispute between India and China and that, if there was any, it would be settled on the basis of mutual goodwill.

It was soon apparent that China's assurances were, in fact, a smoke-screen for military

(Continued on page 25)

Meaning of The Menace

We face

by Prof. Mukut Beharilal M.P. former University Professor and Head of the Department of Political Science, Banaras Hindu University

COMMUNIST China's aggression is a challenge to our sovereignty, and territorial integrity. It is also a challenge to our freedom and way of life. To meet the Chinese menace, India will have to prepare itself on all fronts—strategic, ideological and diplomatic.

Communist China professed friendship with India, but all the same planned the occupation of more than fifty thousand square miles of Indian territory in Ladakh, NEFA and Northern borders of Uttar Pradesh, Punjab and Himachal Pradesh.

These territories which are claimed by China form part of India geographically. Watersheds constitute the natural boundary between India and Tibet. And all these territories are on the Indian side of the main watersheds. China's foothold on the Indian side of the watersheds will be a menace to India's security and safety. India will then be exposed to China's aggression. The preservation of our northern frontiers along main watersheds is, thus, vital for our national freedom and security.

After many intrusions into Indian territories since 1954, China launched its first massive attack in September 1959, when it penetrated 40 miles deep in Indian territory in Ladakh. By August 1961, it penetrated more than 80 miles deep in Ladakh, occupied more than 12 thousand square miles of Indian territory and crossed over even such territory as was not claimed by China as its own in 1959. In September 1962 it launched an attack on Dhola region in NEFA area. And on 20

October 1962 it launched pre-planned massive attack both in Ladakh and NEFA. Within a month China overran almost all Indian military posts in both these regions and shelled Chusul in Ladakh which was not claimed as Chinese even in 1960 maps. Its military offensive is accompanied with peace offensive. It claims to stand for settlement through peaceful negotiations but wishes India to recognise that the entire area which Chinese forces forcibly occupied between October 1959 and

Talking Points

November 1962 in Ladakh were under the control of China on 7th November 1959 and was administered by China for long.

China's Imperialist Ambitions

Communist China claims to stand against imperialism. But it is itself an imperialist power. It not only wishes to reconquer territories once controlled by Manchu emperors who ruled over China for about three hundred years, but also contemplates establishment of Chinese hegemony over the entire Himalayan region and South East Asia including territories like Ladakh and NEFA which had not been under Chinese control in any form even during the period of Manchu imperialism.

Chinese Communists believe in war and consider it to be unavoidable for the establishment of communist order in the world. In the name of Maxism-Leninism, Chinese Communists wish to build up their empire through military operations combined with ideological offensive and diplomatic moves.

A People's Struggle

Our conflict with China is a national struggle. It has specially a dreadful impact on the people of border areas. But as it concerns the safety, security, integrity and freedom of the whole country the entire nation is involved in the struggle. It is essentially a people's war. All shall have to shoulder the responsibility of meeting the challenge to the best of their capacities. This is their basic obligation to their country and democracy. It cannot be shirked even on the plea of inefficiencies of, or disagreement with, the government. While security against aggression is a primary function and responsibility of all states including socialist and welfare states, the protection of motherland is the basic duty of all citizens irrespective of their party affiliations. Complacency in regard to defence is dangerous and inexcusable.

Defence needs all-out effort. It requires of us to build up military strength and to assign to it a high priority. It also demands a strong civil defence arrangements as well as strong industrial and agricultural base. It also requires of us to cultivate physical strength, efficiency, courage, determination, will to resist and capacity for co-ordinated effort.

Above all, what is needed most is national unity. A nation is born of common memories, common sufferings, common aspirations. National unity is forged by struggle for freedom and fight for its preservation. The way the people all over the country have reacted to Chinese challenge has clearly demonstrated that the Indian people constitute a nation, share common aspirations and are prepared to undergo common sufferings for the preservation of freedom, democracy and territorial integrity along with national honour and dignity. People's righteous indignation against aggression is to be fostered and it is to be so harnessed in common national efforts specially those concerning the defence of the country that thereby will and capacity for resistance are developed and national unity is strengthened.

Let India emerge out of this national crisis as a strong nation with rich memories of common sufferings and common aspirations. Sufferings which the people of India have to undergo to preserve national freedom, integrity and honour must purge us of disintegrating trends in our body politic and forge national unity transcending all regional, communal, linguistic, religious and caste loyalties.

Chinese aggression is also an ideological conflict and will have to be met on ideological front. To do so it is necessary for the people to cultivate faith in our democratic way of life and disbelief in dictatorship as well as to march ahead towards social equality and social security.

What Do We Stand For ?

India is a sovereign democratic republic. Its membership of Commonwealth is free and equal and does not affect its sovereignty.

We had in the past republics. But these republics were not democratic as the sovereign authority of the State resided in only a ruling section composed of certain tribes or households.

Our present Indian republic is democratic. Sovereign authority is vested in the people. The Government is responsible to the legislature freely elected by the people on the basis of adult franchise. The people may elect to power the government of their own choice. Through elections one government may be replaced by the other. The people also enjoy many fundamental human rights guaranteed in the constitution. These rights can be enforced by law-courts against orders of the executive. The constitution also requires the state to promote the welfare of the people in various ways. Our State is, thus, also a welfare state. It is also a secular state in the sense that we have no state religion, all citizens enjoy equal religious freedom and civic and political rights are not based on religion.

This democratic freedom deserves to be cherished and preserved. Democratic rights carry with them the obligation of preserving territorial integrity and democratic freedom. Along with constant vigilance, constant sacrifice is the price of liberty. Freedom has to be preserved with blood. To shirk this obligation is to invite aggression and to disclaim the right to freedom.

(Continued on page 28)

Social Education In Emergency

Should emphasise on the implications
of Chinese aggression says

Shri Balwantray Mehta, Chairman, Public Cooperation Committee of the Central Citizens Council

THE present emergency has emphasised the necessity to reach the widest range of our population so as to educate and inform them of the far-reaching implications of the Chinese aggression. In this context the role of Social Educators acquires primary importance. Fortunately, for us, through a fairly extensive programme of adult education that has been worked out over a number of years, techniques of effectively reaching the broad masses of people are available. The organisational base has also been provided by the Community Development & Panchayati Raj Movement. What is required of Social Educators now is to utilise to their fullest advantage and with a single minded purpose the existing facilities available to forcefully project before the people what is demanded of them in this hour of national crisis.

Organisational Coordination Necessary

Certain preconditions for a successful programme of Social Education, however, are essential. First and foremost, we have to ensure that all agencies working in this field are immediately activated at all levels, particularly the grass root units. For the effective utilisation of the services of these agencies it is equally important to work out priorities and effect organisational coordination so that a mutual utilisation of the specific services of different agencies becomes possible. Last but not the least, an effort must be made to devise a programme of work in close collaboration with corresponding Government agencies, and

Social Education agencies should at regional and local levels actively associate with Citizens' Committees, set up for the present emergency, and Field Officers of the Government. These are some of the initial tasks to be undertaken by every Social Education agency, a prerequisite for active participation in the implementation of their programme.

Activities Need to be Purposeful

In actual execution of their programmes Social Education agencies must ensure that field activities are purposeful. In other words, apart from a general orientation in approach to suit the requirements of the emergency, every programme or activity must have a definite objective and the Field Worker should be clear in his mind as to what message he wishes to put across. Obviously, one of the most important objectives is to secure the participation of the people in the war effort. Such participation can be secured in many ways and it is the job of the Social Educator to put across these ideas through the various media at his disposal. For example, matters related to security, rumours, recruitment, austerity and savings should be consciously propagated through the programmes they organise. In the more vulnerable areas intensive efforts are required to sustain the morale of the people, to instil a robust and optimistic outlook regarding the final outcome, and to dispel a war psychosis. The people's cooperation must moreover be secured in maintaining a national united front, in assuring full implementation of

the Third Plan, subject to such adjustments and renewed priorities that may be decided upon for the purpose, and undertaking voluntary welfare programmes of community benefit, thereby releasing pressure on Government funds.

Specialised Appeal

In addition to this general approach, different sectors can participate in the war effort in specialised work. It is necessary to impress on farmers, for instance, to increase to the fullest extent possible production of food grains and commercial crops necessary for sustaining the country's industrial growth; and to help in the maintenance of price stability in the agricultural sector. In urban areas, industrial labour must contribute its best for optimum production and not resort to strikes. The cooperative movement, which has made considerable headway in the last few years has acquired special importance in the present emergency and needs to be popularised specially for the supply of essential commodities in both rural and urban areas. Youth, especially those who have not the opportunities of adequate education can be persuaded to participate in works of community benefit and in approved schemes of auxiliary defence. The Social Educator must inculcate in them a spirit of nationalism and equip them for the responsibility of citizenship that they have to shoulder in the near future.

War Against Waste

Women, particularly in the less affluent sections of our community, play a dual role of home-makers and bread winners. They thus occupy a key position. It is therefore necessary for the Social Educator to make a special approach to them. With their robust common sense they would be responsive to propaganda against waste and extravagance in domestic life and traditional ceremonies. Their services, moreover, can be mobilised in many other programmes such as amenities for Jawans, collection of waste and scrap for utility purposes and items of the grow more food campaigns like vegetable cultivation, bee-keeping, poultry and animal husbandry, which need not necessarily compel them to leave their homes.

Establish Rapport with Tribal People

Perhaps the most vital sectors of our population today for the Social Educator are the relatively untouched tribal people in the border regions. The recent happenings on our borders have awakened us to a new sense of urgency in opening up these isolated belts and reorienting our policies to a more intensive development programme. Caution, however, must be exercised in introducing any programme or suggesting drastic changes which tend to suddenly disrupt their way of life. It is equally important to avoid a stereotyped approach since the habits and ways of life of all tribes are not similar. Social Educators must therefore plan their programme of reaching these sensitive people only after a careful study of the culture, tradition and practices of individual tribes. Wherever such studies have already been made, they should be made available to workers in the field. In addition special projects of studies, including the study of tribal dialects by non-tribals, need to be introduced in consultation with the various Institutes of social anthropology. Pamphlets describing the cultural life of each of the tribes and the way in which the programmes can be introduced among them, also need to be published and circulated.

Social Education and the Village Volunteer Force

Apart from these important sections of our people, the emergency programme of the Community Development Ministry provides an immediate and specific task to Social Education agencies. It envisages raising a Volunteer Force to implement its three-point programme of Labour Banks, Mass Education and Village Defence. Social Educators in particular should be prepared to play a major role, taking such assistance and help from the panchayats as they are in a position to render, in executing the programme of mass education. The work in this regard has been considerably simplified as a number of official agencies are putting out background and informative material at Central and States level. It is essential that this material is put to effective use. The material will be available with the District Collector and the Social Education agencies could direct their grass root units to convey to the local people the substance of

(Continued on page 15)

The Tasks Before Us

in the conflict of
ideologies

By Shri H. P. Saxena of the National Fundamental Education Centre, New Delhi

NEW circumstances teach new duties. A sudden change of far-reaching significance stimulates an equally strong reaction.

He who is engaged with the dynamic processes of social life can hardly confine himself to an ivory tower—a dreamland, a world of fancy, detached from the realities of the surroundings. He has to continuously examine and re-examine his thinking and adapt his projects, procedures, methods and techniques to suit the changed context of circumstances.

A Conflict of Ideologies

What changes have taken place in the social context, which necessitate fresh thinking on our role? How significant are these changes?

It has now been well realised that the brutal attack on our northern border by a deceitful enemy is not prompted merely by difference of opinion about a few square miles of territory but reflects the conflict of ideologies. It poses a serious challenge to our culture and the finer values which give meaning to life. The Chinese aggression is directed against freedom, democracy and the values enshrined in our Constitution.

People Accept Challenge

Spontaneously have the people risen up as one man to accept the challenge. Throughout the length and breadth of the motherland we find a new wave of enthusiasm, effort and dedication to push out the aggressor from the sacred soil.

The enthusiasm is not restricted to a region or a class of people. It is a national pheno-

menon. The enthusiasm of the people has now to be directed and guided so that it may be focused for the achievement of the objectives.

Impact of Emergency

War necessitates a redistribution of national resources in men, material and money, over alternative methods of investment. A much larger proportion of the resources is required to be spent on defence.

Many young and strong citizens who normally may be engaged in productive agricultural or industrial pursuits have to be drafted to the armed forces. More capital has to be diverted to the manufacture or purchase of armaments. The army needs more food and clothing. There is a strain on the means of transport and communications. The curtailment of the movement of goods from one part of the country to the other brings about temporary or long range shortages.

The redistribution of resources requires readjustment on the part of the people. This very often results in tensions, strains and hardships. Increased government expenditure, restrictions on imports, and the transport bottlenecks tend to raise the prices of some commodities.

If the war prolongs, welfare services are cut down. More doctors, nurses and hospital equipment have to be diverted for defence. House-building activity is drastically reduced.

Citizens have to learn new skills to be able to meet the growing requirements of defence

and to prepare themselves for civil defence.

The strains and stresses of adjustment can be reduced if people learn the new demands upon them and prepare themselves to discharge their responsibility.

Role of Social Education

Workers in the field of Social Education belong to the class of those who strive to assist the communities in developing their faculties so that they may solve the problems they are confronted with. The assistance is educational.

In the context of the national emergency we may help the communities to understand the implications of the Chinese attack, the graveness of the danger and the nature of the other problems likely to arise. We have to help people channelise the mass enthusiasm through suitable organizations, plan concrete action projects and work together as a team to achieve the objectives.

The basic philosophy of Social Education remains the same. Indeed, there should be no change in the fundamental objectives and concepts. We only need to examine the contents of the programme and the methods and techniques.

Creating Understanding

We should begin our work by trying to create an understanding of the danger, the preparations made in the country to drive out the aggressor and the heroic deeds of our armed forces. By continuously supplying correct information to the people we will generate confidence, build up morale. Setting up an agency for the supply of correct news is the best way to deal with rumours.

We should help people learn their responsibilities in the context of the national emergency. The information centres, study circles, radio listening groups, wall-boards, group reading clubs, cultural performances etc., may be used for this purpose.

Defence and Development Interdependent

We should take a broader view of our responsibilities. Defence and development depend on each other. They cannot stand in isolation. Our defence will be very weak if we are economically backward. No development is possible unless our defences are strong.

Indeed we need a large number of people to join the forces and fight the aggressor. But we need many to remain behind, step up production in every sector and rush essential supplies to the army.

Organisations

We should work with people's organisations and help them to formulate projects to strengthen defence effort. This will be possible when people learn the skill of working in groups. People also need information and knowledge about the manner in which they may use their resources for projects on defence or development.

During the national emergency group activity is bound to increase. Not only will the existing organizations be activated but new ones will be formed. It will be most desirable to specialise in the use of the group methods of Social Education.

Village Volunteer Force

The government have decided to establish a Village Volunteer Force in every village. It will take up development work, mass education and civil defence. It will work with youth clubs and mahila mandals. We should explain to the people the objectives of the Volunteer Force and encourage them to join it. We should also assist the Force in framing suitable projects and in implementing them.

The Defence Labour Bank

Similarly the country is soon to have a Defence Labour Bank in every village. People may contribute 12 days of labour per year to be used on development or defence projects. The bank is an attempt to systematise shramdan and make it equitable. We should create an understanding of the significance of contributing labour to strengthen the process of development and defence.

The Village Emergency Committee

During national emergency the panchayats are to constitute themselves as 'Village Emergency Committees'. They will make comprehensive village plans. The Village Volunteer Force and the other organizations will be closely associated with the process of planning and implementation.

We should help the Village Emergency Committees in making suitable plans, in mass education and in implementing the plans.

For Renewed Faith in Literacy

A new approach and
new methods

By Dr. Helen Bonnell Butt, who reviews her experience in literacy in a village near Nilokheri

MANY people have laboured diligently to spread literacy among the village folk of our land. Their efforts have also been rewarded by a modest amount of success less, perhaps, than had been wished or expected. While many classes for adult literacy are initiated each year, a substantial number of them are subsequently discontinued for lack of attendance. The feeling is growing among Extension workers that peasants are apathetic toward this programme. One Instructor of Social Education Organizers in a recent conversation with the author characterized literacy work as the most difficult of all Extension work. A villager attending the organizational meeting of a literacy class declared that the Sarpanch of the village had been "learning Hindi" for fourteen years and still could not sign his own name. Another villager said that he had tried several times to learn to read and write, but the knowledge just wouldn't stay in his head. Another had come to the conclusion that villagers are stupid folk, not meant to learn anything. Is the situation really as hopeless as this, or should we, perhaps, take another look at our literacy programme and see if the fault may not lie in our methods rather than in the stupidity or apathy of our villagers?

No Bite for Baites

Very often, a literacy programme is not initiated as a separate programme, desirable in itself, but rather is "tacked onto" something else. The "something else", whether a singing session or an artificial insemination programme,

acts as a sort of bait to attract people to the literacy class. This, in the humble opinion of author, is basically wrong, and for a number of reasons. In the first place, bait always smells, and it has a bad odour. The minute people see that they are being coaxed into a programme they begin to feel suspicious about it. It must be some sort of trap. The sponsor must have ulterior motives. At best, the programme is useless to the villager and something to be taken up only to humour the officers who are in a position to give or to withhold something which the villager knows to be of value. Hence the class is started, and continues until the instructor realizes that he is whipping a dead horse. He writes down in his record, perhaps with more relief than regret, that the inhabitants of village X have lost interest in the course, or are unable to learn, or have ceased to attend in sufficient numbers to justify continuation of the course. Whatever the phrase used, the result is the same. Another failure reinforces the feeling among both authorities and villagers that literacy programmes are unsuccessful, a waste of time and money, a luxury that could well be dispensed with in favour of other, more "practical" programmes.

Literacy and Felt Needs

Another reason why it is unwise to tie literacy programmes too closely to some other programme is the other side of the same coin. This is that literacy is thus not free to make its own appeal. At first glance it may appear that the same people

would be in need of both programmes. This may not be the case, however. Moreover, as Extension workers, we are surely aware of the difference between needs and *felt* needs. One man or woman may feel the need to get together with others in a group for the singing of bhajans, while another is perfectly happy without that or does not feel that he or she has time for two pursuits, both of which appear more or less "extra-curricular". Most villagers work hard and have little time left over for outside programmes. By the time the general attraction programme is over, the villagers' interest and energy may be exhausted. Thus the programme intended primarily to stimulate interest in literacy turns out to be a competitor. Even when the two programmes are not in such direct competition, it may well be that many people will enter a literacy class for irrelevant reasons, that is, due to keen interest in the other programme, plus a rather vague feeling that literacy is a good thing. The result is that the teacher has more students than he can properly teach, the general average of interest and capacity is low, and progress is, therefore, poor. In such a situation the brightest and most eager students may even be the first to become dissatisfied. If they are held back until the class as a whole has mastered a lesson they will become bored and feel that they are wasting their time. On the other hand, if the slow ones are ignored, and the lessons progress at some predetermined rate without reference to the progress of the class, both the good and the less good will resent the impersonal approach and feel that the class was not designed for them or for their needs. Disillusionment is likely to increase until the entire group is demoralized, for seeing others fail is discouraging even to those who could otherwise learn. It would be much better if only those started in a class who were sufficiently keen to make the necessary effort to learn. The present system of big beginnings and quick endings without the achievement of the desired results is like the kucha approach roads that many target conscious Extension workers get built during the dry weather and which are washed out by the first rains of the next monsoon.

Literacy Not a Side Issue

Finally, the linking up of literacy with other, presumably more popular programmes

reflects a misunderstanding of the subject by those responsible for its success, and a faint faith in its feasibility. It is as if the generals were to admit defeat before beginning the battle. It is quite obviously presumed that being able to read and write will have no direct appeal to a villager, hence round-about means must be employed. Such an approach not only misses the great opportunity of offering a useful tool to those who wish to acquire it; it involves the further mistake of assuming that literacy is something that people can be hood-winked into. Far from being contagious, literacy is a goal which requires considerable effort and perseverance to achieve, no matter how good a teaching method may be employed. Therefore it must be pursued with real desire, and flagging interest must be rekindled repeatedly. For this purpose, the literacy programme must hold the centre of the stage and not be treated as a side issue. The sponsors themselves must feel that literacy is one of the prime needs of the villagers, and they must demonstrate that they so feel if they are to evoke the necessary enthusiasm on the part of the students. They must also assume that many villagers are sufficiently interested in literacy to respond to a straightforward offer of a literacy programme. This is, in fact, the case.

A Luxury of Upper Classes?

If our approach to the villager is ambivalent when it comes to literacy programmes, it is perhaps because we are not sure in our own minds just what good the literacy programme is going to do the villager who achieves it or the village that nurtures the literates. The unfortunate tradition of our country is that literacy is one of the luxuries enjoyed by the upper class. It is used for pleasure, and also for higher education. As an avenue to pleasure it is assuredly a luxury. As a means to higher education, or indeed, to any formal schooling it is also out of the question for the average villager, because the schooling, itself, is out of the question. Moreover, education and manual labour are felt to be downright incompatible, and it is usually expected that he who works with his hands is ignorant; he who is educated does not work with his hands. Hence, a village agriculturist or blacksmith (or more likely the son of one of these) who gets an education does not remain a village agricul-

turist or blacksmith. He migrates from the village or at least abandons his habitual labour. He is, therefore, lost to the village. His individual gain is not in the interest of the village as a whole. And in point of fact he may not be making any personal gain either. He may become a misfit in society, disdaining the work he can do and incapable of filling or obtaining a position for which he now feels himself to be qualified. *Nor can a programme aimed at or holding forth the lure of extensive educational and promotional opportunities be conceived of as a mass programme at the present time.* It is too big a jump, and our resources are not sufficient to carry out such a programme. Some private programmes which aim at following up literacy with a general education up to the fifth class or so may have some merit, but they do not educate people for filling their present role in society more effectively—rather they aim at changing their role. For this reason, too, it would be unwise for governmental organs to emulate their example, for, well-meaning though they may be, a wide-scale application of their aims might be less constructive than disruptive. Literacy must lead to relevant learning, not to a low standard of general academic achievements. It is the fear that literacy will educate people *out of* their society instead of *for* their society that has reinforced our doubts to the feasibility of the literacy programme.

Literacy, a Tool or Mark of Rank ?

Sceptics also point out that, even once gained, literacy often proves superficial and is soon wiped out—again like the kucha road. Once the target is met, and the number of new literates duly recorded, nothing more comes of it. Some educators believe—and this is at least partly responsible for the shape of the private programmes mentioned above—that a person will not remain literate unless he has studied up through the fifth class. It takes approximately this amount of over-learning* to ensure that the literacy a villager has once gained will “stay in his head” to quote once more the villager at the literacy class. If we look at these arguments more closely we see

* In the terminology of educational psychology, a person is said to have ‘learned’ a thing if he can repeat it *once*. The learning required to make the knowledge or skill more or less permanent is termed ‘over-learning’.

the relation between them and our doubts as to the purpose of literacy in the first place. Whether a person becomes just literate and then reverts to illiteracy, or studies through the fifth class and then retains literacy by the sheer force of over-learning is of little real significance. Literacy is useless unless it is used. This is a truism, but one that is often overlooked due to our biased concept of literacy as a mark of rank rather than as a tool. We might compare lapsed literacy and the fifth class literacy to two tools, one of iron and the other of stainless steel—both locked up in an almirah with the key thrown away. The one will rust; the other, though shiny, is equally useless. The remedy in both cases is to break open the almirah and begin to use the tools. Even the rusty one can be cleaned up and pressed into service. If the iron tool is used constantly from the beginning, moreover, it will never get rusty, and will be much more useful than the stainless steel one kept in the almirah.

In these days of external danger to our country it is more than ever necessary to educate our villagers to their new rights and responsibilities, and to this end there is no better tool than literacy. Our internal development, if it is not to fail us in the hour of need, must be based on a literate and responsible village population. Therefore, let us not apologize for our literacy programme, either to the villagers or to ourselves. Let us make a forthright appeal to those who want to learn, and let us offer a forthright type of course that will lead steadily and surely to the goal. And when our villagers can read, let their skill not fall into disuse for lack of the literature programme which should be the very crown of the literacy programme, or for the lack of enthusiasm on our part for making continuing use of this most effective medium.

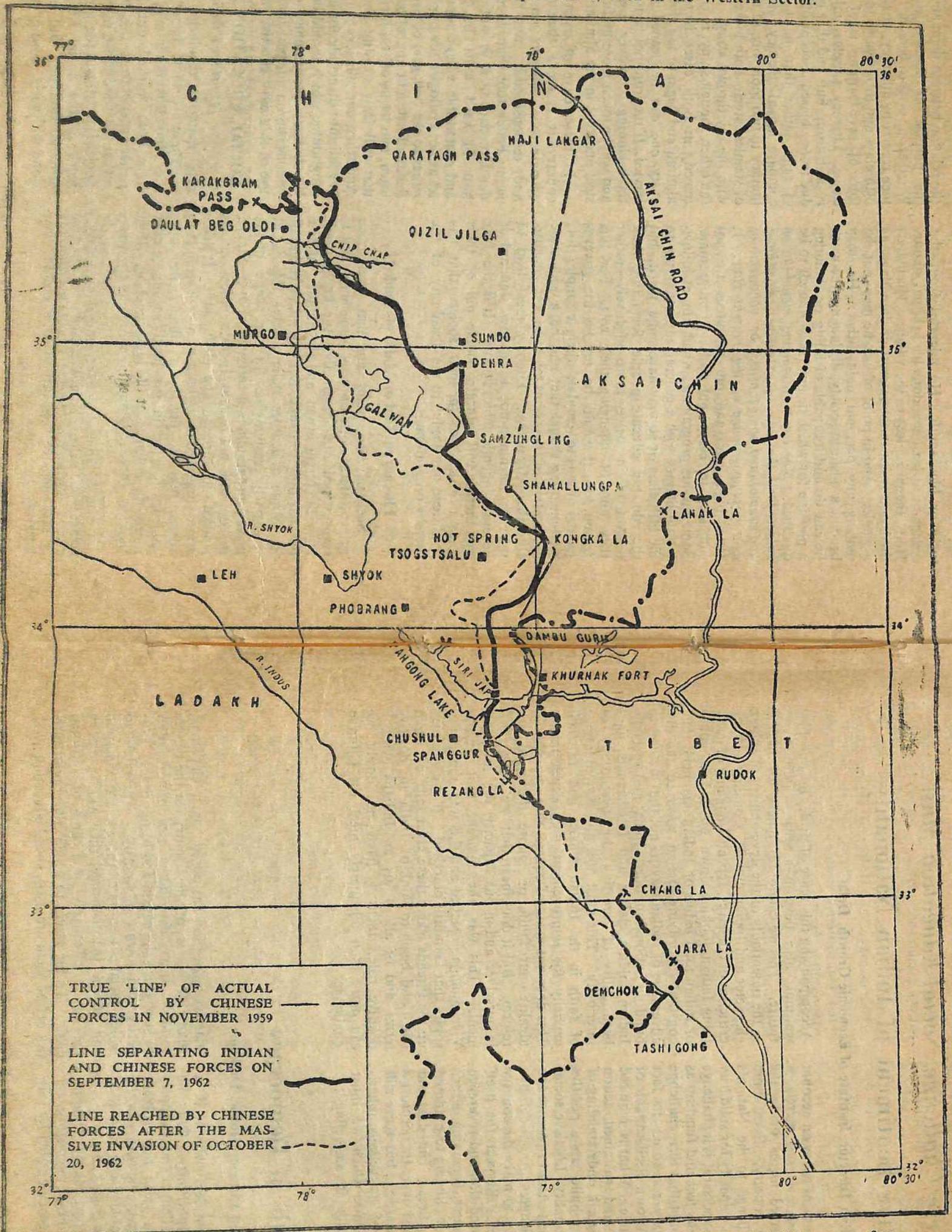
SOCIAL EDUCATION IN EMERGENCY

(Continued from page 10)

this material regularly.

These are some broad suggestions. There are numerous other ways which, no doubt, have been worked out by those who have richer experience in this field and which will reveal the wide range of responsibilities of the Social Educator in the present emergency. The work of the Social Educator cannot be done without training. But equally it cannot be done without a sense of mission.

Lines separating Indian and Chinese forces on September 7, 1962 in the Western Sector.



China claims "a line of actual control" on September 7, 1959. In fact, all she had on that date were a few posts surreptitiously set up in the area. If these posts were connected it would form the line indicated.

To Meet Chinese Challenge, Social Education Must...

Build a Positive Sentiment of Indian Nationality

Says Dr. V. K. R. V. Rao Director, Institute of Economic Growth, Delhi

THE challenge that faces us today on account of Chinese aggression is not merely a challenge to our armed forces or to the defence potential of the country. Even more than this, it is a challenge to the Nation's belief in itself and its capacity for solidarity and disciplined action. Indeed it is a challenge to the capacity of India to feel and function as a nation. I have no doubt that this challenge will bring out the necessary response. In fact the country has already shown itself capable of responding to the challenge. What is required however, is disciplined and sustained action and adequate psychological understanding of the factors necessary to build up a positive sentiment of Indian nationality. I believe social education can do a great deal to prepare the country to face this challenge.

What is necessary is to make the country cultivate respect for itself. Respect for itself means respect for its tradition and reverence for its past without of course, becoming either reactionary or revivalist or clinging to outdated customs or age-old practices. The dust and cobwebs that have gathered over the centuries have, of course, to be discarded ; but there will still remain a hard core of marvellous inheritance and it is this inheritance which we must seek for, identify, take pride in, and cling to.

Accompanying this sense of pride in our past we must also develop a sense of faith in our future. This we cannot do unless we believe in the potentiality of the development of Indian character and Indian morale. Constant carping criticism of ourselves, repeated-nagging of every thing Indian, looking down on Indian goods or Indian food habits or Indian manners, and constantly glorifying foreign ways to the disadvantage of Indian ways is not the method to build up national morale. India and specially Indian middle classes and intellectuals have been guilty of creating the psychology of inferiority. This must now give way to a sense of faith in the Indian masses and in their capacity for improvement and development. This does not mean of course that we should idealise our faults or ignore the need for reform. But it does mean that we have faith in ourselves and in our capacity for improvement. This was the message that Swami Vivekananda preached and this was the philosophy that Gandhiji practised. If we can pick up the threads where these great sons of India left it and begin to think of India in positive terms and of all of us as Indians with a positive role, then I have no doubt we can more than adequately meet the Chinese challenge.

Strengthen Faith in Democracy

Says Dr. Koshy, Director of Literacy House, Lucknow

EVERY human problem has within it a challenge and an opportunity. Only he who accepts the challenge and grapples with the opportunity can solve the problem successfully. In the same way, he who sees the opportunity in every problem can turn it to advantage and root out its basic cause.

This truth has been particularly demonstrated in the recent Chinese aggression on India. The national emergency created by this

massive aggression has posed, as a challenge, many problems of the country for the people to face. It has also shown new opportunities to strengthen the nation and bring peace, prosperity and a sense of security. The extent to which social educators can rise to the occasion and accept the challenge, they will be serving the nation effectively at a time of national crisis. To the extent to which the opportunities before them are used, social education will

contribute substantially to the future of the nation.

The main problem before the nation at this time is, of course, to defend the country against further attack and to throw out the enemy. The first step in this gigantic task is to create among people the will to resist aggression. The response of the people has been extremely heartening and has clearly demonstrated that in this all important cause of defending the country against foreign aggression, the will to resist is already there. It is but natural that a nation fought a mighty empire by non-violent means, which requires greater courage and determination, could easily summon the necessary will and courage to resist the armed aggression by a treacherous enemy. This collective will of the people to resist invasion by a foreign power and defend our hearths and homes and our way of life needs to be sustained and channeled into right direction so that it can become a tremendous force for the nation's welfare. This is the fundamental task of social educators at this time of national crisis.

Strengthen Faith in Democracy

The highly organised propaganda of the enemy is attempting to weaken the will of the people to resist aggression, especially in the border areas where the people have to undergo immense suffering and loss of property due to enemy attack. Social education with all its accumulated knowledge of mass communication techniques should come to the aid of the government and the people to counteract the enemy propaganda and to boost the morale of the people and to sustain their determination. This can only be done if social education workers could give people a correct appraisal on the nature of China's challenge.

A big opportunity before social educators at this time is to strengthen the faith of the people in democracy and democratic way of life. In essence, the objective of the enemy is to destroy the democratic way of life which has been well-established in this country during the short period of 15 years and which has shown its vitality to help people to achieve economic, social and cultural progress. It is in the interest of the enemy to destroy this faith so that its ideology could be spread through mass propaganda. Social educators who have unceasingly taught people the democratic method, the democratic form of life

and the rights and responsibilities of citizens in a democracy need to concentrate on this aspect of social education so that the magnificent programme of citizenship education which has been built up during the last decade and a half is not shattered by enemy propaganda. The difference between the democratic way of life and the totalitarian way of life needs to be forcefully brought out and explained to the people in group discussions, through literature and the use of mass communication media. Social education workers cannot find a better opportunity than this for political and citizenship education.

Consolidate National Unity

Another important role of social educators in the national emergency is to consolidate and strengthen the spontaneous national unity that has come about almost over-night when the Prime Minister's call came to the nation to defend itself. There are some who feel that this is only a superficial unity brought about in a crisis. Even if it is, social education can still highlight the importance of unity and what the nation can achieve if the people did not waste their time and energy on petty squabbles and fighting for narrow loyalties. The differences which loomed large before the aggression have paled into insignificance with the realization of the enormity of the task of defending the country against aggression. Social educators must transform this valuable response to the task of nationbuilding. This will also further the cause of national integration through social education.

Develop Community Cohesiveness

More than ever now, encouraging community feeling is a task of social educators. To look after the welfare of the families of the Jawans, to help in the cultivation of land of those families which have sent their able-bodied men to the fighting forces, to care for these unfortunate families whose male members have lost their lives in battle or who are taken prisoner, are all responsibilities of the community and it is through community education that this concern can be created.

The youth of the nation which seemed to be drifting without a definite ideal to live for, much less to die for, has now before it a cause, indeed a vital cause. The youth echoes same

(Continued on page 20)

It will be very useful for us to analyse the process of planning at village level and see how educational assistance can be offered at each and every stage. We should sharpen the educational tools and improve our skills in using them.

A Plan of Work

If our assistance is to be effective, it must be planned. Further, it must be planned in consultation with the persons and organizations with whom we have to work. Help is most effective when it is expected and appreciated. We must promote in the minds of the people and the organizations an expectation of our role.

While developing programmes with the help of youth clubs, mahila mandals and other organizations we should be on our watch for motivation for literacy. The activities organized for national emergency will create a demand for literacy. We should use the opportunity for adult literacy work.

At the Village Level

It has often been reported that the work of Social Education suffers because there is no worker at the village level who may devote for it the attention it deserves.

An effort should be made to interest the village schools to take up the work of Social Education. The schools are being developed as community centres. In fact this implies the taking up of Social Education programme. Since the teachers are busy with the education of children they should try to supplement their effort by drawing upon the help of literate enthusiastic volunteers particularly those who studied in the local school.

At the Block and District Level

Social Education workers at the block and district level should endeavour to raise the competence of the village level teachers in functioning as competent educational workers.

This can be done by training them in methods and techniques, assisting them in making their plans of work, continuously guiding them and supplying them with suitable educational material for use in community education. It should in particular be possible for the district level officer to issue cyclostyled material to be used by the teachers and volunteers.

Publications

It will in particular be very useful to take

up a bold programme of publications on subjects appropriate to the emergency. These may be of such a standard that an average citizen with very low education may comprehend the contents. The teachers can ensure wide use of such literature through libraries, information centres and other local organizations.

We need simple publications on our culture, democracy, citizenship, contributions to national defence by different sections of society, conservation of food, savings, investment in defence and gold bonds, avoidance of wasteful expenditure, civil defence, services for soldiers' families, recruitment and a number of such other subjects.

It is time we take up the publication of small guidebooks and brochures outlining in simple language useful suggestions for implementing the Social Education programmes related to national emergency.

Booklets may, for example, be written on organizing information centres, radio listening groups, youth clubs, mahila mandals, games and sports, cultural programmes, fairs and festivals, welfare of soldiers' families, conducting meetings and discussions, and such other subjects.

STRENGTHEN FAITH IN DEMOCRACY

(Continued from page 19)

enthusiasm and spirit which was shown during the fight for independence. This has to be sustained and directed through the process of social education.

Finally, social education workers have the great responsibility to intensify their efforts for mass literacy and education of the members of the armed forces, the industrial workers and the peasants. As has been rightly said by our beloved Prime Minister, a modern war cannot be fought by illiterate soldiers as it requires men who can understand the working of the machines and who can follow simple instructions which come with modern weapons of warfare. Similarly, to increase production in the industries as well as on the farms, educated workers are absolutely necessary. It is gratifying to note that social educators have gained sufficient experience to plan and execute a mass literacy and adult education programme at this time of national crisis. The strength of the social education movement is that it can rise to the occasion and meet the greatest challenge that has come before it and make the best use of the opportunities that are before it.

In the Case of the Faction Ridden Village

Work through, not against,
existing village groups

IN the last issue of the Indian Journal of Adult Education, Km. Sushila Mehta presented an interesting case study of a village in which factionalism has impeded village development. The Social Education worker posted to the village faces the problem of bringing the different groups to come together to participate in programmes of common interest for the different sections and groups of the village. How must he proceed to achieve the objective?

The Situation

The important items of data in the article contributed by Km. Mehta are the following :

1. The village is under urban influence. A large number of villagers depend on Delhi for their livelihood.
2. The community consists of four groups of Gujjars and one each of Brahmins and Harijans. The four groups of the Gujjars have their own separate chaupals. The Harijans also have their own chaupal. The 'Babawalla Pana' has rivalry with the economically prosperous 'Ghodewalla Pana'.
3. The sky-rocketing prices of land tempted some members of Ghodewalla Pana to encroach upon the *shamlai* land. Some members of the Babawalla Pana followed the example. A few villagers filed a suit to remove illegal occupation. While the case dragged on in the court, the tenuous inter-group relations were put to further strain.
4. A quarrel between two boys—one from Ghodewalla Pana and the other from Babawalla Pana—resulted in a fight between the two factions. In this four

persons were seriously injured and one of them died in hospital. This further widened the gulf between the groups.

5. The panchayat does very little work for village improvement. In fact the members of the panchayat hardly ever meet together.
6. The youth club has 30 members. They show no interest in any common programme. 'They take interest in cleaning and whitewashing only their respective chaupals but they are not willing to come together for some project beneficial to all groups'.

The Objectives

Before we think of the methods which the Social Education Worker may adopt to enthuse

An Opinion

the conflicting groups to participate in programmes of common interest, we have to make a deeper study of the objectives. Our expectations have to be realistic particularly in the context of the urban impact and the villagers' dependence upon the city.

The attitudes and the behaviour of a villager are patterned within the framework of a large number of groups. Besides the village, the most important units are : the family, the circle of near relatives, the caste group, the small friendship group, the neighbourhood, and the occupational group. The villager feels inclined towards nearly all the groups. However, the extent of participation in each depends upon a variety of factors. We cannot deal with them in this small article.

The relationships of a villager with various groups are partly complementary and partly competitive. A person active in a family group may also be a good neighbour, a good caste member and a good villager. His relationships in the family may help him in respect of his relationships in other groups. For example his wife may manage the house so well that his place may develop into a pleasant meeting place for relatives, neighbours and others. However, some persons may be so engrossed with the welfare of the family that they entirely neglect the neighbourhood and the village.

There must be a harmonious and balanced growth of relationships within the matrix of the social structure. The Social Education Worker should be very happy if the villager finds satisfaction in his relationships in the family, neighbourhood, and friendship group. In the case study under discussion, the Social Education Worker should be happy that the members of the youth club take interest in cleaning and whitewashing their chaupals. He has to see that the members' love for their chaupal does not result in working against the interests of the village as a whole.

In villages in the vicinity of a city the fabric of community life is usually weak. Village cohesion is supported by economic interdependence. Since the villagers in suburban areas are economically linked to the city, the cohesive forces tend to be weak. The Social Education Worker must keep this in view while building up for himself an image of the community relationships he likes to promote.

Village Cohesion A Continuum

Often we tend to classify villages into those which are faction-ridden and those which are cohesive. This appears to the writer to be a mistake. No village is entirely faction ridden and no village is fully cohesive.

Howsoever faction ridden a village may appear to be there must be some elements in social relationships which tend to cement the bonds, lest widening social gulfs may render community life and communications impossible. Even the most cohesive villages have elements which occasionally spoil the sweet social relationships. It is the variety, the changing pattern, the cyclic flow of harmonious and discordant relationships that lends charm and provides lifeblood to the process of social living.

In case of the village under study the elements of friction are predominant. The elements of unity are not stated by Km. Mehta in her article.

Enlarging the Area of Unifying Forces

Indian rural life is marked by occasions when the entire village community works together. Festivals and celebrations usually furnish unique opportunities. The Social Education Worker should observe community life and gather information from villagers regarding occasions when all villagers tend to think, plan and work together.

He should find out the persons who usually take lead on such occasions. Usually in a village where two powerful factions find themselves at loggerheads, a villager not inclined to either faction holds leverage. Both factions in their attempt to enlarge their group or their influence tend to be extra polite and responsive to such a man. Howsoever disorganized a village may be, one or more such persons may always be found. Experience has shown that if the village has no such person whom the people may trust for inter-faction relationships, they usually depend upon the village officials for this function. The function is very important and the social organization provides for it.

Having discovered the persons who tend to be entrusted with activities concerning the whole village, the Social Education Worker should work with him and assist him in increasing the number of situations in which all villagers may think together about village problems and plan to solve them on basis of equality. The Social Education Worker can render valuable service by helping people to understand the nature of problems concerning the whole village. He may assist them to learn the gravity of the problems and motivate them to work together for their solution.

People will feel inclined towards the activities concerning the whole village to the extent they find in them emotional satisfaction and security. In the village under study emotional security appears to arise from relationships within the neighbourhood factions. If community activities are promoted as complementary to neighbourhood activities so that they help a harmonious growth of relationships, they will provide a nucleus for an enlarging area of community life.

The writer feels that sometimes Social Education Workers commit the mistake of denouncing neighbourhood groups. They call them factions and lose no opportunity of explaining away their failures as resulting from village factionalism. They attempt to set up community centres in the hope that villagers will use them in preference to their neighbourhood chaupals. The more they denounce the neighbourhood groups and the more they plead for the community centre, the greater the aversion of the people to the community centre.

The Neighbourhood Groups

The neighbourhood groups and their meeting place, namely the chaupal, serve a useful function in village life. They provide opportunity for social intercourse, from which results a sense of satisfaction and security. If the neighbourhood groups are shifted and the chaupals pulled down, the villagers will lose something which they treasure.

What then should be the attitude of the Social Education Worker towards the neighbourhood groups? The writer feels that far from denouncing them the Social Education Worker should assist them educationally so that they provide for facilities, services and programmes which meet the members' needs as well as enlighten them and elevate their stature. The Social Education Worker may assist a neighbourhood group to develop programmes in such a manner that members do not think ill of other groups and plan a showdown but endeavour to strengthen their group in the setting of the whole village.

Activities of one group will sometimes call for an audience as when dramas are performed. They thus become foci of larger community participation.

The Panchayat

Km. Mehta mentions in her case study that the panchayat is ineffective and seldom meets. This is due to the fact that the members are more actively involved in the neighbourhood groups than in the village organization. The hostile inter-group relationships are projected into the panchayat. How may the situation be improved?

The effectiveness of the panchayat can only

be increased by the slow process of education. There is no short cut. The people have to be assisted to understand and appreciate the role of the village panchayat. The panchayat members have to be helped to view the panchayat not as an institution which may help them to gain advantages for their neighbourhood groups but as the forum for establishing smooth inter-group relationships in the interest of the village as a whole.

The educational experience has to be built round life situations. Associate organizations can provide many such situations.

The Youth Club

Km. Mehta states that the village has a youth club with a membership of 30. This organization is also not effective. She does not state whether the youth club has been guided to develop as a village organization. The reasons for the ineffectiveness of the youth club are not clear.

The Social Education Worker will find it useful to work with the youth club and develop projects which may interest the members and also promote the village-oriented outlook.

The youth club will occasionally approach the panchayat for guidance and for financial assistance. It will provide the panchayat members an opportunity to rise above narrow group loyalties and engage themselves in an all village enterprise.

The larger the number of associate organizations like youth clubs, children's clubs, cultural squads, bhajan mandalies, akharas etc, the greater the number of opportunities to develop the community outlook. In particular the Village Volunteer Force and the Defence Labour Bank can play a valuable role.

Conclusion

By a careful study of the relationships in the various units of social life and by diligent educational work with them and particularly with the neighbourhood groups, the associate organizations and the community, the Social Education Worker can accelerate the process of inter-group communications and achieve a large amount of success in enthusing villagers to be concerned with the welfare of the village as a whole.

—H. P. Saxena

Science-Fiction to Popularise Science

By A. C. Clarke, the Kalinga Prize Winner for Popularisation of Science

WHAT role does science-fiction actually play in the popularization of science? Though it often serves to impart information, I think its chief value is inspirational rather than educational. How many young people have had the wonders of the universe first opened up to them, or have been turned to a scientific career by the novels of Verne and Wells? Many distinguished scientists have paid tribute to the influence of those great masters, and a careful survey would, I believe, reveal that science-fiction is a major factor in launching many youngsters on a scientific career....

In one field in particular—that of astronautics—the influence of science-fiction has been enormous. The four greatest pioneers of spaceflight—Tsiolkovsky, Oberth, Goddard and von Braun *all* wrote science-fiction to propagate their ideas (though they did not always get it published!).

Spread of Ideas

In spreading the ideas of spaceflight, science-fiction has undoubtedly helped to change the world. More generally, it helps us to face the strange realities of the universe in which we live. This is well put in an article recently sent to me by a science-fiction 'fan' who also happens to be a Nobel Prize-winner—Dr. Hermann J. Muller.... To quote Dr. Muller: "The real world is increasingly seen to be, not the tidy little garden of our race's childhood, but the extraordinary, extravagant universe described by the eye of science.... If our art... does not explore the relations and contingencies implicit in the greater world into which we are forcing our way, and does not reflect the hopes and fears based on these appraisals, then that art is a dead pretence... But man will not live without art. In a scientific age, he will therefore have science-fiction".

In the same paper, Dr. Muller points out another valuable service that this type of literature has performed. "Recent science-fiction", he writes, "must be accorded high credit for being one of the most active forces in support of equal opportunities, goodwill and co-operation among all human beings, regardless of their racial and national origins. Its writers have been practically unanimous in their adherence to the ideal of 'one free world'."

That, I think, is inevitable. Anyone who reads this form of literature must quickly realise the absurdity of mankind's present tribal divisions. Science-fiction encourages the cosmic viewpoint; perhaps this is why it is not popular among those literary pundits who have never quite accepted the Copernican revolution, nor grown used to the idea that Man may not be the highest form of life in the universe. The sooner such people complete their education, and re-orientate themselves to the astronomical realities, the better. And science-fiction is one of the most effective tools for this urgent job.

For this is, pre-eminently, the literature of *change*—and change is the only thing of which we can be certain today, thanks to the continuing and accelerating Scientific Revolution. What we science-fiction writers call "mainstream literature" usually paints a static picture of society, presenting, as it were, a snapshot of it, frozen at one moment in time. Science-fiction, on the other hand, assumes that the future will be profoundly different from the past—though it does not, as is often imagined, attempt to *predict* that future in detail. Such a feat is impossible, and the occasional direct hits of Wells and other writers are the result of luck as much as judgment.

But by mapping out *possible* futures, as well as a good many impossible ones, the science-fiction writer can do a great service to the community. He encourages in his readers flexibility of mind, readiness to accept and even welcome change—in one word, *adaptability*. Perhaps no attribute is more important in this age. The dinosaurs disappeared because they could not adapt to their changing environment. We shall disappear if we cannot adapt to an environment which now contains space-ships and thermo-nuclear weapons.

Sir Charles Snow ends his famous essay *Science and Government* by stressing the vital importance of "the gift of foresight". He points out that men often have wisdom without possessing foresight. Perhaps we science-fiction writers sometimes show foresight without wisdom; but at least we undoubtedly *do* have foresight, and it may rub off on to the community at large.

By Courtesy Education Clearing House, Unesco

COLOMBO PROPOSALS

(Continued from page 6)

operations to take possession of Indian territory. Thus almost simultaneously as those assurances were being made, Chinese forces were intruding into India and, ultimately, instead of changing maps, China put forward claims to some fifty thousand square miles of Indian territory.

It also became apparent that China was not willing to adopt measures and would eliminate the risk of clashes to provide a climate suitable for negotiations. Thus they rejected repeated Indian proposals offering to withdraw her forces to the line which China had claimed as the boundary alignment provided Chinese troops withdrew to the traditional alignment shown on the Indian maps.

China did not reciprocate India's disposition to find a political solution. On the contrary, she utilised it to further her territorial ambition. Overpowering Indian posts, manned by police personnel Chinese forces advanced across the border and occupied large tracts of Indian territory. Forthwith advancing further claims, she offered to negotiate these claims on the "existing realities of the situation". India's refusal to surrender was made the pretext for further aggression.

Thus combining military action with political blackmail, China progressively increased her claims and by the end of 1961, had occupied in Ladakh not only the Indian territory she had initially coveted in 1956 but also much of the area she had shown as Chinese territory in her maps of 1960.

Advance to Strategic Positions

The culmination of Chinese policy was that, in early September last year, China crossed the MacMohan Line, alleged Indian "intrusions" into Tibetan territory and launched a massive offensive on October 20, and advanced to strategic positions which indicated that China's objective was the very heart land of India.

Events since this massive aggression are fresh in our minds. Four days after the invasion, China declared a peace offensive in war like tones. In a statement issued on October 24, the Chinese government brazenly accused India of having started military operation and put forward a three point pro-

posal. These proposals were to the effect that :

1. Both sides withdraw to the line of actual control as on November 7, 1959 along the entire border.
2. Both withdraw 20 kilometres from this line.
3. The Prime Ministers should meet thereafter to negotiate.

Our Prime Minister rejected these proposals and suggested instead that the Chinese withdraw to the line of September 8, 1962 before talks could start. If the Chinese line were accepted India would not be allowed to reoccupy territories under its control on September 8, 1962 and would thus have to yield in NEFA : Dhola, Kinzeman. Walong and Kibitoo and in Ladakh 43 checkposts we built between 1959 and 1962.

This was in addition to the demand that we withdraw twenty kilometres from our own territory in all the three sectors including the middle sector in U.P.

There was another snag in these proposals : the Chinese "line of control" was couched in deceptive terms.

What was the "line of actual control" referred to in this proposal? Was it, in the Eastern Sector, the line that the Chinese had created by their aggression since September 8, 1962, when they crossed for the first time the McMahon Line which marks the natural and traditional frontier of India's North East Frontier Agency? Or again was it, in the Western Sector, the line to which Chinese forces had pushed since October 20, when they launched attacks simultaneously in the Western and Eastern Sectors of the border. And how could a mobile line of control, which had varied from time to time in recent years, be equated with the traditional and customary border? China had advanced 40 to 60 kilometres by blatant military aggression, and then offered to withdraw 20 kilometres provided India also did so. Accepting this proposal meant that China would retain the fruits of her aggression.

Our Prime Minister, therefore, declared that the unilateral ceasefire and China's proposals were an affront to world conscience. He,

accordingly, rejected these proposals and stipulated that for negotiations to take place China would first have to vacate the aggression she had committed since September 8, 1962.

In reply, China offered another set proposals on November 21, 1962. These proposals were :

1. We cease fire.
2. We do not advance to the McMahon Line.
3. We withdraw twenty kilometres from the Chinese line of 1959 in the middle sector and in the western sector.
4. We give up Dhola, Kinzeman, Walong and Kibitoo.
5. We give up the 43 checkposts in Ladakh to the Chinese :
6. We refrain from setting up more checkposts in territory which the Chinese regard as theirs.

In the event of breach of any of these conditions the Chinese threatened "to strike back in self-defence".

It was in this context that the conference of non-aligned powers met at Colombo on December 10. The nations represented at this conference were : U.A.R., Ghana, Cambodia, Burma, Indonesia and Ceylon.

The Colombo Proposals

The proposals evolved by the Colombo powers *inter alia* stipulated that:

- (1) both China and India should withdraw 20 kilometres from the actual line of control on September 7, 1957 as had been suggested by China in her proposals of November 21, 1962. In the demilitarised zone both China and India could set up civilian check posts.
- (2) China would withdraw beyond the MacMahon Line in the Eastern Sector but would retain control of Dhola Pass and the Thagla Ridge,
- (3) Acceptance of these proposals would not prejudice the claims of the respective countries in respect of their stand on the location of the border alignment.

Prime Minister Nehru announced in the Lok Sabha that if the Chinese accepted the proposals *in toto*, they would conform to the pre-conditions laid down by India that Chinese should vacate aggression and withdraw to actual line of control on September 8, 1962. China announced acceptance of the proposals in principle but later declared that these were subject to their interpretation of the proposals.

Among other things, China insists that line of actual control on September 9, 1959 includes large areas of the territory she occupied after aggression.

It is obvious that no negotiations would be possible if China insists on her interpretation of the proposals which is tantamount to according international recognition to aggression.

For Further Reference and Study

Chinese Aggression in Maps, Delhi, Publication Division, Ministry of Information and Broadcasting, Government of India, 1962.

There are nine maps with explanatory notes showing various phases of China's expansion along our border.

Chinese Aggression in War and Peace, (Letters of the Prime Minister of India), Publication Division, Ministry of Information and Broadcasting, Government of India, 1962.

This brochure contains three letters addressed by Prime Minister of India to Chinese Premier Chou En-Lai. There are two appendices : the first gives the message of Prime Minister to the heads of governments warning them about the Chinese aggression on our territory. The second appendix deals with letters of Premier Chou En-Lai to the Prime Minister of India. It contains nine maps.

China's Fraudulent Peace Offensive, Delhi, Publication Division, Ministry of Information and Broadcasting, Government of India, 1962.

This pamphlet deals with the Chinese proposal of ceasefire and 20 kilometres withdrawal from the actual line of control and how these proposals were not acceptable to the Government of India. Also available in Hindi.

The Chinese Threat, Delhi, Publication

Division, Ministry of Information and Broadcasting, Government of India, 1962.

This booklet deals with the Chinese aggression on our territory. The Chinese claim over these territories has been refuted. There are some appendix showing India's earlier correspondence with China before this aggression of 20th October. The remaining part of the booklet contain fifteen maps.

For National Defence Buy National Defence Certificates and Defence Deposit Certificates, New Delhi, National Saving Organisation, 1962.

This small pamphlet deals with denominations, limits and interest on these two types of certificates. The interest received on both of them is free of Income Tax.

Give For India, Delhi, Directorate of Advertising and Visual Publicity, Ministry of Information and Broadcasting, Government of India, 1962.

The kinds of donations and the places where they can be sent has been dealt within this small pamphlet.

India Accepts Challenge, New Delhi, Afro-Asian Council, 1962.

This folder gives the history of Indo-China's relations from 1947 onwards.

Intuc's Pledge to the Nation, New Delhi, Indian National Trade Union Congress, 1962.

This pamphlet gives Intuc's pledge for the total mobilisation of the working class towards a total victory.

Medical Plan in Civil Defence, New Delhi, Ministry of Health, Government of India, 1962.

This booklet contains a talk given by Dr. Sushila Nayar, Union Minister of Health to members of Parliament. She analyses the medical activities to be undertaken by civilians in case of air raid.

Menance to India's Freedom, Delhi, Publication Division, Ministry of Information and Broadcasting, Government of India, 1962.

This small pamphlet deals with Chinese incursion from 1955 onwards which ultimately

resulted into an invasion on 20th October 1962.

India-China Problem in Retrospect, New Delhi, Mukerji Mukul, Foreign Relations Department, All India Congress Committee, 1962.

This booklet on the India-China border problem tells the story of the situation as it developed and as it exists today.

Our Economic Resources, Delhi, Publication Division, Ministry of Information and Broadcasting, Government of India, 1962.

This booklet contains articles written by different ministers and other authorities on our economic resources and their maximum mobilisation to meet the emergency.

Pledge For Victory, New Delhi, Directorate of Advertising and Visual Publicity, Ministry of Information and Broadcasting, Government of India, 1962.

This small pamphlet is an extract from the speeches of Shri Jawaharlal Nehru.

Save For National Defence, Delhi, Directorate of Advertising and Visual Publicity, Ministry of Information and Broadcasting, Government of India, 1962.

The booklet contains two broadcast talks to the nation by Union Finance Minister, Morarji Desai on the importance of saving. He appealed to contribute in the national defence both in money and gold.

You and Freedom Battle, Delhi, Publication Division, Ministry of Information and Broadcasting, Government of India, 1962.

This brochure gives the role of every citizen in emergency. Also available in Hindi.

Village Volunteer Force, New Delhi, Panchayati Raj and Cooperation, Ministry of Community Development, Government of India, Press, 1962.

This booklet analyses the role and programme of village volunteer force in this period of emergency.

Compiled by Shri J.L. Sachdev, Librarian, Amarnatha Jha Library, Indian Adult Education Association, New Delhi

THE MENACE WE FACE

(Continued from page 8)

Our people must know that while under the parliamentary democracy which India has the people enjoy certain fundamental rights, can support and vote for an opposition party and can censure the government for its misdeeds and complacencies. The people's democracy which China has is not a real democracy but a dictatorship of the Communist Party. In China no opposition party is allowed to exist and function; people do not enjoy freedom of thought and expression and cannot criticize the government for its mistakes. Those that dare to criticize the communist regime are denounced and punished as counter-revolutionaries. Opposition to the communist regime and its policies are ruthlessly suppressed and all are made to confess faith in communist ideology and thought and toe the line dictated by the Communist Party. If the government decides to accuse any man of being a counter-revolutionary in thought or deed, his wife is expected to denounce him as such publicly and is presumed guilty of collusion if she hesitates to do so. The hunting out of anti-communist and anti-government elements is deemed a patriotic duty and in its sons and daughters are encouraged to denounce their parents publicly and to scream with the crowd for their death. No one can confide one's thought, not to speak of one's deeds, to another, however intimate the relationship between the two may be. Even teachers have to teach under the dread of being denounced by their students as counter-revolutionaries. All teachers at all levels have to undergo the reformation through the process of thought struggle. They have to recant publicly before their colleagues, students and others in the most abject and debasing terms everything they had said, taught or written all their lives unless it was in conformity with the views of communist leaders of China.

Their System Denies What We Cherish

In China even education is made to serve politics and is subservient to communism. It is not only strongly communist-biased from the kindergarten upto the university but also controlled and administered by the cadres of the communist party. In China no importance is attached to the ideas that "education should be led by the experts" and that "educationists must

run the schools". There the heads of even technological colleges and universities are seasoned partymen or revolutionary communist soldiers. While all possible attempts are made to indoctrinate students in communist ideology, study and research in social sciences receive a very low priority. Thus, in China not only are dissenting persons imprisoned or liquidated but their minds are also imprisoned in a rigid ideological framework.

Ruthlessness of a Totalitarian System

The Communist regime in China is ruthless, rigid and totalitarian. It is so committed to uniformity as to require both men and women to dress alike in blue trousers and buttoned-up high collared coats like Chairman Mao's. It compels all including religious and cultural minorities to conform to a pattern of life determined by authorities. Even religion is interfered with. Communist China claims to stand for regional autonomy; but under the principle of democratic centralism, regional autonomy is reduced to a farce and cultural autonomy is denied even to distinct cultural regions. As a matter of fact, these regions such as Tibet, Mangolia, Manchuria and Chinese Turkistan are being so colonised by Chinese that original inhabitants are reduced into a minority and their distinct social and cultural character is being increasingly lost. No such attempt is or can be made in India where full cultural and religious freedom is guaranteed to all minorities and States are reorganised on linguistic basis.

While in India land belongs to peasants and they are only advised and assisted to promote co-operative farming in their own interests, in China land has been forcibly collectivised and peasants are forced to live and work in communes almost as wage earners. In these communes families are broken up with the children separated from the parents and sometimes even husbands and wives separated from one another and made to work on different and scattered production teams at considerable distances.

Diplomacy of Deception

Communist China has tried to cover up its military offensive and imperialist designs with peace offensive and disruptive propaganda. India is required to face them on both the fronts. We are not only to be ever prepared to meet their military offensive but also to steel

our hearts against their disruptive tactics as well as against their professions of friendship with India and faith in peaceful co-existence. We are constantly to remember that communist China is the greatest menace to our security, freedom and way of life and their offers of the peaceful settlement of disputes through negotiations is a deception, meant to delude the world, to lull us into complacency, to subvert our will for resistance. It is also to be remembered that under the cover of peace parleys and negotiations Chinese had tried to increase their claims. While in 1956 Mr. Chou En-Lai promised Mr. Nehru to recognise the McMahon Line as the India-China boundary in the NEFA area, in 1959 it repudiated this promise and claimed four of the five divisions of NEFA as Chinese; while in 1956 Mr. Chou En-Lai told, Mr. Nehru that the new Chinese maps which were more reproduction of old maps of the Koumintang period required to be revised suitably, in September 1959 about 50,000 square miles of land was claimed on the basis of the map of 1956; and in June 1960 a new map was produced

claiming another 2,500 square miles of Indian territory.

We Must Win

Such a power cannot be trusted to accept our claims over our territory through peaceful negotiations. We cannot afford to slacken our efforts to build up our defences with the help of friendly powers. And we must, through suitable diplomatic steps, keep the world informed of the justice of our stand and of the deceit and falsehood of Chinese propaganda. All possible efforts must be made to ensure world public opinion in our favour.

With firm faith in the justice of our cause and with unflinching loyalty to our motherland and democratic way of life, we must reject communist dictatorship and way of life and meet the military might and imperialist designs of China boldly and courageously until Chinese aggression is completely vacated and we are able to reestablish our full control over our own territory forcibly occupied by Communist China.

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Literacy in Emergency

Finds New Frontiers

By Shri N. A. Ansari, Assistant Director, N.F.E.C., New Delhi

MANY a time, human history has shown that national disasters and calamities have turned out to be a blessing in disguise. The nation wakes up from its deep slumber; the hard realities of life begin to be felt, and felt intensely. The sense of complacency begins to shake off. New horizons begin to come in sight; the nation strives to see and cross new frontiers hitherto invisible.

A Turning Point in Our History

This has been particularly true of literary programmes. Many of the largest and most successful literacy campaigns were started immediately after some important event in the history of the countries concerned. The Communists in Russia overthrew the Czarist regime in 1917 and within two years, Lenin had signed a decree to liquidate illiteracy; for Lenin "an illiterate person is outside the sphere of politics. The first thing he must be taught is the alphabet". Turkey began her literacy campaign almost immediately after Kamal Ata-turk had become the dictator and president; the President himself became "the first teacher."

"I know well enough that the education of a people does not reside exclusively in the elimination of illiteracy; but also I am convinced that the first indispensable step is to learn to read and write", said the President of Mexico in 1944 soon after Mexico got her freedom. More recently, the big mass literacy campaigns in Indonesia and Ghana, to take only two examples, have been undertaken by the new governments established by successful national independence movements. To a greater or less extent we can also observe the same phenomenon in such countries as Thailand and

Burma. In our own country, the vast development of literacy work in India was a direct result of the establishment of the Congress Government in 1937 when State Ministers themselves moved from village to village with primers and blackboards to teach people literacy.

On any showing, the present emergency appears clearly as one such turning point in our history since independence. Profound changes are coming, and will be coming, in every facet of our life. Intense mobilization, for one thing, provides a unique opportunity for affirming and attaining more speedily the basic social goals for which the nation stands. Many of the changes indeed are essential to the success of our social and economic revolution. They now become urgent and inescapable, and can be brought out more speedily with the full support and enthusiasm of the awakened people.

Literacy, A Mirage ?

Within the vast gamut of social education programmes, adult literacy stands out in bold relief. We have been trying incessantly to wipe out illiteracy from our masses; but our progress in this field has been unpardonably slow. During the decade 1951 to 1961, the increase in literacy was only 7.1% or 0.7% per year (the percentage of literacy in 1951 was 16.6, while in 1961 it was 23.7). Actually the number of illiterates has risen from less than 30 crores to over 33 crores during the same period. The problem of illiteracy is thus like a mirage; the more we try to reach it, the further it seems to recede. But need this be so ?

(Continued on page 31)

PROBLEMS OF SOCIAL EDUCATION

(Continued from page 4)

for every youth in the age group 12 to 18 should be given a priority next only to health education. Literacy, however, should be related to occupational training to be meaningful and lasting. What is required is an efficient worker. But work efficiency without consciousness for a cause to serve becomes "free enterprise". Thus all the four aspects of the growth are to be blended in happy harmony. Scouting and Guiding as a movement to further citizenship education among youth are required to be promoted with determination among both urban and rural youth. It has the potentiality to give "preparedness" to every youth in the country. Unfortunately the movement is not maintained its early vigour. Besides it is not given enough governmental support. There are some social educators who do not favour its use for social education. They feel that even active association of social education organisers will take away voluntary character of the movement. Although it is desirable that the voluntary nature of the movement should be maintained, active association of government workers should not be looked upon with reservation. Nature of participation of governmental and voluntary organisations in a welfare state requires to be re-oriented and early prejudice given up. Social education gets promoted effectively through participation in such groups and organizations rather than through classes, lectures and talks.

Community Education

During National Emergency the enthusiasm of the people needs to be harnessed through voluntary forces such as the village volunteer force. The emphasis has to be on people's own participation in developing their own community through joint effort. Community education is required for promoting such voluntary movement and for relating the energy of the people to their own welfare. Such education has to be promoted by all, viz. the people's representatives, the voluntary workers, education workers. No one functionary can exclusively fulfil this task. It has to be visualised as a movement.

For effective promotion of adult literacy and education more funds need to be provided at national, state and local levels. Programme of literacy has to be woven around occupational

training. Besides there is a need for creating a climate of acceptance of the need for literacy through programmes like "Lok Shiksha Mohim" in Maharashtra.

Education departments and its workers should take increasing responsibility in promoting the programme specially among illiterates in the age group 12 to 25 years. Uptill now education departments have not considered this as their integral responsibility. In fact, with the spread of universal primary education, continuation of education, which was earlier considered as a part of adult education work, should be considered an integral part of the responsibilities of the school and its teachers. Although it is necessary to increase their salaries, they should be helped to develop an integral approach to work. It is not possible and even desirable to provide a separate hierarchy of adult education workers in a developing country. Workers of the State Directorates of Education will require new orientation to promote this programme.

Those are some of the areas of effective contribution that the field of social education should give its attention and energy during National Emergency.

(Continued from page 30)

Experience shows that people like to be literate only if they feel that literacy is useful to them and can be acquired without undue effort. The adults judge the value of things from a practical view point. They balance need against effort, whether the need is economic, religious (desire to read religious literature) or social (literacy gives increased status), and so on.

An essential requirement for successful literacy campaign is a mass base for it. The present emergency provides the right climate for securing community support to it. To mobilise this support effectively and in concrete shape it would be worthwhile considering the creation of a Village Illiteracy Abolition Society which could undertake the responsibility of literacy work in each village. This society would provide the facilities necessary for conducting classes, and create public pressure in the village to compel attendance at classes.

Experience in literacy work has been long and varied. A great deal of flaws in the movement have been removed. Now is the time to translate this experience into a gigantic effort to eradicate illiteracy.

THE CHALLENGE OF SOCIAL TRANSFORMATION

(Continued from page 2)

the upper strata more than those in the less influential one. Even where the individuals from the lower strata are able to take advantage of these efforts of the State they soon get cut off from their environment and begin to move in the more influential circles and are thus lost to that very section of the community which they could have been most successful in influencing. No link is therefore established between these sectors; the dead weight of outmoded traditions and habits continue to obstruct the path of rapid development. The main task, therefore, is to ensure social mobility as a normal fact of rural life facilitating many pointed contact among the various groups of families. This is possible only if a will to establish these channels of communication is developed among all these various groups. In concrete terms this would mean fostering developments that would create compulsions for the leading families to establish genuine social contacts with the main body of the community and offer encouragement to the less privileged strata to respond to these overtures with confidence, dignity and self-assertion.³

The question is: how to achieve these desirable ends under democratic assumptions. If a milieu could be created in which social position would depend on the consent of the vast majority of the community consciously and voluntarily given so as to serve the needs of the society as a whole as well as of those who give this consent, compulsions would be created for the leaders of the community to foster necessary social change. Modern economic institutions can play a significant role in this matter, but perhaps a basic change in the outlook of the traditional leaders of society would be necessary, at least to accelerate the process. As for the broad masses, a revolutionary outlook on life and social relationships would be necessary for this purpose. It would be interesting to examine what role social education can play in this.

Emphasis on Content Rather Than Forms of Programmes

Social education conceived in its broadest terms would include all experiences which an individual undergoes in his relation with the outside world and the impact it has on his

mental development. In order that it can function as an effective instrument of social change, therefore, the activity of the individual has to be directed in the channels that would increase his awareness of the demands of the modern world and bring home to him the harm done by obsolete customs and habits. The real difficulty lies not so much in creating the forms of activity that would be effective for the purpose as in making him take interest in these activities. The only way in which this can be done is to make him feel that his interests are best served by participating in these activities. To convince individuals belonging both to the leading families as well as to the unprivileged families is a task which is almost impossible of achievement unless powerful disorganising forces are in operation. These forces should be strong enough to make members belonging to all strata of the community question the values to which they have owed allegiance so far and yet not so disruptive as to make all social action well nigh impossibility. Those engaged in the field of social education cannot create these forces. All they can do is to recognise them when they are in operation and to base a plan of action so as to make them effective instruments of social change.

Reach for the Possible

Constant appraisal of the events shaping the life in the community, live contact with men of action who deal with these events, and the correct evaluation of possibilities are thus the pre-requisites for a person working in the field of social education to guide the individuals towards a fuller and more satisfying life. Whatever be the needs of the community, determined in terms of desirable goals, only a limited fulfilment is possible in a given historical situation. To spot these possibilities and to work for their realisation requires critical and creative facilities. Those who develop them would be amply repaid by the satisfaction of worthwhile achievement of the goals possible, yet unrealised so far. To the extent that a community can produce such leaders would it be possible for it to bring about a social change without undue social dislocations and undue hardships. Social legislation and exhortations can only help in this process. They can never be a substitute for creative imagination and critical analysis so indispensable in a social worker.

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CONTENTS

*Background to Current Events on
The Budget with a
Difference*

*Talking Points on
The Meaning of the Faith We
Cherish*

*The Demand for Social
Dynamism*

*The Challenge of Social Trans-
formation and the Role of
Universities*

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RAJEN BABU

IN the passing away of Rajen Babu, the country has lost one of her noblest sons and a veteran of many battles in the freedom movement. Indian history will record Rajen Babu as a scholar-statesman who stood by his people in the hour of their crisis, as in the great Bihar Earthquake, as a brave warrior who fought for the exploited and the meek, as in the Champaran campaign, against the brute force of an alien Government and unrelenting class of vested interests. It was but natural that a personality so sensitive to human suffering should have been so close an associate of Mahatma Gandhi.

Rajen Babu's contribution to India's struggle for independence was manifold ; he conscientiously bore the mantle of leadership at critical periods in the history of the movement ; as a thinker he sought to give a concrete meaning to India's quest for freedom ; as a writer he made articulate the aspirations of masses.

Perhaps the most eloquent tribute to Rajen Babu was the one a contemporary of his paid years ago when Gandhiji was still with us. Speaking at a reception in Rajen Babu's honour, Rajaji described Rajen Babu as the greatest of India's men inasmuch as Gandhiji could only be described as a saint.

That Rajen Babu was India's first President is symbolic in more ways than one ; Rajen Babu brought to that high office the simple dignity inherent in a noble personality which needed no outward trappings such as the Viceroys that occupied the Viceregal Lodge needed.

It was our rare fortune that a man such as Rajen Babu was, should have been one of our leaders. May we prove worthy of him !

The Budget With a Difference

Background To Current Events

TO understand the Budget for 1963-64, it is essential to realise that it has been framed in circumstances which are radically different from those prevailing in past years. The difference is in respect of two points. First, whereas hitherto, the Government required resources principally for development plans, now it will require substantially larger resources for defence preparations. Second, these two uses of resources cannot be treated as substitutes, or in other words, defence preparations cannot be undertaken at the expense of development. The two are complimentary goals; a defence effort without corresponding expansion in economic potential would be ineffective and hollow.

A Larger Budget

It follows that, whatever the magnitudes involved, the Budget for this year had to be much larger than what it would have been had the necessity of strengthening our defences not been thrust upon us in the manner it was. It also follows that the extent to which the Budget would go out of line would be determined mainly by the requirements for defence. These requirements, determined by a number of considerations, military, political and economic, have been put at Rs. 867 crores for this year or roughly Rs. 500 crores more than last year's provision. It will be noticed that the deficit between revenue from existing measures and the anticipated expenditure also is of the same order.

To make good this deficit the Budget proposes a number of measures. Broadly speaking these measures should satisfy two criteria : first they must affect personal saving as little as possible so that not only does the total saving (which includes taxes) of the community increase, but also the rate of saving (proportion of the community's income saved). Unless these were ensured the objectives that the nation has set for itself would not be achieved. From the community's side this would mean some curb on the increase in consumption. (This criteria is better satisfied by giving relatively greater emphasis to taxation than borrowing). Second, they must distribute the burden

of taxation in such a manner that it falls most on shoulders best capable of bearing it.

Let us now examine the additional measures of the Budget proposals. Additional tax measures are expected to yield Rs. 266 crores : Customs Rs. 67 crores, Union Excise Duties Rs. 107 crores, Corporation Tax Rs. 31 crores, Income Tax Rs. 39 crores and other taxes about Rs. 2 crores. Further the Budget proposes a compulsory saving scheme which would yield Rs. 70 crores of which the share of the Central Government would be Rs. 40 crores. These proposals would get in receipts of Rs. 306 crores leaving a deficit of about Rs. 150 crores which the Budget proposes to meet by sale of Treasury Bills or deficit financing.

Increase in the two indirect taxes, custom duties and union excise duties, are proposed as a means to ease the pressure on the balance of payment situation and to put a check on consumption of non-essential commodities. The pressure on the balance of payment, which has been growing in the past and is expected to worsen on account of the defence effort that is being undertaken, is to be eased by making certain imports (i.g. mineral oil, raw cotton, iron and steel products, motor vehicle parts) more expensive thus encouraging their domestic production. The general surcharge of 10 per cent on all import duties is expected to put an over all check on the use of imported goods. Along with these measures designed to restrict imports, export of tea which has been suffering on account of price competition is to be encouraged by abolishing the export duty on it. Consumption of imported goods is also to be restrained through a selective increase in excise duty. Among these goods the most important are petroleum products—motor spirits, diesel oil and kerosene oil—on which the duty has been increased by 25 per cent, 30 per cent and 170 per cent. Of these, the duty on kerosene oil would affect the poorer sections the most. To offset some of this effect, the excise on unprocessed vegetable non-essential oil (including the ordinary edible oil) has been removed.

(Continued on page 23)

Meaning of the Faith We Cherish

Talking Points

By Prof. Mukut Behari Lal M.P.

DEMOCRACY is government *of* the people *by* the people *for* the people.

In a democracy the sovereignty of the State rests in the people. The Government belongs to them and its authority emanates from them.

When we say that democracy is a government *by* the people, we mean that the whole body of citizens exercise an effective influence on the decisions of the government.

By the People

In a direct democracy policies are directly adopted by the people assembled in a meeting. In a representative democracy which alone is possible in a big country like India, the government is carried on under the direction, supervision and control of persons who are elected by the people. While policies are determined and laws are passed by a handful of elected representatives, they are responsible to the people. The entire government is answerable to the people for its acts of commission and omission. The people have right to exercise vigilance over their representatives and the government, to discuss publicly affairs of the State and to exercise effective influence over the decisions of the government. Periodically elections are held, and at that time the people may review the policies and activities of the government and their representatives and may return to power those in whom they have confidence. Thus, if the people are sufficiently vigilant and careful in exercising their voting right, the government can be made to function according to their will and direction. This is possible only in a democratic form of government.

Thus, in a democracy the people can be masters of their destiny, determine and shape public policies, exercise effective control over affairs of the state and lead a free life.

For the People

In a democracy the government is *for* the people. It is not meant to lord over them. It is only intended to protect and promote their interests to manage common affairs of the community for the good of the people. While it is a primary duty of the government to protect the people from external aggression and internal violence, it is also its important duty to promote the welfare of the people and to work for their economic, social and cultural advancement. The modern democratic state is a welfare State. The efficiency of its government is judged as much by its ability to promote development and welfare as by its capacity to afford protection against external aggression and internal violence.

The Rights of Citizens

Liberty, equality, co-operation and social justice are important characteristics of democracy. In a democracy people are free citizens. They are not only free from foreign domination but are also free participants in public affairs and enjoy civil liberties and civic rights. These liberties and rights are guaranteed to them by the constitution and cannot ordinarily be encroached upon by the legislature and the government. In a democracy the rule of law prevails. It protects them and their liberties from arbitrary high-handedness which is possible in dictatorship. Of course, even in a democracy to protect their liberties people will have to be vigilant

and careful. Vigilance is no doubt the price of liberty.

Equality of Law

In a democracy all citizens irrespective of caste, community, race and religion enjoy equal rights, Equality of law prevails. The law is the same for all in both its protective and punitive aspects. In a democracy there must be fair and equal consideration of the interests of all. Every citizen enjoys equal claims on the common good in respect of equal needs. In a democracy there must be absence of special privileges and respect of human personality of all citizens.

Social Equality

While there can be no democracy without political and legal equality, special emphasis is being laid on social and economic equality in modern democracies. This is deemed necessary to secure social justice to the common man. Indian democracy is pledged to promote social justice along with social and economic equality. Its constitution requires the government to promote with special measures the advancement of the people and to see that all its activities are informed with social justice.

Co-operation is another essential characteristic of democracy. Democracy is a fellowship of free citizens and an art of constructive co-operative effort. Fellowship implies the recognition of the dignity of man and national unity among the people. Democracy requires active participation and co-operation of the people in the management of public affairs. Passive consent is not sufficient to run democracy properly. Free co-operation is a basic norm of organisation in a democracy.

Obligations Under Democracy

Democracy guarantees rights. But it also imposes certain responsibilities and duties. It requires a citizen to respect human dignity as well as equality and liberty of his fellow citizens, to participate in public affairs with due sense of responsibility, and to settle their claims peacefully. To run a democracy properly it is necessary for citizens to cultivate progressive outlook, the spirit of public service and high public character. They must acquire the habit of constructive co-operative effort, have sufficient intelligence to take part in public discussions, to offer constructive

criticism and to discriminate between various ideas and policies. A democratic citizen must have courage of conviction and the will to shoulder responsibility and to stand against injustice and encroachment of their rights. But what is needed most are respect for democratic values, ideas and traditions as well as the feeling of trusteeship for public property and public responsibility. Democracy is faced today with a challenge of dictatorship, and to meet this challenge abiding faith in democratic values and principles is needed. Public responsibility must also be treated as a sacred trust. It must be discharged with proper care, diligence, efficiency and honesty. Both citizens and public officials must not allow personal considerations to determine their attitude in public affairs, while public good must be the primary consideration in all public matters. To conserve public resources and to promote public good, all possible care needs to be taken to protect public property from loss, damage and misappropriation.

Democracy is the best form of government. It alone can ensure both freedom and welfare to its citizens, in case citizens, their representatives and public officials exercise their powers honestly and discharge their duties efficiently. Unlike democracy, dictatorship of all forms denies to the people freedom which they enjoy in a democracy. In a dictatorship the people can hardly claim to be masters of their destiny.

A Way of Life

Democracy is a form of government. But it is also a way of life. A democratic citizen is expected to behave democratically in all spheres of life. His entire life is to be based on democratic principles of freedom, equality, co-operation and social justice. In his dealings with others a democratic citizen must be civil and courteous as well as respectful to their human dignity, claims and rights. The social and economic life of the community is also to be increasingly organised on democratic life, suffused with democratic spirit. Free co-operation, human welfare and social justice must be promoted, liberty and equality must be cherished.

Indian democracy suffers from many ills. It is our duty to have full faith in democratic values and democratic principles, to rid Indian democracy of its ills, to establish sound democratic traditions.

The Demand For Social Dynamism

By Shri Surendra Mohan of the Samajwadi Yuvak Sabha

THE Chinese communists have an army more than four times ours; they have been spending on defence at the average of 1000 crore rupees every year for the last ten years, whereas our total defence expenditure in the same period has been 1253 crore rupees. This massive military strength that they have built over the years will continue to rise even more rapidly. What is more important for us is that they have such enormous control over the population that this immense war potential could be used at a moment's notice without a thought to public opinion which counts considerably in democratic countries. It is obvious that if we are to face an enemy such as this, we have to mobilise, as quickly as we can, our resources—manpower and material—to match theirs.

Pre-requisites of Strength

To quicken our economic development and defence preparedness, the pace of social change and transformation has to be accelerated. Pursuance of policies of fuller employment, of utilisation of resources to fuller capacities and of social cohesion or of popular participation, requires a change in our economic strategy and perspective. *Status quo* societies have never been able to stand up to the challenge of revolutionary societies, unless they tore down the *status quo* in meeting these challenges. Democracy cannot defeat dictatorship unless it is a real and virile democracy quickening the process of social transformation towards economic and social democracy. Equality of suffering for nation's defence and sharing of not only burdens but also fruits of development will create a new determination to defeat the enemy.

No Relapse To Apathy

Now that the first emotional impact of emergency is about over, social and group tensions have begun to manifest themselves. With the greater strains the people may be called upon to bear in order to help build defence efforts, the process of return to apathy and to involvement in petty matters may be quickened. So that while the Chinese communists continue to build their was potential

with greater intensesness as well as ruthlessness, our country may go back to its earlier moorings, and rates of development and change may fail to reflect the nation's determination to defend freedom. And before it is too late, one may well discuss the resistances to canalisation of that response.

Need for Faster Rate of Growth

Speaking generally, it is clear that we have not moved fast enough during the last two decades. Our rate of growth has fallen in the first year of the third plan and agriculture continues to be the Achelles' heel. The available irrigation potential is not fully utilised. The Community Development programmes

What Then Must We Do?

have perhaps introduced some reforms but the net result of these reforms is that it has widened the gulf between our rural rich and the poor: 3% agriculturists take up 27% of agricultural income. At the same time the number and proportion (in total number of agricultural households) has increased from 50% in 1951 to 57% in 1958. Their income has shrunk and the poor are becoming poorer, the rich richer. Appropriation of capital has increased by 336% during the two plan periods. Tax evasion, however, is as high as ever before. Because our rate of economic growth has not kept pace with population growth, unemployment has increased.

The Bottlenecks

There is another side to this picture. This is the underemployment of our existing resources. To take an example, only 40% children of school going age are in schools and yet in Bihar alone there are about 6000 trained teachers unemployed. In agriculture, a vast percentage of available irrigation potential remains unutilised.

Democratic Decentralisation has strengthened factions in villages and also affected

(Continued on page 22)

The Challenge of Social Transformation and the Role of Universities

By Shri T. K. N. Unnithan of the University of Rajasthan, Jaipur

THE Punjab Government, it is reported, has decided to encourage adult education in the State. Similar measures are expected to be undertaken by other states also. Crores of rupees are spent in the name of the social education. Social education is given an important role in the community development programmes of the country, every community development block being assigned a special social education officer. Besides, a number of individuals and voluntary agencies implement adult education and social education programmes as a social service. These agencies carry on the educational activities often without proper co-ordination and without an understanding of the extreme importance of such programmes in the context of a developing country like that of ours, with the result the resources, especially financial and technical, are often mal-utilised and the maximum social yield is not secured which should be the yardstick for any public expenditure. Apart from a few isolated cases, no systematic attempt has yet been made to assess the role of adult education programmes in India and to coordinate and re-orient the programmes or incorporate it as a part of the national educational system.

Social Content of Education

In this connection, the Universities can render tremendous service. Unless the Universities take an active part in this programme both by way of effective participation and by intellectual guidance, it is doubtful whether this vital and dynamic area of education will ever be rendering any fruitful service which otherwise has great potentialities in helping the nation to gravitate towards the social goals. More Universities and more educational institutions have been and are being established but they can contribute fully to the progress of our country only when they are made more responsive to present-day needs. This requires imaginative grasp of the crucial problems and giving up the conservative outlook. We

accuse the British of gearing our educational system to the production of "clerks" to suit their pattern of administration. Now by opening more polytechniques or engineering colleges and producing more "mistries" instead of clerks, are we solving our problems? May be, in the context of industrialisation of the country, it gives more employment opportunities and contributes to more self-sufficiency in the technical field; but it does not improve the social content of our country nor does it help social change in the desired direction. Education should be a programme 'from the cradle to the grave.' If we are unable to look after the millions of technicians produced by the five year plans, we shall not be able to prevent the pitfalls of those nations which are groaning under the impact of industrialisation, urbanisation and material prosperity. That is to say, these technicians who are turned out of the technical schools and colleges and are immediately employed in private and public establishments should be given opportunities of re-educating themselves in the higher values of life,

A Strategic Area of Change

Education as a social institution is a part of the overall social organisation and it must change as social system changes. As an agency of communication and socialisation of individuals and as an instrument of symbolic transmission of social values, group norms and ideologies, it plays on the one hand a crucial role in maintaining the fabric of social organisation and on the other constitutes the strategic points for initiation of change. Thus formalism as well as dynamism of social structure are rooted in the institution of education. In the traditional Indian society, the educational system conformed to the needs of the hierarchical, relatively closed social organisation and the feudal pattern of economy and polity. The family, the caste and the village community provided agencies of disseminating knowledge and transmitting it on from generation to generation; for the fund of

knowledge remained more or less constant and institutional and valuational pattern relatively unchanging. Now with our determination to build up an industrial society within the framework of the values of a welfare state, the system of education has not only to undergo a radical change but it must be oriented towards the new goals of equality of opportunities, building up from below and maintaining the progressive flow of ideas and knowledge to keep the social system going.

The Problem of Communication

In modern society knowledge grows at a rapid pace and groups as well as individuals face new problems of constant adjustment which leads to the alienation of the individual and the consequent social and individual problems. There is also a lag between the social and technical levels of communication. Modern society, has therefore, to develop a new orientation towards the system of communication of knowledge. Research institutes and departments of the Universities do help the growth of knowledge in various fields. But it appears that corresponding agencies for disseminating this knowledge necessitated by the new situation have not kept pace. After a young man has gone out of the University or any other educational institution and taken up a job, he is sure to become backdated after sometime even in his own field if no other means are found to acquaint him with new developments; the assumption that he keeps himself upto date by going through the latest publications in the field is often unrealistic. This problem is further aggravated due to excessive specialisation which is the basic characteristic of the new age. Over specialisation leads to the creation of intellectual monstrosities. This, however, is only one aspect of the problem which the new society faces as a result of firstly, the transition from the traditional to modern social system and secondly due to the peculiar problematic situation inherent in the industrial social organisation. From a positive point of view, the system of education in the modern society has not only to check the growth of negative forces but also has to deliver the best to society that it is capable of.

Inadequacy of Formal Methods

It will be seen, therefore, that the formal methods and agencies of education alone are

inadequate to meet the needs of modern knowledge and modern society. Some other means must be found out which will carry on the process of education from cradle to grave and which will bypass the compartmentalised pursuits of various disciplines. It is this understanding of the situation which helped the growth of the concept of adult education. Adult education is a wide programme and must enlist the help of diverse agencies. On the one hand it includes the extension of literacy to most backward sections of the society and on the other hand, dissemination of various facets of knowledge to educated public including general education. The aspect of adult education that falls especially within the scope of universities refers to the latter. It would include lectures, seminars, and short-courses by experienced university professors for the benefit of the educated public engaged in various professions. It could include also any specialised course in any of the disciplines including the fine arts, specially organised for adults of all categories with the help of the regular staff employed for the purpose or secured on a temporary basis from outside the university. Bulk of the programmes can be undertaken with the help of experienced university teachers through extension work; university teachers should extend the horizon of their knowledge to a wider community than to confine it to the students who are enrolled in the various classes of the degree courses. Such a programme will help those who have a taste for higher learning but could not continue their education due to economic and other difficulties; secondly, it will help refresh the knowledge of and bring up to date the persons who are engaged in various professions; thirdly, it will help the specialist to get out of the narrow field of his own specialisation and benefit from other branches of knowledge as well; fourthly, it will contribute to the richness of life of those who after education are engaged in various independent callings; and finally, those who have some inherent talents which are retarded will get the opportunities to develop them.

Universities as an Agency of Change

No other agency can disseminate higher knowledge and the latest developments in the various fields of knowledge with the facility of the universities. Making a subject comprehensible to the non-specialist as well as

to the specialist requires a thorough grasp over its fundamentals. This cannot be done by any one else, except those who have been engaged for a sufficiently long time in the development of that branch of knowledge. Obviously, the university professors and research workers are the ones who are of help here. They also have the advantage of having an independent and liberal outlook. Universities are burdened all the time with the problem of finding out immediate solutions to practical problems. They can thus suspend judgement when in doubt ; look at the problems from various angles and in a wider perspective ; and pay attention to fundamentals. They can, therefore, help more in the inculcation of the attitude to pursue truth and to be aware of the limitations of one's own points of view. They can also impart training in thinking and analysis and promote the scientific spirit. This will help the participants to understand and analyse their own experiences more systematically. Moreover, these programmes will bring the universities closer to the wider communities in which they function. Such association shall benefit the universities as well as the communities. A multi-phased adult education programmes will cut across the class boundaries and bring even the disadvantaged group to the door of higher learning. The role of intelligent, well-informed, and balanced individuals for the success of our infant democracy can hardly be over-emphasised. Adult education programmes undertaken by competent agencies like the universities are sure contribute greatly in the development of such individuals. In a 'developing' country where new steps of social and economic planning are being introduced through legislative measures and the active support from the public in general is expected, the comprehensive understanding of these measures becomes almost indispensable and adult education programmes including different types of extension lectures schemes constitute a very strategic method for the proper dissemination of these values and their appreciation and acceptance. In advanced countries like the U.S.A., U.K., Canada, Australia and New Zealand, universities have separate adult education departments.

A Necessary Investment

Viewed in this wide perspective, it becomes increasingly evident how important it is for Indian universities to open separate faculties of adult education, not of course, to conduct adult literacy classes which constitute only a minor aspect of a well-conceived national adult education programme, but to primarily carry out other types of programmes suggested above and to conduct research with a view to assess the potentialities of the various schemes intended for adults of all kinds and to find out the best possible methods of their implementation. The Indian Adult Education Association should do all it can to persuade universities to open up departments entirely devoted to adult education programmes and research. The Association should pose problems to such departments and coordinate researches that will be undertaken by the various universities and make the consolidated results available to the government, voluntary agencies and individuals who undertake the task of organising adult education programmes. It is good that universities like Rajasthan have excellent plans for the establishment of adult education departments primarily with a view to conduct research the results of which would certainly help us to reorientate our entire educational system. The U.G.C., the Government of India and other agencies should come forward with generous assistance whenever there is such attempts to break the conservative educational pattern which is incompatible with the needs of modern India. A few universities should be persuaded to establish departments of adult education on an experimental basis before any definite pattern is recommended for all the universities to adopt. The state governments should give proper priorities to adult education programmes. The lead given in this regard by the Panjab Government should be followed by other States like Rajasthan. Any amount spent on such projects would indeed be a worthwhile investment as it would yield social dividends in the form of a better society where the cost of planning would probably be much less than what it is today.

For Renewed Faith in Literacy

Literacy for Literature, not
Literature for Literacy

By Dr. Helen Bonnell Butt, who discusses her experience with reading material for neo-literates.

LET us be clear that literacy is not an end in itself, not a mark of advancement or superiority, but a tool, a means to a more useful way of doing the things that we are doing right now. Relating this to the villager, literacy must help him to be better farmer or blacksmith or whatever—and also a better citizen. He may, of course, write a few letters and have occasion to sign his name a few times a year. Primarily, he will use his newly acquired reading skill and any use of the ability to read and write will provide the over-learning necessary to imprint it indelibly in the memory. He becomes literate in order to read but what he will read will depend largely on what is available to him. Whether he will continue to read will depend on how useful and appealing this material is. One neo-literate turned to reading film magazines. So avid a reader was he that he purchased two or three magazines a month and read them all from cover to cover. It served no purpose beyond recreation (which, after all, is not completely non-essential), but he certainly not only retained, but tremendously improved his reading ability after leaving the literacy class. Moreover, it was true self-improvement, for he struggled through the pages by himself, and could be heard reading out loud to himself night after night.

Right Literature

It is, therefore, incumbent upon the framers of a literacy programme to produce and make available the right kind of literature. This is a subject in itself, but we can here consider the guide lines for a literature programme to accompany the literacy programme. The literature programme is, in fact, the justification of the literacy programme. We want people to

learn to read and write because we have a message for them which we believe we can convey to them better with the help of the written word and because they have a job the full accomplishment of which requires these skills. The literature programme is concerned with the first mentioned of these. It must embody the message. Although there is nothing wrong about a certain amount of "entertainment" literature, the greater need is for a forthright presentation of the information and ideas which the villager needs. Such information and ideas must be couched in simple terms and contained in *short* articles. It can be written in an appealing style, but should not be unduly camouflaged. As with the literacy programme itself, the villager will be quick to sense it if we try to "put something over" on him. Better to say that here is a pamphlet on how to raise chickens than to tell a story about the brilliant villager Mohan who read a book that told him all about chickens and who then became a successful chicken farmer. A true factual report of villagers succeeding with poultry farming, on the other hand, is a very good form of literature.

Literacy Not an End in Itself

If we regard literacy as the means to literature, rather than literature as a means of preserving literacy, then we will not make the mistake of constantly referring to literacy in our literature as if it were an end in itself. "Brilliant Mohan read his book and then proceeded to do all the right things because the book told him exactly what to do". We shall take it for granted that the villager wants to know certain things and that he will seek knowledge through reading provided the literature is

available. If we act on this assumption our literature will have a more realistic tone. Of course our Extension workers will have, also, to consider literature as a proper channel for their work and use this medium along with others in making their various appeals to the villagers. The villagers must come, through the right kind of experience with literature, to regard it as a means of getting a clearer picture of a given point rather than as a mere instrument of propaganda. The literature put out under an official literature programme for villagers should constitute a veritable library of short, simple, and relevant pamphlets on individual aspects of agriculture, animal husbandry, village crafts, home science, and such civic matters as the duties and powers of panchayats. Such pamphlets could be used and distributed in connection with lectures, discussions, and method demonstrations. A clever Extension worker would follow this up with further discussions based on what the villagers have gotten out of a certain pamphlet, thus stimulating the villagers to make better use of this new medium.

The Anatomy of a Literacy Class

We can rest assured that Literacy is a means to literature, which is a means to knowledge. Literacy does not rest on a basis of any number of years of formal education. Rather, its maintenance, like its justification, is to be sought in continued, purposeful use. A literacy—cum—literature programme can be designed so as not only to impart and maintain the basic literacy skills but also to make proper use of them to the further end of imparting useful knowledge and a sound understanding of grass-roots civic problems.

Furthermore, a great many of our villagers realise the value of literacy and will exert sufficient effort to learn if given a real chance. This real chance includes a straight-forward offer, a method of teaching which can show early and continuing results, reasonable encouragement along the way; and sufficient literature at the villagers' level of vocabulary and geared to their needs and interests.

Having already considered the road and the destination—the approach and the goal—let us turn to the vehicle: the actual literacy class. Who should be in it, how many and what kind of people? How should it be conducted? What degree of proficiency should be attained before the group can be felt to have “graduated” into

the literate community? What method of teaching should be used? The answer to the last question hinges on the answers we give to the earlier questions. These, in turn, flow from what has already been said.

Encourage Interest and Effort

If we make a simple and forthright offer to teach literacy—instead of tackling on literacy lessons as the price that villagers ought to pay for some other programme—then only those will apply who really appreciate what it is all about. Of course, possible candidates should be encouraged, but they should also be told that it means hard work on their part. There is no royal road to learning, nor is there any reason to suppose that the village road will be smooth and easy. On the other hand, there should be no extraneous obstacles, such as fees, collections for supplies and the like. The sole pre-requisites should be interest and effort. The proper approach will automatically weed out a great many candidates. Not that we wish to limit the number of people to become literate—our ultimate goal must be total literacy. However, in the first instance there is no advantage in “roping in” people who are most unlikely to carry through to the end. It is better to carry through to completion with the likeliest ones than to get the whole programme bogged down by an all-inclusiveness that styles itself idealistic but which is in point of fact simply unrealistic. It is such a lack of discernment that later leads to disillusionment.

Individual Attention Necessary

Our villagers are in constant contact with the written word even though they cannot read it themselves. They often have occasion to employ the services of a scribe, and they know to their sorrow that written agreements which they enter into without being able to read often turn out to be disadvantageously different from what they were led to believe. They are not, therefore, like remote tribals who take to literacy only as a game, and who must learn its value only at a later stage. Almost any village can produce enough really desirous candidates to make up a good sized literacy class. “Good-sized” must be taken to mean as many as a teacher can give proper attention to. For it is not enough simply to present the material on a black board or by means of charts. A perfunctory attitude on the part of the teacher

will not bring good results. Individual attention must be given constantly and at every stage. Therefore, a class should not be much more than twenty strong in a typical village situation. There may be a few more at the beginning, for we must face the fact that even among those who wish to learn there will be a certain number that cannot learn at an acceptable rate with the amount of attention that they can be given in even a reasonably small class. But while we should not gear progress to the brightest in the class, neither can we hold back a whole class for the sake of those who fall below a basic minimum of competence. Just where the line goes cannot, of course, be determined by aptitude tests or the like. The process of elimination is automatic and more or less closely related to the general level of the particular class. As the teacher begins to get the feel of the class he will gear himself more or less unconsciously to the general average—to the rate at which the bulk of the class can follow and none of the bright ones get bored. Those who cannot possibly keep up even with a little extra attention from the teacher usually leave of their own accord. In fact, if a trainee does not leave, there is probably hope for him even though he may seem hopelessly slow in comparison with the others !

If there are sufficient candidates to make up two classes this will be a big advantage. The extra time required to teach two classes will be amply rewarded. After the first few lessons the trainees may be so grouped that the brightest are all in one group, which will then progress at a gratifying rate, while the slower ones, in the other group, can take their own time. Their progress will not be much slower than that of an ordinary cross-section of trainees where only one class is possible. Thus the average yield on investment of teaching time will be increased. There should also be fewer casualties among the ranks of the slow students, since the slow ones will not compare so unfavourably with others in their group, and will therefore not become disheartened or be left behind.

Developing the Reading Skill

Having decided to introduce literacy as a means to the use of literature, we cannot reasonably assume that our job is done until at least a part of the students have acquired sufficient skill to be able to read simple, but regular literature ; and they should not only

have acquired the minimum requisite skill, but also have the idea that this is what literacy is for. Unfortunately, some of the so-called systems now being employed do not even introduce the candidate to all of the elements of the alphabet and the structure of writing, let alone carry him over the transitional stage from words for the sake of acquiring literacy to words for the sake of their content. In others, although there is some content, there is still quite a gap between the content of the primers and the messages which would pave the way for general Community Development. There is no reason why even the early exercises in reading and writing should not have some desirable content. It is as easy to read (in Hindi) "The farmer puts fertilizer on his field every year", as it is to read : "The farmer does not read. The lawyer reads". The former introduces a key idea, essential to the improvement of agriculture. The latter confirms an undesirable social structure which a successful development plan would do away with. It is as easy to read : "Jawaharlal said: 'Jai Hind'," or "We must choose an honest sarpanch", as it is to read : "It is bad to sleep in the day time, it is bad to stay awake at night, it is bad... it is bad... it is bad..." The former are inspiring, and involve the reader in live realistic situations ; the latter is dreary, to say the least.

The Skill of Writing

Thus we can establish that a literacy course must be thorough in its presentation of the basic skills, and that it must lead the students all the way to real reading. As was mentioned earlier, the main use of literacy will be in the realm of reading. This does not, however, mean that the art of writing can be ignored. For one thing, the course will lose much of its appeal if the students feel that they still will not be able to write. In the second place, writing is useful in itself, and the skill should, therefore, be imparted along with that of reading. Finally, and most importantly, learning to write is essential to accurate and confident reading. It is only by learning to reproduce letters that the student becomes aware of the slight differences which distinguish one letter from another. If a person cannot write the letters, he is apt to confuse those that look almost alike. His reading will be largely guess work and he will founder as soon as he is put on his own, that is, at the very time when he

should be able to take over as an independent reader. The same can be said of all systems of rote learning; they lead to confusion and guess work, and fail to build confidence and independence. They may show quick results early in a course, but they will not build a firm foundation for future use. Reading will cease when the teacher is no longer there to prompt the reader.

Rote Learning and Understanding

The opposite of rote learning is the careful learning and *understanding* of each element, with the development of ability to use a known element in any possible relationship. Thus, it is necessary to give more thought to the preparation of a course than would seem to have been the case in the past. Each element must be presented separately, and properly explained before it is used. Nothing should be "thrown in" just to make a sentence. Elements once introduced must be used again and again in combination with all other elements given at any juncture in the course. This serves the two-fold purpose of providing a built-in drill so that, once learned, an element will not be forgotten, and developing a sense of the value of each individual element, rather than mere recognition of certain set combinations. Let us summarize: no element should be used without first being introduced and explained; every element once introduced must be used continuously, and in a variety of combinations. Drill, not mere repetition, is needed to bring the student to accurate memory and understanding use of the elements and their relationship.

Rewards of Patience and Thoroughness

Moreover, elements should be introduced only one at a time, so as to avoid mental indigestion, and the course should continue until all elements have been presented in this manner. This requires more patience and perseverance than our course-makers have thus far displayed. We have "systems" which depend on every conceivable means of inculcating literacy. One represents pictures as the open sesame, another finds the key in poetry, while still another relies on music. Whatever the merits of such props may be, they do not take the place of patience and thoroughness, yet they seem to have been employed as substitutes for the logical and thorough presentation which can alone produce lasting results.

In particular, we find that vowels are not given their due attention and that the conjunct consonants are, in some cases, completely ignored. Yet at the end of such an inadequate course a trainee is assured that he has now learned to read. Actually he is not prepared to read the simplest literature outside his own course book. Small wonder, then, that he feels bewildered and disillusioned when he takes a peep at a book, a newspaper, or even a signboard with a few big letters on it. The best way to avoid such disappointment is to give a thorough grounding, and not pretend that the road is shorter than it is. If the students learn *something* new each time and master it thoroughly, if the content of the drills is made as interesting and relevant as possible within the limitations set by the amount of knowledge already acquired, then there need be no fear that those who were eager to begin with will lose interest before the course is really finished.

Are Tests Necessary ?

It will be noted that nothing has been said here about a final examination. The examination really sets the seal of approval upon those who pass it. It makes a sharp dividing line between them and those who do not pass it. Both of these functions may be more harmful than helpful. Those who are satisfied that they can now read may stop trying now that they have won their badge; those who have been proclaimed unworthy may be discouraged from further attempts. In any case no particular end is served by the examination, since, as we have already seen, the goal of the course is to make not mere literates, but readers, out of our villagers. Those who become and continue to be readers have passed the only true test. Those who have learned something but are not quite ready to graduate into this category may well be helped into it by a follow-up review of the work already gone over. Probably quite a few can be salvaged from the casualty list in this way with a very little additional effort. Those who are too far behind for this treatment—perhaps because of illness or other enforced absence from several lessons—should be given special encouragement to join any course subsequently organized in their village. Our aim is not to separate the sheep from the goats nor yet to chalk up targets, but to spread literacy—that is, *active literacy*—to the greatest extent feasible.

The Rajasthan Social Education Board Act '61

Salient Features

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BEFORE Independence, adult education, like other constructive programmes and activities, was organized and conducted on an emotional and inspirational basis. Adult education was taken up most enthusiastically during the late 1930's under the short lived Congress Ministry. Most of the attempts in this field were made by the voluntary institutions and organisations.

Social Education, as we conceive it today, cannot be carried on any more on that basis. It now needs scientific system and methodology which can only be evolved and achieved by conducting surveys and researches on organized and guided lines and controlled experiments. This is not in any way within the means of an individual.

With the commencement of the First Five Year Plan, it was strongly felt that to achieve cooperation and participation of more than 82% of our population living in more than 5,58,000 villages, was essential to make the plan programmes a success. The vast mass of our population was illiterate, superstitious and lacked modern scientific out-look. It became at once self-evident that the whole mental out look of the people had to be changed to infuse new aspirations and inspirations, to create social and national consciousness for more production, better health and education, better sanitation and hygiene, more nutritious food and in order to raise the standard of living.

This situation gave rise to the concept of social education engulfing the whole social and individual life, which could be evolved and achieved only on organised, systematic and scientific lines with the aid and assistance of the state. Hence, developed the need to set up an autonomous statutory Social Education Board with the advantages both of the assured adequate finances from the public funds and of voluntary agencies but free from disability and limitations of both.

This was keenly felt among others, by many eminent educationists like Dr. Amar Nath Jha, Dr. V.S. Jha, Shri Magan Bhai Desai and Dr. Zakir Hussain. This was recognized and stressed upon at Indian Adult Education Conferences held under the auspices of the Indian Adult Education Association. These Conferences passed several resolutions in 1952, 1953, and 1955, enumerating its many advantages. The Adult Education Conference at its Nagpur Session in 1952, for instance, resolved as follows :

“This Conference wishes to emphasize the need of maximum result on the strength of unified efforts in the field of social education and suggests the constitution of autonomous and statutory Boards in place of the existing State Departments of Social Education. Those boards should be composed of eminent educationists and workers in the field of adult education and should be assured of adequate finances. While the voluntary agencies have

the great advantages of using their resources with greater freedom and are more easily able to take advantage of honorary services of individuals interested in social education, they usually suffer from inadequate and some times, from precarious finances, which seriously hamper their work. Though possessing the advantage of assured finances, the State agencies have to work under serious limitations, as their right to use the resources at their disposal is usually hedged in by intricate rules of procedure which make it difficult for them to make the best use of such resources. These Boards, however, would have the advantages of both the voluntary bodies as well as a governmental organizations, but would be free from disabilities of both”

Again in 1953 and in 1955, the Conference developed the idea further and emphasized its need. In 1955, it resolved : “The Conference is conscious that the number of voluntary agencies is not sufficient to meet the full requirements of social education work in the country...State Governments should set up autonomous Boards, wherever necessary which will function as central agencies to further the development of local non-official organizations for the purpose.”

Three Salient Features

It was in the background that Mr. Janardan Rai Nagar took the initiative and moved the Social Education Board Bill 1961. Now that State Legislature has enacted a law to set up a statutory Social Education Board, a long felt need has been fulfilled and the country has its first Social Education Board.

Though not without limitations, this is the first time that the State has recognized the need and importance of social education and consequently placed it on systematic, organized and scientific basis, on which the Board can regulate, coordinate and encourage the agencies and institutions working in the field of social education. The Board, if manned and administered by the right type of personnel should be able to make experiments, researches and discover and evolve the scientific methodology and scope in social education in Indian setting.

Composition

The Board is composed of 21 members representing the following categories :

- (a) Two Ex-Officio members :
 - (i) Development Commissioner or his representative.
 - (ii) The Dy. Director of Primary and Secondary Education of the Government of Rajasthan.
- (b) Twelve Nominated Members
 - (i) One of the Pramukhs of Zila Parishads.
 - (ii) Three of the Pradhans of the Panchayat Samitis of Rajasthan.
 - (iii) One of the Principals of the Janta Colleges and Panchayat Samiti Adhyayan Kendras.
 - (iv) Two women representatives of the Social Education institutions for women.
 - (v) Three eminent social educationists, who may be experts in the work, activities and experimentation and communication of social education in Rajasthan.
 - (vi) Four representatives of cultural and physical education and recreational institutions in Rajasthan.
- (c) Four Elected Members :
 - (i) One elected representative of the Indian Adult Education Association, Delhi.
 - (ii) Three elected members of the recognized institutions.
- (d) Three other experts in Social Education of all-India reputation.

The composition of the Board has been well balanced. Of the 21 members there are only two civil servants. The weightage on the Board is evidently of the public representatives coming directly or indirectly from different categories of official, semi-official and non-official institutions. All the 12 nominated members represent different kinds of institutions and in a sense may be said to represent the cross section of the public at large. The balance between the educational experts, administrators, workers and public representative has been well maintained on the Board.

Standing Committee

The following six committees have been provided in the Act :—

- (i) Curricula and programme Committee.
- (ii) Inspection and valuation Committee.
- (iii) Committee for the recognition.
- (iv) Literacy Committee.
- (v) Training Committee and
- (vi) Research and experiment Committee.

The Board has been empowered to form committees other than these as and when need may arise. It has also been provided in the Act that the Board may appoint such person or persons on any of its committees who may not be the members of the Board, thus leaving an ample scope for freedom and flexibility to take the best advantages of honorary services of individuals interested in social education, in so far as their help and cooperation is needed. One third is the quorum of the Board and its committees to enable them to carry on any proceedings. The tenure of period of these committees would be fixed by the Board.

Powers and Functions of the Board

The Social Education Board has been visualized as a coordinating body which has been entrusted with the responsibilities of encouraging and promoting the social education programmes and activities of the various agencies working in the field of social education by assisting them educationally and financially.

Secondly, it has been empowered to recognize the official and non-official institutions and organizations of social education. Thirdly, it will function as a clearing house to disseminate information and knowledge about activities in the sphere of social education, so that a suitable and congenial atmosphere may be created for the promotion and advancement of social education in Rajasthan. Fourthly, provision has also been made for the Board "to create, coordinate and suggest various curricula for various social education institutions and their activities for adoption". This clause is provided with the intention and expectation of enabling the Board to standardize the programmes and work carried on by the different agencies in the field and to bring those institutions on more or less common footing.

Besides these functions, the Board has been

entrusted with the task and responsibility of producing literature for the teaching and training and for the neo-literates in the sphere of social education ; of preparing social education materials such as films, film-strips, charts, graphs, maps, pictures, books, pamphlets and other studio-visual aids; of conducting surveys and research and performing experiments and assisting and enabling the social education institutions for performing experiments in the sphere ; of evaluating the functions of official and non-official social education institutions with a view to make suggestions providing for the training teachers, workers and the organizers etc.

Drawbacks And Limitations Of The Act

In so far as the provisions regarding the objectives, the functions and compositions of the Board are concerned, the Act may be said to be progressive and satisfactory but at the same time it suffers from serious defects and limitations. Some of the glaring limitations and drawbacks, may pose several difficulties before the Board in its day-to-day functioning and administration and as such may hamper the work. Some of them are as follows :

The autonomy of the Board has been severely crippled by the provisions made in Chapter VII and by the lack of clarity in the powers and responsibilities between the President and the Secretary as of the Chief Executive Officer of the Board. The powers and responsibilities of these two officers have not been clearly distinguished. The impression that one gets by looking at the provisions of the Act, is that the President is only a decorative head where as the Secretary is the sole custodian of the Board and its administration.

It must particularly be borne in mind that the President would be appointed by the State Government for three years, who should be an eminent social educationist and would be a full time worker. He would be given such a remuneration as decided by the State Government. The Deputy Director of Social Education, as an ex-Officio, would be the Secretary of the Board and would remain as long as he is Deputy Director of the Social Education Department. This also implies that the work of Social Education has not been entrusted to the Board in its entirety. The Department of Social Education will exist and function as it is.

(Continued on page 18)

Screen Education—A New Subject for the Classroom

By Gordon Mirams

Parents and teachers, many of whom never saw a film let alone a television programme projected in the classroom when they were students, are now accepting the fact that today's school children should be taught a new subject—"screen education"—and that this teaching should be regarded not just as a sideline, but as a full-fledged subject of the regular school curriculum.

This was the keynote of a conference of forty specialists from 18 countries who met at Leangkollen, near Oslo, Norway, at the end of last year at the invitation of the International Centre of Films for Children. Their week-long meeting, under the auspices of Unesco, pointed up the fact that, in many parts of the world, parents, teachers and educational administrators must get ready to adjust themselves to this new development in education.

A Positive Alternative

The child in the second half of the 20th century is growing up in a world which is increasingly dominated by the projected image rather than by the printed word. He belongs to the Telstar era. To protect him against the barrage of visual impressions to which he is being subjected increasingly, the only positive alternative to further censorship or control, which takes free choice out of the hands of the individual, is the awakening and the development of the critical spirit. In other words—screen education.

This term, first coined by the English Society for education in Film and Television, was by common consent accepted at Leangkollen as encompassing the teaching of film and television appreciation. It should be noted that the emphasis was on cinema productions and TV programmes as means of relaxation and entertainment rather than of instruction, the concern of the screen educator being primarily with the popular culture of young people and with the standards of taste which, under proper guidance, they will create for themselves.

As defined at Leangkollen, screen education is a subject designed to introduce children to the audio-visual language of film and television, to give them a grasp of its style and techniques, to develop conscious appreciation through discussion and evaluation and so to arrive at the formation of standards, and to enhance the understanding of productions which have a distinct artistic and cultural, if not directly educational or instructional, value.

Two earlier international conferences—at Amsterdam in 1957 and in London in 1958—have dealt with problems related to film-

Facts and Figures from Unesco

teaching for young people. But the Leangkollen meeting was organized on a much wider international scale. Its range of topics was also broader, since it took into account the relationship of television to cinema, both forms of popular entertainment having a major influence in shaping the values and attitudes of the public.

From Pioneering to Integration

With few exceptions, those attending the meeting had themselves been pioneers of teaching film appreciation and are now active in some form of screen education in their own countries. Yet it was a striking aspect of the gathering that participants frequently were surprised to discover how much was being done to develop screen education that they did not know about. For instance, it was a revelation to many of those present to learn from the Czech representative that screen education has already been introduced as a compulsory subject of the school curriculum in her country. Indeed, the meeting made clear that

screen education as a whole is now almost past the pioneering stage. There is need now for international coordination of effort among teachers and educational administrators, particularly concerning the production and exchange of such screen-teaching materials as famous entertainment films, film and television extracts, and specially-prepared study units.

Different methods are, of course, favoured in different countries, and to some degree they vary from teacher to teacher. But, generally speaking, the Anglo-Saxon school favours the technical or practical approach—as shown by the extent to which they encourage the making of films by the pupils themselves—while the Latin approach is more academic. But, whatever the method adopted, the meeting at Leangkollen came out unequivocally in support of introducing screen education into the regular school syllabus.

Indeed this particular idea-dominated the meeting and was forcefully expressed in the following recommendation :

“Screen education should be a systematic study for every child and carried out within the school curriculum. We are well aware of the difficulties which must be overcome, including those which are of a financial nature and those which are due to national differences in educational systems. But we regard it as of paramount importance that screen education (in both film and television) be introduced at the earliest possible date in all schools, regardless of the existing limitations.”

Start While Young

There was general acceptance, too, that, because of the impact of television, screen education should begin while children are still very young; and that “some kind of screen education for pre-school children is a goal to be achieved immediately”. How can this be done? It may be accomplished, suggests the recommendation, “by the development of our adult education system through which parents may become aware of the fact that television is, and will be, a main factor in influencing the values and moral standards of our society”.

The meeting addressed a strong appeal to

Ministries of Education, educational authorities and other appropriate agencies “not only to support what is already being done to encourage teachers to take up screen education work, but also to extend it in the direction of more comprehensive and sustained courses for the practising teacher”. Courses of study were also advocated for inclusion in the curricula of teacher training colleges, and the training of organizers and *animateurs*, it was felt, should be promoted by all possible means.

The Telstar Era

Finally, while recognizing that some of its propositions might seem ambitious in conception, the meeting pointed out that, in attempting to envisage what might happen in screen education during, say, the next ten years, it had been necessary to bear in mind “the constantly increasing rate of development during the past decade and the global aspects which the Telstar era is opening up for us”. For the newly-developing countries where film and television production and consumption are expanding rapidly, educational authorities would soon have to meet the same situation which gave rise to the screen education movement in the countries represented at Leangkollen.

WCOTP COMMITTEE ON ADULT EDUCATION

SHRI S.C. Dutta, Hony. General Secretary of the Indian Adult Education Association has been appointed a member of the WCOTP Committee on Adult Education for period 1963-64.

The Committee on Adult Education is expected to undertake a number of important projects in the field of adult education. Among these projects, the noteworthy ones are an international survey to be carried out on the role, status and activities of Adult Education. Other projects includes various programmes in Audio-visual Instruction, Rural Education Science Teaching and Technical and Vocational Training.

RAJASTHAN ACT

(Continued from page 15)

Similarly, it is also not clear as to what would be the relationship between the state department and the Board? What functions would be performed by the social education department? Though the Board has been visualized as a coordinating and recognizing body, there is no binding provision for the social education institutions voluntary or otherwise to get themselves recognized by the Board. Which of these two institutions is responsible to sanction and advance grants-in-aid to the voluntary institutions is also not clear. If we assume that the functions such as giving grants, training of teachers, workers and organizers; researches, surveys and experimentations; evaluation and recognition; production of literature and audio-visual aids etc., are handed over to this statutory Board along with their budgets, the very existence of the separate social education department becomes superfluous and the contraposition of this seems equally confusing.

It is surprising that quite lengthy Chapter VII consisting of eight clauses from 26 to 33 with many sub-clauses has been provided in the Act which empowers the State Government

amply to intervene, suspend, or supercede any action or order or resolution etc. of the Board. But on the contrary, there is no clause to indicate as to what would be the financial resources of the Board. Perhaps this may be fulfilled by the administrative sanction of the Government from the consolidated fund through money Bill. The Act is equally lacking in clarity on the questions posed in the above paragraphs. Nothing is provided in it in so far as the education of adults at different levels and any system of their evaluation is concerned.

Conclusion

In spite of these limitations, the most important significance of the Act lies in its being the first private Bill which has been enacted and adopted for the first time in India in Rajasthan. It is not the technicalities of the Act, as in other laws too, which is significant, but it is the spirit with which it is to be implemented and that still is to be seen. If it is implemented in its right spirit and given a chance for fair trial with open mind and without mental reservation on the part of the Government, it would not lead towards disappointment, failures and frustration, but, towards improvement and as such would suitably be amended.

Proudh Shiksha

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Gearing up to the Emergency

Delhi Public Library

As the Chinese undertook the major offensive on the Indian borders on 20th October 1962, the Delhi Public Library became alive to the need for taking up special measures to acquaint people with the issues involved and to boost up national resistance.

One major task in any war effort is to provide latest information on the developments. In order to achieve that, the Library started putting up relevant clippings from the newspapers on the display boards under 2 major heads :—

- (a) the Chinese aggression on India.
- (b) National efforts in meeting the aggression.

To indicate the areas where fighting was going on latest maps as issued by the Survey of India were obtained and displayed along with the newspapers clippings. Throughout the working hours of the Library, hundreds of visitors consult the clippings and the maps.

Radio News in addition to the Television programme are relayed as many as 4 times during the working hours and on each occasion the auditorium with 350 seats is full to its capacity and an equal number listen to news through the loudspeaker extensions in the Library lawns.

A Special Information Section has been set up in the Reference Department which maintains about 20 guard files on various aspects of the conflict containing in chronological order, clippings from newspapers. At a moment's notice, information can be supplied to the enquirer on telephone or in person.

The best possible literature was obtained on Indo-China border conflict and made available in the Reference Section. Duplicate copies of some of these titles were immediately purchased and added to the Library stock so that readers could borrow them for home reading.

The various groups functioning the Social Education Department of the Library discuss the various issues involved in the conflict and in order to supplement their deliberations, a series of lectures by eminent Scholars is being planned.

Films on Civil Defence are being collected from various sources to be screened at the Library's auditorium.

In order to supply reading materials to the Jawans, especially to the wounded, the Library started collecting books and periodicals from the public. News to that effect was relayed on the All India Radio on 7th and 8th November, 1962, with the result that hundreds of books and periodicals have been received. First consignment of about 300 items has already been delivered to the Station Staff Officer, Red Fort, Delhi. The Heads of Colleges in Delhi have been approached to nominate at least 10 students from each institution who will be authorised by us to collect reading material, personally from door to door throughout the city.

Publishers' have been approached to donate new books and more than a hundred books have already been received.

Besides, of course, like all other offices and organisations the Library Staff is making contributions towards the National Defence Fund.

The efforts enumerated above go to confirm that Public Library is as essential a service in war as in peace or perhaps more.

Defences and a determination to fight must first be built in the minds of the people and it is in this field that the Public Libraries can make their contribution. Through dissemination of information and supply of appropriate literature they build up the morale of the nation.

* * *

Bombay City Social Education Committee

The members of the seven Matru Vikas Kendras are undertaking work appropriate to women.

The Committee's staff comprising of the supervisors and the teachers donated Rs. 802.20 being the 1st instalment of one day's salary.

The Officers, Supervisors and the teachers are supplying day-to-day correct news to the adults attending Committee's 500 classes.

(Continued on page 21)

Gearing up to the Emergency

Faculty of Social Work, Baroda University

THE Faculty of Social Work, M.S. University Baroda is a postgraduate institution for training in social work.

In order to provide practical experience to students in Rural Welfare and Urban Welfare the Faculty runs two rural welfare centres (one at Tandelja village and the other at Bil village) and one Urban Welfare Centre (Fatehgunj Samaj Kalyan Kendra). The programmes of these centres help the students to learn at first hand about the various aspects of Rural and Urban Community Development and at the same time the community gets direct services to promote community development.

Following types of activities are being conducted at these centres :

1. Social Education with Youths.
2. Recreational and Vocational training programmes for the women.
3. Recreational and general education programmes for girls and boys of different age groups.
4. Helping various institutions in the community with a view to help them in maintaining, planning and executing development programmes.
5. Running health clinics, health education programmes, conducting surveys, publishing magazines, organising film shows etc. to promote community cohesion and community education.

The present emergency created by the Chinese invasion necessitates the fuller utilisation and total mobilisation of man and material resources of all the agencies in the country for national defence effort. It also requires that the enthusiasm of the people is kept high and not allowed to wane away into complacency due to the lull created by present cease fire conditions. Therefore, continuous and persistent efforts on the part of various agencies, having direct contacts with the people is of utmost importance.

Keeping in mind this situation the faculty directs its to suit its requirements. The faculty,

accordingly organises the following programmes.

1. Arranges Regular film shows and discussions with the youth, women and children's groups and the community leaders on defence and other allied topics.
2. Encourages Radio listening and news paper reading.
3. In one village the effort is being made to help the members to start a consumers co-operative store.
4. A special feature 'Defence of the Nation' in the 'Gram Vikas Magazine' published by the Faculty has been introduced.

The aim of these programmes is :

- (a) To create increasing awareness among the people with regard to the significance of the frontier problems and the defence needs of the country ;
- (b) To help them understand the role they can play in strengthening the defence of the country by avoiding wasteful expenditure on social and religious ceremonies, buying less and buying things which they need and avoid hoarding;
- (c) To direct their efforts for farm production ;
- (d) to dispell their fears and prepare them emotionally and psychologically to face the situation in a more realistic manner.

Programme for the Future

In addition to continuing the above mentioned activities, it is proposed to launch the following new schemes.

1. To prepare village youth to join home guards, military service and village volunteer force.
2. To help these communities to organise concerted campaigns for collection of funds for defence purposes and also to

(Continued on page 21)

Gearing up to the Emergency

Mouni Vidyapith, Gargoti

THIS Centre is at the moment running a Job Course for the Mukhya Sevikas. In view of the present National Emergency we have decided to add some subjects to the Training Programme so that the Mukhya Sevikas would be able to play their role more effectively. At the moment they are being trained in first aid. Later they would be given training in home nursing, kitchen gardening, poultry farming etc., so that they would be able to guide the village women. They would also be trained in Camp to enable them to be acquainted thoroughly with the aims, objects and programme in Scouting. A Girl's Guide Camp would be run for them so that they would be able to organise Girls' Guide movement in the respective blocks. The Mukhya Sevikas have been given a thorough orientation about the Village Volunteer Force Scheme and they would be given a chance to associate themselves with the work done in this behalf in the villages selected by the S.E.O. Training Centre for Field Work.

In addition to this, the Institute is making efforts to organise the Village Volunteer Force Scheme in the six villages selected by the Institute for field study. Constant visits are paid by the staff members to guide the villagers in this behalf. The Scheme has been explained in all its details to the villagers by the Deputy Director, S.E.O. Training Centre, and his instructors and constant contact has been maintained by them with these villagers to help them to keep the Scheme going.

We do not anticipate any serious difficulty in implementing this Scheme. Now that there is a lull in the war operations, the tempo of the villagers appears to have been slowed down a little. This is also due to the fact that most of the villagers on this side are busy with the harvesting and jaggery making operations in the sugarcane fields. As this work has to be attended to and finished within a prescribed period, the villagers have little time to devote the activities in respect of the Village Volunteer Force Scheme. They however, promise to persue these with all seriousness after their harvesting season is over. One

thing is sure, that the villagers have come to realise the gravity of the National situation and are anxious to do their best to help the country in her present emergency.

(Continued from page 19)

The Dadar-Prabhadevi Ward Defence Committee functions in the Committee's premises and the three members of the Committee—Smt. Sulochana Modi, President, Shri K.M. Mehta, a member and Shri R.D. Singh, Dy. Social Education Officer—are working on the Dadar-Prabhadevi Ward Defence Committee as its members and helping the Ward Committee in its day-to-day activities.

Shri G.K. Gaokar, Social Education Officer, is working as the Treasurer of the Parel Ward Defence Committee.

The Officers, Supervisors and the teachers working in different areas have been instructed to help the Ward Committee in the areas concerned.

The Committee has opened a Blood Donation Centre at Committee's Samaj Shikshan Mandir at Worli.

An intensive survey of men and women who were willing to help the Defence work has been started.

(Continued from page 20)

encourage people to invest their cash savings and gold in gold bonds, national defence certificates and premium prize bonds.

Although we do not anticipate any major difficulty in carrying out the above mentioned programme, at the same time we cannot be certain of their impact in changing the people's attitude and ideas nor in creating favourable climate for receiving new ideas.

We feel that this can be more successfully tackled if the government publicity department goes about doing the work of defence propaganda and publicity on a more organised basis.

THE DEMAND FOR SOCIAL DYNAMISM (Continued from page 5)

administrative efficiency. The experiment has failed so far either to enlist mass participation in rural development which it was mainly intended to achieve or to give to the villager greater security or confidence.

A number of new plans have announced. The Ministry of Community Development has launched the Village Volunteer Force Scheme. But the question is: can one hope for better results than hitherto achieved by them? It is not a question of finding solutions to our problems, from a macro viewpoint, nor is it a problem of resources. The gordian knot is the machinery, the implement, the organisation which can establish contact with the villagers and communicate to them a sense of urgency that will motivate and mobilize them. No execution-oriented planning on a micro level has been made available. Lofty ideals have inspired lofty schemes which, one hears from previous experience, will remain unimplemented.

For this a lead has not yet come from our elite which has grown accustomed over the years to a settled and comfortable life on the traditional pattern. The lure of status and the comfort of the *status quo* appear to be too strong for the very people who could have become the pioneers of transformation and mobilisation.

The 3% of wealthier peasants, the capitalists who have expanded their wealth, the professional and trading middle classes and the educated lower middle classes have to be jolted out of their complacency. This requires stringent measures. The country cannot prepare for emergency without seeking the enlistment of these groups in mobilising the masses; but to secure that co-operation, one has to break down the shackles of status quo which bind them. If these resistances are removed, that is if the values of comfort, complacency, ostentatious consumption and status-seeking are replaced by those of sacrifice and dedication, then alone will it be possible to build a machinery that can move and mobilise the people.

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(Continued from page 2)

There is an increase in the excise rates of certain selected commodities and surcharge on excise for a number of commodities. By these levies, these major items which form a part of the daily needs of the masses of the people have been excluded. Basic intermediate goods which enter into productive activity have also been excluded. The broad principle employed in making these levies has been to put a restraint on the consumption of these goods which are not essential components of daily requirements so that the burden falls on those groups of people who are relatively better off.

Commodity taxes though levied on the producer are very often passed on to the consumer through increases in prices. In order to avoid hardship to the poorer sections, there is no tax on matches, sugar and footwear, the tax on edible oils has been removed and the tax on cotton is too small to affect the price level of cloth. The increase in duty on tea, vegetable products and soap is somewhat higher but should not affect the prices materially. Kerosene is the only item in this category where the tax would make a significant difference to the price. The rise in prices caused directly by the tax levies on the whole should not be of concern. However, hoarding, profiteering and other mal-practices that traders indulge in might affect prices unduly. To check such price inflation, Government intends to take special steps under the Defence of India Rule.

Among the direct taxes there is a surcharge on income tax which will result in additional revenue accruing entirely to the Central Government. This increase in tax will put greater burden on the middle incomes than experienced so far though a part of their liability will be discharged through a compulsory deposit. However, there are two major reasons why this is unavoidable in the present emergency. First, income tax is one of the best ways of draining off money which in the hands of the people would inflate prices. In a state of emergency when money incomes tend to rise faster than the supplies of goods and services available for the civilian population, such a draining of money is of greater importance. Second, whereas the present income-tax structure rises quite steeply at upper income brackets leaving little leeway for further increase, at lower levels of income the tax rates are relatively low,

In addition there is a new levy of super profit tax on corporations. This tax is related to the level of profit, i.e. it introduces an element of progression in the tax on profit. Those corporations making a profit (after deducting income tax and super tax) of less than 6 per cent to 10 per cent would pay a tax of 50 per cent and those earning a profit of more than 10 per cent would pay 60 per cent. In an emergency situation when profits tend to rise rapidly this tax is justified because it is necessary as a check on prices. In the present situation it may perhaps act as a disincentive to efficiency as the less efficient firms would not be taxed.

Compulsory Saving

Perhaps the most novel part of the Budget is the Scheme for compulsory saving. Under this scheme compulsory deposits will have to be made by agriculturists paying land revenue, salary earners whose income exceeds Rs. 1500 per year, property-owners earning rents in urban areas and other professional classes with comparable income level. These deposits would carry simple interest at 4 per cent and will not be withdrawable before 5 years. The novelty of this measure consists in mobilising resources from a wider field than has been open to the Finance Minister so far. It would also have the further advantage of inculcating the saving habit among those who perhaps do not save normally.

In addition to these taxes certain increases in postal rates are also suggested which will mainly wipe off the losses that the Postal Department has been incurring.

On the expenditure side the Budget anticipates an expenditure of Rs. 1651 crores on development plans and Rs. 867 crores on defence. The expenditure on the plan this year would thus be about 22 per cent of the total allocated expenditure (Rs. 7500 crores) on the Plan and will bring the total expenditure on the Plan to 56 per cent by the end of the year. This will mean that similar amounts will have to be expended in the following two years to reach the planned target. Of the amount allocated for defence Rs. 158 crores would be on capital account and the remainder on revenue account. The very substantial rise in capital expenditure on defence is clearly indicative of the realisation that considerable increase in constructional and industrial activity for defence is envisaged.

Book Notices

The Organisation of a Community Development Programme. By Peter Du Sautory, London, Oxford University Press, 1962. 30 Pp. Price 21s.

THE author who has been for some years a Director of Social Welfare and Community Development for the Ghana Government has written this book on that experience.

He describes the practical application of a Community Development Programme in emerging nations, what principles to apply, and the various ways in which a community may learn and be assisted to help itself. Throughout, the author has in mind the contributions expected of the officer in the field, his problems and the aids which he needs to achieve success.

It is hoped that this book will serve as a useful companion to all those persons interested in this field.

Conference on Government and Adult Education. Ottawa, 1961: Report, Toronto, Canadian Education Association, 1962. 30p.

A Conference was arranged by a National Committee on Government and Adult Education in Ottawa in 1961 to consider questions such as scope and limitations of Government action in adult education. Is the present administrative structure able to handle the emerging problems of adult education? What are the possibilities for coordination among existing agencies? What are the criteria for determining the nature of content in adult education under the auspices of local boards of education? How should adult education be financed?

This report consists of excerpts from the papers presented at the conference, arranged in sections, with a summary of some of the discussions and comments at the end of each section.

It is hoped that this report will offer some direction, encourage coordination, stimulate study, particularly on the part of officials at all levels of Government.

J.L. Sachdev

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CONTENTS

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VIDYA DAN

The emergency and its consequent impact on the Budget has brought into sharp focus a resolution adopted by the Indian Adult Education Association at its Thirteenth Conference in Udaipur. It may be recalled that the Conference, among other things, had made an appeal to those who had had the privilege of education to offer their services to participate in a movement for Vidya Dan. Specifically, the resolution had called upon the Association to organise such programmes as would enable willing people to share their knowledge with such of those who had been denied the opportunity to acquire it.

The emergency has created an atmosphere where such an appeal would find ready response. The new demands that have been thrust on the nation's budget makes such an appeal essential.

In this context, the Association welcomes the letter addressed by the Union Education Minister to the State Ministers calling upon them to initiate steps for the mobilization of voluntary resources for Vidya Dan. Emergency or otherwise, the task of educating nearly two hundred millions in the 14 to 40 age group is formidable one. It is tragically obvious that this vast manpower appears to be irrelevant to India's national development. It is obvious also that this should not be so. For a mobilization of this manpower resource would revolutionise the nation, a task which the emergency brings into urgent focus.

The burden of this responsibility rests with the rural elite particularly, the rural based intelligensia in small towns. Their contribution to rural development could be noteworthy and yet it has been insignificant. It is time steps are taken to bring home to them an appreciation of their responsibility to the homes they have left behind in the village. Perhaps, as a beginning, an effort may be made to sponsor suitable programmes for involving the teachers and students in small town Universities and colleges to share responsibility for securing mass involvement in rural development in the area surrounding their campus.

The Challenge of Social Transformation

How and how far
can Social Education
be Effective

HAVE read with much interest the thought-provoking article on the 'Challenge of Social Transformation' in the February issue of the Journal. The author has rightly stated that social resistance is a formidable impediment in the progress of social change. To overcome this, he has suggested social mobility as one of the remedies. He wants that social mobility should become a normal fact of rural life facilitating many pointed contact among the various groups of families. He suggests further that in concrete terms this would mean fostering developments that would create compulsions for the 'leading families to establish genuine social contacts with the main body of the community and also offer encouragement to the less privileged strata to respond to these overtures with confidence, dignity and self-assertion.' While the above objective is good, one cannot agree with the view that such a social mobility, especially downward, should be by some kind of compulsion. Earlier in the article the author had given the persistence of the evils of untouchability and the caste system as an illustration of social resistance to a desirable social change. This is happening in spite of the legal provisions against discrimination on the basis of caste. These legal provisions are a compelling force but they seem to be ineffective. The question that arises is whether any kind of compulsion apart from legal compulsion for a particular social behaviour is consistent with democratic principles. Even if such a desirable social behaviour is achieved through compulsion, would the effect be lasting as compared to achieving the same result through the process of education and persuasion?

In the second place, the author has suggested that the less privileged strata of the community should be encouraged to respond to the overtures from the more privileged. Here again, if the past experience is any guide,

such overtures from the members of the community at a higher level to those at the lower level have generally been misunderstood or not taken in the right spirit. The less privileged members of the community do feel, and sometimes justifiably, that the desire on the part of the well-to-do to associate with them has some hidden motive behind it. This is understandable as there has been much exploitation of the less privileged by the more privileged people of the community in the past.

If we take these two points into consideration, the way to achieve social mobility, especially a downward mobility, would be

Comment . . .

through education of the less privileged people to make better use of the facilities available in the community which are at present enjoyed mainly by the more educated and privileged. Simultaneously, the more privileged section should be persuaded to modify their attitudes so that the kind of social mobility suggested by the author, would become easier and normal. Although the author has hinted this as one of the tasks of Social Education, his suggestion to introduce developments which would create compulsions puts it outside the scope of Social Education.

Apart from this, I would like to commend this article to those engaged in bringing about social change that they should give serious thought to the suggestions made by the author of this article.

T.A. Koshy

Politics Social Education

and social transformation

Based on a conversation with Saligram Pathik, founder of Mass Education Society, Gonda.

ANY programme to promote social action needs a source of inspiration. Social Education is no exception to this.

We are all agreed that Social Education should bring about social change. This, in other words, means preparing the great mass of our people not to demand food or freedom, but to command the destiny of society, so that they have both food and freedom.

Let us Accept the Challenge of Science

In the years before Independence there were many who were engaged in Social Education. They possessed neither a jeep, nor the comfort of an assured source of income to carry on their activities, much less to maintain themselves. But they had a cause and for this they sacrificed. And they carried the people along with them to share that sacrifice. Why was this possible? Because the workers had a cause to share with the people. What cause do the Social Education Organisers have to share with the people today? Does the cause of social transformation evoke the same response as the cause of Independence did? It would seem illogical if it did not, for, we fought for independence to bring about social change.

Speaking at a United Nations Conference on Science and Technology, Mr. Eban said recently, "This is first generation of mankind in which the elimination of poverty and disease has become objectively possible. Science is the father of this possibility. Scientists do not wish to retreat into the laboratories in an effort to escape the challenge of human anguish and human hope. They have the will and capacity to transform human situation. If we can only fertilise their will and organise their capacity, we may yet inaugurate one of the great ages of history".

This statement is at once a challenge and an opportunity to social education workers. How shall we meet this challenge?

There are supposed to be nearly four thousand Social Education Organisers in the Community Development Blocks that have been established in the country. Are they inspired with this motivation? Are they conscious that they are working to enable people to take into their own hands the key to their own destiny? Few, I fear, show awareness of this historic role demanded of them.

An Opinion

"Adult Education", said Mahatma Gandhi, "is political education of people at large by word of mouth. I am confident officials do not object to it. But if they do, it must go on in spite of it." Today it would seem that we have achieved just the first phase of the concept of Adult Education Mahatma Gandhi had—we have officials, who will not object to Social Education. It is up to us to mobilise people to utilise their services.

Inspiration for Social Education

It is interesting in this context to draw analogies from the Adult Education Movement in other countries. The Labour Party in Great Britain ushered in a vast programme of workers education. In fact many leaders in the party were at one time or the other Organisers and Instructors in the Workers Education Association. The late Mr. Gaitskell was one such. So also, I believe, Mr. Wilson, the present leader. In Sweden, the

Social Democratic Party has a long legacy of work in Adult Education. Similarly in the other Scandinavian countries. That apart, in India itself, as I read through the past history of the Indian Adult Education Association, I find many names, who now hold high offices, connected with the Adult Education Movement. It is a tragedy that in the Movement today, the places they vacated have not been filled by people equally eminent. Politics since independence has ceased to be a flowing current ever retaining its freshness it has now become a cesspool of stagnant water. It is time our political leaders gave thought to this sad situation.

Need for An Example

There are several ways of bringing about a change of situation. A political party could set an example by providing leadership to the people to participate in the process of social change that is taking

place. This would force other parties follow it in its wake. Let the race between the parties be to serve people, not to rule them. If the political set up does not permit this, it would be necessary for us to change it and organise the State as a non-parliamentary democracy where in people would participate more actively and directly in politics.

Whichever possibility be taken into consideration the pioneering effort rests on voluntary agencies. They must venture forth and develop their organisation vertically so as to have firm foundations. The tendency to develop horizontally on a weak base needs to be curbed.

During the emergency this task has acquired urgency, for we can develop our full strength only when we bring about the great mass of our people actively to participate in the task of nation-building.

WHAT THEN MUST WE DO ?

I speak with great diffidence. But I feel that a sufficient number among us do not realise the extent of the responsibility we have taken upon ourselves in achieving our freedom. We are not just politically sovereign and independent. We are not just a democracy. We are not just a people planning our development within the frame work of independence and democracy. Mahatma Gandhi insisted, and we willingly agreed, that our freedom should not be the freedom of a class, that our idea of the spiritual and material good should not be a fixed, traditional idea. We have written into our constitution fundamental principles and directives that make us into a classless society, that make it incumbent on us to promote the highest development of the individual citizen. Our state has undertaken to eliminate all distinction and discrimination, to allow free play for talent within an administrative and social structure that provides for all equal right and opportunity. We have gone far beyond other nations in imposing on ourselves the moral obligation to foster international peace and cooperation. Our freedom, far more than freedom elsewhere, is a professed, constitutional obligation to work for the highest social ends.—Prof. M. Mujeeb in his Presidential address at the 15th All India Adult Education Conference, Lucknow.

Education Social Change

and Community
Development

By R. S. Mani, Ph.D., Reader in Economics, Rural Institute, Gandhi Gram.

THE problem of social change is of intrinsic importance. A theoretical analysis of change should distinguish between processes which maintain the equilibrium of a system and structural changes wherein a system moves from one state of equilibrium to another. Social systems undergo not only structural change but differentiation also. Differentiation cannot occur unless the concomitant process of social reorganisation provides facilities for performance of the functions in the new differential context. Every social system has a system of values as the highest order component of its structure.

It is recognised by everyone that "society is an expression, however imperfect, of the values held by a group of people." It is these values that make them a society. Otherwise they will be a warring crowd. Will not social life become practically impossible without an agreement on fundamental values? Is it not because of existence of these values that every individual is justified in expecting a certain pattern of desirable behaviour from every other individual, thus life becoming smooth for all?

A Period of Great Changes

We are living in a period of great changes. These changes are genetic as well as mechanical, social, community wide, and technological. Collectively, these changes are no doubt bringing about a new sense of urgency to organisations and institutions serving the rural community. Changes do take place in every society and that very often. But how many of us are aware of them? Not all but a few. If everyone is to be made aware of every change taking place around him, then the nearest approach shall be only through education.

What is the role of education in this connection? It is admitted by all that education 'transmits from one generation to another the values which hold society together, the values which enable men to distinguish right from wrong, the good from bad, the desirable from the undesirable and trains them to cherish these values and live a disciplined life in accordance with them'.

The Role of Education

More changes are brought about by education than by anything else. Education, to be true, must fit in with the capacity of the individuals, quite in keeping with the needs of the larger whole the country. The best way of changing the psychology the century-old social and personal habits of the people and to prepare them for the new tasks of democracy and freedom is to *educate* them. All talk of social welfare and cultural progress is an optical illusion without a clear image, namely a strong, persevering and unrelenting "literacy drive". Only education can bring about more desirable changes like, change in attitudes towards the new sense of values, adaptation to changing circumstances, in a world full of changes, an awareness of the changes taking place around and a sense of appreciation of whatever is good in the old or the new.

For nearly a century, Indian society has been undergoing change. Our contact with the British, especially their introduction of the Western culture and ways of life and mores into our society since the early part of the 19th century has been making much headway in this century. The rate of this acculturation process became quick when the British introduced English education in India. The change has been taking greater

strides since the advent of Independence and more so since the planning era—the phase of the Five Year Plans which has been bringing about revolutionary changes in every aspect of life.

Consciousness of Change

With the inauguration of the C D programme in 1952, Indian villages have changed considerably—a change for the better in the attitude of the villagers towards health and sanitation. There is also acute consciousness of “change” going on, and the social scientists are working at the valid techniques by which change could be effected with the maximum economy and efficiency. Since change is needed to improve many of our age-old practices, there is now great interest in the degree to which change in the villages is taking place, in the elements conducive to change and in resistances for change and how they might be overcome.

The Forces of Change

In fact, forces of social change are operative throughout the community. The cause of this social change is no doubt industrialisation and associated urbanisation. In fact, a whole pattern of chain-reactions as between the city, the big town, the small town, the big village and the small village, in coming up of which, we ought to be conscious. All this change, however, is not entirely autonomous. It is partly ‘directed’. The coming in of the welfare state is also making a substantial difference, particularly to the big village... In some of the big villages, there are government civil hospitals, and even few medical practitioners have set up practice. People there, attribute their diseases not to any supernatural, but to some irregularity in their body systems...”

What is the nature of social change that is taking place around us? “The occupations of the people have undergone some amount of change from their traditional caste callings. People from outside have moved into villages, and people from the villages have also left their homes in search of occupations elsewhere. There is reason to believe that physical movement and economic change have altered the minds of the people to a certain extent almost throughout India...Life in India is changing as elsewhere, may be at a slower rate than in the west. It is only a

question of time and opportunity...we have only to look for the signs of change, and build upon them as hopes for the future...”

Induced Changes

The sets of forces both autonomous and directed combined, have accelerated the tempo of change as in the case of untouchability. This has consequences, which need study. “..In former times the temples were not open to every one...it was considered sacrilegious for the untouchables to enter—but now they are open to all and are benefitting in this: more money and offerings are collected”...(Aiyappan) “...however growing consciousness among the Harijans resulting in their refusal to clean latrines and drains, has led to the problem of cleanliness of the latrines in the rural areas.....” (Prasad). The whole process of social change is beautifully summarised in all its implications by Dr. Karve: “Traditional ideas of pollution of the sacredness of the Ganga were undergoing change....old sanctions no longer hold good...”

Self-Directed Change

Changes may be caused partly by autonomous forces and partly self-directed. It is this self-directive aspect of social change that has greater potential, the motor force behind which is, no doubt *education*. It must be recognised that far reaching changes can be brought about by education in the sense that the right type of education can produce the right kind of change—desirable and the tempo of change will depend on the approach to education—a totality of vision and myriad mindedness.

Before education can become successful the need for change must be felt by the people; otherwise there will be resistance to social change. To facilitate acceptance of changes, a variety of incentives may have to be offered and the long lasting method of promoting change would lie in a properly designed method of education with concrete emphasis on appropriate or desirable behaviour or *social norms*.

Communication Channels

In a country like ours, where many are illiterate, the programmes of education to be effective, must be put through several channels of communication—mass media, in which

the people have confidence. What are the appropriate channels of communication or agents of change? In every society there do exist methods by which information is communicated among the people. These channels of communication may include: (a) the village story reader or teller; (b) the homes of reorganised community leaders, the carriers of prestige, where people gather for up-to-date and authentic information on various topics; (c) conversations of women folk at the village shops, temples and village wells and during social visits or while doing field work; (d) news and views exchanged during religious festivals (e) the village crier who informs the whole community of important news by shouting it out at nights; (f) key persons such as the priest, the teacher or the headman who read the paper or other literature to the people and pass on instructions from authorities; (g) conversation of men in coffee clubs, at threshing floors, during social visits and sometimes while doing field work. Perhaps in other societies there are many other agencies such as: clubs, associations, religious institutions, voluntary health agencies and the like, through which information is transmitted.

Planning Programmes

As a basis for planning programmes of education for social change and effective community living, the Social Education Organiser would need full data on the channels through which information reaches the people. He also needs to know, if there are any segments of the population that are not reached through any of the existing methods for disseminating information. Even in advanced countries, with societies having a multitude of organisations, studies have revealed large segments of the population who would not be reached through the existing groups of organisations. The kind of data needed about the community, its people, and their thought, feeling, and ways of working that are needed for effective planning need not be gathered by the planning executive. Instead, considerable impetus will be given to the educational programme, if, through their own efforts or study, the people discover for themselves answers to many of the questions. Therefore, in planning, the S.E.O. must first focus on the way in which he can most effectively work with the people. He is concerned with helping them to make

such changes as they decide are desirable, not with doing the things he has decided are good for them. As he goes about this planning there are a number of factors to be reckoned with, which may be stated as questions:

- (1) How can the people concerned be brought in on the planning of the individual or group action required?
- (2) Within the limits of achieving the goals, what are the various solutions that may be offered the people?
- (3) What informational materials are likely to be needed, how and when will they be used?
- (4) How will barriers to the success of the programme be overcome?
- (5) What will be the criteria of progress?

Of the above, item No. 3 relating to 'information materials, and how and when they will be used' is more important.

Use of Media

In every programme, some means of spreading information becomes essential as the programme progresses. The S.E.O. in the Community Development Programme should consider in his planning, what type of information material may be needed. To be effective, such materials should, as far as possible be locally planned by the people concerned, related to their needs and, if possible produced by them. Even in the U.S.A. many workers have reported misunderstandings that have been transmitted, resistances that have been stimulated through the use of materials developed in another country, or even in another section of the same country, for people with a different social, economic, and cultural background. In this regard, the Research Unit of the Ministry of Community Development at Mussoorie, viz., Central Institute of study and Research in Community Development should exercise its discretion in the choice of materials to be presented to various community centres.

In almost every situation, it should not be difficult to find resources, such as local artists, writers and printers who could produce economical and simple illustrations and informational material. Such a kind of enlisting the participation of local people not only provides material economically, but it also contributes to the educational programmes. It would be better if the individuals could learn the infor-

mation, before they can develop material to transmit it.

Standards Essential

Before the material is presented to the public, the Research Unit should have developed a series of conditions that must be met in order for informational materials to be effective. In many cases, the materials might be presented in the process of being produced to see, if they satisfy the conditions for effectiveness. Through such checking, possible misunderstanding can be eliminated and the likelihood of effectively transmitting the message greatly enhanced.

Timing Programmes

Probably more important than the production of informational materials, is the *timing* of their use. Very often, many Social Education Programmes are initiated at a time convenient to the organiser and not to the educand. Since the people are the ones whose participation is needed for success, the timing of the entire programme should be determined by them. They will know when there is a real felt-need for information and what types of facts need to be presented. The educational programme should be timed for some period when there is the least competition for interest and action.

The retarding factor, generally in the successful implementation of any educational programme is, the attitude of the people toward the educator. Do they see individuals from outside their group as people from whom they can obtain help or do they see them as authoritarians who interfere with their customary routines and impose burdens upon them? More often than not, the Education Organiser or educator's behaviour justifies this latter attitude simply because he has not carefully planned a way of work in which people will see his desire to be helpful.

Increasing Involvement

It should not be forgotten that 'education for social change' has deeper implications. Education for self responsibility; education for leadership; and education for proper understanding. Therefore, in the operation of the programme, the criteria of progress shall be in terms of the extent to which the people take responsibility for setting their own goals and keep them moving towards their realisation. In other words, the real sense of achievement

shall lie in the increasing responsibility assumed by the people to put into practice the practical information they have learned and, of their mounting desire to take other measures for the improvements of their living conditions. When the careful study and planning with the people for the educational programme have been done, few problems should arise in the actual operation of the programme.

The major task is of course to check progress in terms of the criteria which have been set. Here the programme organiser can be most affective in assisting people to accept responsibility for their own improvement. He can to a considerable extent help set realistic goals, goals that can be accomplished in a sufficiently short period of time to bring a feeling of achievement. He can help the people to see progress even though the goals is not attained, and assist in revising the targets and target dates in a way that bring satisfaction, instead of discouragement.

Now that most of the educational leaders are set and ready; many have already started, teachers and parents are beginning to be appraised and be educated in their new rules; that the movement has been auspiciously launched present a very good picture indeed. Is it not reasonable then to hope that new conditions of learning will come, and a new era for our rural communities may be expected to begin?

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Is the Volunteer Vanishing?

An appraisal of the situation in the West which is relevant to the East

By **ALEC DICKSON**, an international Consultant on Community Development and Youth Training and founder of Voluntary Service Overseas, the British forerunner of President Kennedy's Peace Corps.

IN a series of programmes on adolescence in the 1960s, it was represented on the BBC last year that the urge to volunteer was something confined to an idealistic minority. But the response to appeals for volunteers to meet distress situations or to opportunities for work in less developed countries, makes it evident that the wanting to feel needed—or the need to feel wanted, as Erich Fromm would express it more profoundly—is restricted neither to an elite nor to the young alone. Indeed, for the express purpose of enabling volunteers to give their services, the Peace Corps—a completely governmental agency has been established.

No Need for Volunteers?

At the same time, vivid in my memory is an experience during the Hungarian Revolution of 1956. A middle-aged lady representative of a world wide relief agency was turning back eager volunteers to help in refugee work on the Austrian frontier on the plea that agency required not volunteers but only trained staff. Certainly some of these students from Western Universities offering services were thwarted young Scarlet Pimpernels who were attracted principally by the drama of what was happening and were loath to accept any measures of discipline. Yet one was left with an uneasy feeling that something had gone wrong when an agency, taking pride in its voluntary status, actively discourages

volunteers in a situation of need.

Under these circumstances, perhaps the time is ripe to consider the position of the volunteer in the western world. This is particularly necessary if, as in Britain, we are prone to think, specially in work with youth, that training for voluntary action is virtually synonymous with service itself. For instance, writing in 'The Daily Telegraph' of September 8th, a Youth Officer described the response of welfare and social bodies to an enquiry as to how young people, pledged to give voluntary service, might help in their work: with barely an exception the offer of service was disregarded or declined. "Can it be that in Britain in the 1960s", the correspondent asked, "there is no longer need or room for voluntary service by the young?"

The Welfare State, moreover, conveys the impression of having deprived the challenge and the opportunity to volunteer. Yet, if the volunteer vanishes, it will not be entirely because visible suffering—the kind of suffering so apparent to the stranger in the cities of India or which could be seen to some degree in the backstreets of heavily unemployed areas of Britain as late as the 1930s—has been eradicated or shielded from the public gaze by the apparatus of the Welfare State.

Volunteers and Professionals

The first obstacle encountered today by

young volunteers is the resistance of professional social workers. Sincerely anxious to protect clients from exposure to the immature or the unqualified, and possibly mindful of their own struggle to achieve recognition, it is comprehensible that some of them feel as they do. No one today would argue that the concept of the Lady Bountiful going slumming, of the Commissioner's wife acting as patron of village uplift, was a substitute for the experienced social worker. But what is now sometimes implied—that human relations are so intricate that without a university degree, a diploma in sociology, followed by case work and group dynamics, no one should be allowed to engage in this field—is tantamount to a Keep-Out warning to the volunteer. And then there are the social work students hovering round Children's Homes and Probation Offices—because “we've got to do our ‘practical’ somewhere”—though not so often on the sterner battle fields of hospital ward and slum playground, where ‘observer’ status might not be respected. No room for the volunteer there.

A Good Samaritan ?

It is sometimes tempting to try and render Christ's parable in modern terms, indicting the Good Samaritan for unwarranted interference. In the first place the traveller's body should never have been moved—this transgresses an early chapter in every First Aid manual—for there might have been a spinal injury : and was it not a gesture of paternalism—the ultimate offence in today's rubric—to have paid the robbed man's accommodation expenses during convalescence ?

An Esoteric Preserve of Specialists ?

This preoccupation with status is an impediment to volunteering not only in the local situation but also in the international field. Those who express regret that the Peace Corps should have been established by one particular country ought to ask themselves what steps the U.N. Specialised Agencies have taken to enable volunteers to participate in their work. If Junior Experts have come to be associated with programmes of rural development, it has been at the initiative of the Netherlands rather than of FAO. Could not Unesco, for example, who sponsored the Work Camp Handbook some fifteen years ago and later produced a manual

on ‘Youth and Fundamental Education’, have made community development less of an esoteric preserve of a handful of specialists and more of a popular worldwide movement by involving young volunteers in their field activities ?

Social workers have to be convinced that we seek not to displace them but rather to promote them, so that volunteers may serve under their direction, releasing them for the responsibilities which they alone are competent to undertake. The social expertise that is needed today is surely that of the Pied Piper of Hamelin, able to inspire the young to volunteer to follow in his wake.*

Only A Marginal Role for Volunteers ?

Where outright refusal can be challenged, it is still possible to damn with faint praise, to fob off with what are manifestly frills. The London Council of Social Service has lately published a valuable pamphlet detailing opportunities for voluntary service afforded by welfare organisations. At a first glance it would seem that, here at least, the young volunteer was really welcome. But a closer examination reveals that, in so many instances, the volunteer's role is to help with clerical duties in the office—but not in the actual operations themselves. And when, some months ago, the Manchester Grammar School asked local welfare agencies in what way senior boys could volunteer to assist

* David Hunter, of the Ford Foundation, in an address to the Child Welfare League of America in May, emphasising how the professional worker should be working *through* other less highly trained people, described how volunteer could enhance the professional's work : “Standing in the way of any attempt to mobilise the cooperative action of non-professional people for the social work task will be the fear that such people will almost surely botch the job, if not do actual harm, if they have not had professional training... Anyone who ventures to say anything other than ‘we need more professionally trained social workers’ is inviting excommunication. I believe that in manning the brigades to perform its mission, social work is challenged to move beyond its single-minded concentration on greater professional training... There are others who have a lot to do with what happens in a particular setting, whose roles need to be realistically assessed and training created for them so that those roles can be as productive as possible.....candy-store operators in the slums, filling station mechanics, high status kids in school, to name a few... Now we are beginning to see that they are people of influence—they have potential skills which if cultivated and mobilised can *considerably lengthen the reach of the professional.*”

them. All too many replied that they would be acceptable as street-collectors on Flag Days. They can help at the pithead—but not at the coal-face. This malaise has affected even the voluntary work camp organisations, which in the immediate post-war years, with Europe in ruins, could (and still do, of course, in Africa and Asia) tackle constructional tasks of the most challenging kind. Many today, however, experience real difficulty in finding projects that are not just of marginal significance—and there is often the gnawing feeling that a bulldozer could finish off in a few hours what it has taken days to achieve with pick and shovel.

The Concept of Voluntary Work

To roll bandages, but not to bind wounds...Young people are quick to sense that they are being handed jobs which are just accessory, if not actually contrived. "Never volunteer!", old soldiers used to advise new recruits, "if the Sergeant asks 'Does anyone know anything about the piano?' It is only to carry it to the Officers Mess!" But at least those 'volunteers' were required to move the thing. What the young are being asked today to do is virtually just to dust the keys.

Partly underlying this attitude is a change in the concept of the voluntary role in all aspects of western life. The volunteer is no longer a doer, but a committee member: the actual work is entrusted to professionals. And the committees themselves reflect the contemporary preoccupation with co-ordination rather than creativity, their temple a clearing-house. The implications of this shift in meaning and functions are profound. Endeavours that were reformist or even revolutionary in the 1860s have in all too many instances become set in a hierarchic or institutional pattern, the fury of indignation that moved their founders now frozen into a formula. 'Voluntary' in their title now implies non-profit-making status and dependence on income from non-governmental sources (and even this may be sub-contracted to professional fund-raising agencies). In contrast—and perhaps surprisingly—it is statutory bodies and departments of local government in Britain possibly because they may be harder pressed, who are frequently more alive to offers of service by

young volunteers and more ready to involve them in their work.

More subtle in its dissuasion is the sophisticated condemnation of the volunteer as a 'do-gooder'. Is it his own good, or the benefit of others, that will be served? it is asked. And the volunteer is presented as either patronising or naive. In this atmosphere, self-consciousness discourages any open admission of idealistic aims. Experience of selecting volunteers for work overseas suggests that it is seldom rewarding to put questions on motivation, probing to distinguish, say, between desire for adventure and readiness to serve: it is more revealing to ask what personal sacrifice—in time or trouble, for example, spent in self-training—the candidate is prepared to make in order to be accepted.

When I asked social welfare agencies, in the course of a visit to America last year, to be shown new opportunities of work for young people in voluntary service, it was to meet the caustic rejoinder: "Show us new opportunities of work"—just that. Faced with rising unemployment amongst adolescents—the 'drop-outs'—interest in voluntary service would seem unreal and outdated, the luxury almost of a leisured class, suggesting well-to-do college girls arranging flowers in fashionable hospitals.

Indulgence or Service?

It is not just that voluntary work may appear in these circumstances as a social indulgence, giving the illusion of service. If the task were really urgent, would it be left to voluntary endeavours? Would it not be almost certainly being undertaken by the State? In the floods that devastated the Netherlands, Belgium and the East Coast of England in 1953, and again in the floods that submerged whole areas around Hamburg this year, it was not the work camp organisations that were the first to rush volunteers there, close to their hearts and philosophy though this emergency relief undoubtedly is: it was the Armed Forces, which alone possessed the equipment and manpower adequate to the purpose.

Talking with a group of Africans in Johannesburg during the last war, members of the S.A. Native Pioneer Corps, I asked a Zulu Corporal why his people, so renowned for their fighting qualities, were not providing more men. "The Government only asks for

volunteers—so we know the need is not urgent”, he replied: “If the Government really wanted us for this war, they would instruct our Chiefs who would tell us to come—and then, we would come, to a man”.

Sense of Purpose Essential

This leads to even more fundamental re-appraisals. Is the equation still valid which we have grown up to regard almost as an article of faith that what is undertaken of our own accord is done with zest, what is undertaken involuntarily is not?

I believe this simply no longer accords with experience.

Returning home two years ago from a military tournament in London given by the last draft of National Servicemen to be called up, I passed the open door of a local youth club. The gymnastics and drill display of the young conscripts had glowed with vitality and pride: this voluntary youth club exuded boredom and listlessness. Do we not grossly underestimate the compelling power (the adjective is used intentionally) of a sense of purpose? Is it not arguable that there is a greater volume and intensity of *willing* service (despite a possibly non-voluntary form of organisation) given in Eastern Europe by the young, aware of its urgent national importance—than in the West, where the young sense its relatively trivial significance?

Visiting recently a camp for young offenders in the hills of Los Angeles County, it seemed that morale shone as brightly amongst these youths as the sunlight reflected from their burnished helmets: for they had a purpose—fighting forest fires—and for the first time in their lives felt themselves to be on active service for the State of California, felt themselves needed by America. A poignant irony, perhaps, that of all places it should be here amongst these juvenile delinquents under restraint that William James’ “moral equivalent of war” should seem to find its fulfilment. We western liberals should ponder these implications when we reflect whether our society enables the young to feel they have anything to give. Did the Indian Government consider the alternative, one wonders, before finally deciding against the introduction of any form of national social service for their student youth?

Volunteering is not identical with the

involvement of the young on the one hand, or with amateur status on the other. Peace Corps volunteers, for example, are not necessarily young, nor do they lack experience. If I have tended to equate these roles, it is from belief in their value in combination. There come to mind two white-faced boys, university freshman, who revealed—as I sat last winter in Phillips Brooks House waiting to discuss with the Dean of Harvard the training of the first Peace Corps contingent to Western Nigeria—that they were going that evening to Concord Prison for the first time as volunteer teachers. Was this not what one yearned to see throughout Africa and Asia (yes, and Europe too)—students offering their service to the less privileged—more even than some innovation such as comprehensive schooling? Could it not be that, in their reluctance to appear in a proselytising role, the Peace Corps might interpret its mission only as the communication of technical skills—rather than the extension of the whole concept of voluntary service to the world at large?

Pioneers or Refugees?

The response to appeals to serve overseas could be cited as proof that the volunteer is not vanishing. Yes, volunteers are flocking to the less developed countries: but it could be regarded equally as a flight from our western society. Pioneers—or refugees? Certainly it is not on psychological preparation for conditions abroad that the real thought needs to be devoted—but rather on the return: not on orientation so much as re-adjustment. The volunteers of whom I have experience come back to a society they know—but a society which many, perhaps the finest, reject simply because they sense it has no need of them, because they share A.J.P. Taylor’s fear that Hell may be where there is nothing left worth fighting for. It is not getting the volunteer into orbit that counts, but recovery and de-briefing.

Encouraging Signs

Yet the position can change, indeed is changing. The trend towards do-it-yourself: towards greater participation in sports rather than the spectator-role: towards self-programming in youth work: towards work in informal groups rather than in institutional settings:—if the outlook does not favour the

(Continued on page 20)

Mass Communication in Economic and Social
Development
New Media of Education
The Mass of Hunger

Facts and Figures
From Unesco

WRITING for Unesco, Wilbur Schramm and Gerald F. Winfield have suggested that a minimum standard of mass media growth for developing countries might be to provide for every 100 of their inhabitants: *ten* copies of daily newspapers, *five* radio receivers, *two* cinema seats, *two* television receivers.

This is a modest objective say these experts on mass communication. In a paper presented to Unesco, they have estimated that 100 States and territories in Asia, Africa and Latin America fall below even the "minimum" standard suggested by Unesco. These countries have a combined population of nearly 2,000 millions, so two-thirds of the people of the world lack even "the barest means of being informed of developments at home, let alone in other countries."

In a study conducted recently in a Latin American country, it was found that over one half of the rural adults could name neither the outgoing nor the newly-elected president. About 95% could not name Eisenhower or Castro. The 'big issues' of the day—the cold war, the nuclear bomb, developments in Cuba and the like—brought response from only a very few.

A study conducted in a South Asian country measured the diffusion of modern ideas through villages at different distances from a metropolis. In the farthest village, no one except the head man knew who was the ruler of the nation. Except in the two closest villages, no one knew anything about other countries, about such ideologies

as communism, socialism or capitalism, and about important recent international events...

Communication Development and Economic Development

There is a striking correlation between the level of economic advance, on the one and the level of education and mass media on the other. The higher the per capita income, the higher is the level of literacy, the percentage of school age children in school, and the circulation of mass media to the public. This relationship may be illustrated by comparing Tanganyika, which is relatively underdeveloped (per capita income under 100 dollars, industrialization low) with Australia (which is well advanced, with per capita income over 800 dollars and considerable industry). The two countries have about the same population, but Australia has nearly 900 times as much newspaper circulation, and perhaps 750 times as many radio receivers as Tanganyika.

The developing countries are short of everything—teachers and the facilities to train them; mass media, technicians and production staffs to operate them, and equipment to make them effective; teaching and informational materials. Therefore, anything they could do to *multiply* these scarce resources and make them more widely useful, would be advantageous and important in a degree that industrialized countries might find it hard to appreciate.

In this respect, it is by no means a disadvantage not to be the first nation to develop economically. The younger nations can avoid some of the mistakes of the older ones. They can short-cut many of the painful

steps of industrial and engineering development. Their goal can be, not to do as well as the nations before them, but rather to do *better*, for they can use their creative energies, not for developing the same thing over again, but for adapting it and improving on it.

In the field of human communication, the new nations can draw on two kinds of new and promising developments which have the possibility of providing 'multipliers'. These are an advanced technology for printing and electronic communication, and a group of 'new media' for education.

Offset Printing

A quiet revolution brought about by offset printing has been taking place in some of the printing plants of industrialized countries. The idea of offset printing is not new. For more than a century, it was used only for specialized tasks because the machines to compose the image, and print it at high speed, had not been invented. In the last two decades, however, composing machines have been developed that are as easy to use as a typewriter, and faster offset presses have become available. A number of small newspapers and small printing plants have gone to offset and found that, for their particular needs, it is less expensive and demands less skilled labour.

The method is particularly promising for developing countries. It will print copy prepared by any source, from a ball-point pen to a photo-typesetting machine. It prints pictures and advertisements very sharply, requires no engraving, and for this reason offset printers can afford to use many more pictures than they could with letterpress. The most important advantage of offset printing for developing countries, however, is its cost. It permits a small paper or printing establishment to start in business with a few thousand dollars instead of much larger capital.

The Transistor

The tiny electronic element called a transistor does the work of a radio or television vacuum tube, and requires much less current and much less space. It has made possible, in the industrialized countries, a great variety of miniaturized electronic devices, and in particular has made pocket radios practicable, and is beginning to be used for portable television receivers.

For developing countries the transistor is a particularly important advance because its low requirement in electric current makes battery-operated radio and television receivers feasible, and thus permits broadcasting to reach far beyond existing power lines. Transistorized radios now run for many hours on dry cells. Television receivers suitable for group reception are being designed to run on somewhat larger dry cells, or on wind-driven or charcoal-burning generators. It appears that the problems of supplying power to remote broadcast receivers, and thus jumping the barriers both of illiteracy and of power lines, may be well on the way to being solved.

These developments bring within reach the five-dollar radio, which has long been a goal of Unesco. If a rugged and dependable receiving set, powered by long-life batteries, can be built to sell in the neighbourhood of five dollars, then almost any developing country can afford to place these receivers in its villages.

The Communication Satellite

As this is written, the Telstar satellite is demonstrating its ability to relay television, radio and telephone messages between continents. Telstar is only the first stage of a development which will bring all the countries of the earth closer together, so far as communication can do that, and in its later stages will offer some challenging opportunities for widespread education.

The present generation of communication satellites is able only to transmit messages from one ground station to another. Probably within ten years, however, satellites will be able to transmit to home television receivers. A satellite in orbit will perhaps be able to transmit an educational television programme to an entire nation. It hardly needs to be pointed out that this development, when it comes, will present problems as well as opportunities. There will be problems of ownership and control, of curriculum and language, of scheduling and programming, and of broadcast frequencies. But if these problems can be solved, then the communication satellite may contribute strikingly to the information, the education and the binding together of the people of the nation.

The 'New Media' of Education

EDUCATIONAL media are any devices that carry learning experience to an audience.

The teacher is the oldest and still the best of the 'educational media'. But as technology has developed, a series of devices has been produced to represent and aid the teacher in providing experiences from which students can learn efficiently.

The 'new' educational media are different at different times and at different places. The textbook was the 'new' educational medium 300 years ago. Films and projected materials were new 50 years ago; educational radio, 35 years ago; educational television, 10 years ago; and now programmed instruction is new.

Television, films, radio and print are simply channels to carry any kind and method of teaching or information. Programmed instruction, on the other hand, is itself a method of teaching, and must be carried by one of the other channels—by print in the form of programmed books, by films in teaching machines, or by the use of programmed methods in television. For the most part, programmed instruction today takes the form of a special kind of workbook which has the ability to multiply the teaching of the tutor and offer a highly efficient learning experience; and in this respect it is a true educational medium.

It is essentially a tutorial method put into such form that a student 'teaches himself'. A 'programme' is essentially a series of questions which the student answers, or a series of statements with blanks for him to fill.

They begin with knowledge a student has, and lead him by *short steps* and *logical pathways* through the knowledge he is supposed to master. Because the steps between items are short, he makes few mistakes and therefore practises almost entirely *correct* responses. As soon as he has responded, he is able to find out whether his response is correct. Thus, if he makes mostly correct responses, it is correct responses that are *reinforced* by this immediate knowledge of results. Review is built into the sequence. Using this method, the student can move at his own best pace. The quick learner will not be bored; the slow learner will not be left behind the class.

The educational media, extensively used

and tested in the more advanced countries, are particularly important to developing countries because they hold out the opportunity of multiplying teachers and classrooms, speeding up education, spreading information more widely, and thereby increasing the pace of national development. Indeed, these media may be the only way that the traditionally slow rhythm of educational growth may be sufficiently hurried and the benefits of knowledge and skill shared with millions of people in this generation who, otherwise, would never have an opportunity to be educated, or to participate as informed citizens in the development of their nations.



The Map of Hunger

ON a map of the world, shade in black Asia, Africa, South, and Central America, and leave the rest clear—Europe, North America and Oceania.

The shaded part contains 2,000,000,000 people—two-thirds of the world's population. The light area has 1,000,000,000.

The light part is where the more privileged people live. They only represent one-third of the world's population; but they eat nearly three-quarters of all the food produced on earth.

The 2,000,000,000 people in the shaded area have to make do with the other quarter. In fact, Asia with half the world's population, gets only one-sixth of its food.

Inequality does not end there. As you know, the human engine needs energy, which it produces from food. If food is scarce or lacking the human engine runs down and, in the end, it stops working altogether. In the shaded area, 4 million people die of hunger each year.

The body not only needs energy but also certain substances to ensure its balance, and, for this, animal products are absolutely essential. The body cannot function properly on one food alone. Yet there are parts of Asia where millions and millions of people have nothing to eat all their lives but a meagre bowl of rice day after day and year after year.

Without the materials for body building

and repair, the organism gradually grows weaker and one's health breaks down. Hunger leads to epidemics and infectious diseases which can decimate whole populations.

The Causes of Hunger

Sixty per cent of all the people in the world cannot read or write. They lack the basic knowledge needed to fight hunger with any hope of success.

The map of hunger and the map of ignorance are the same, for progress is indivisible.

There are a great many causes of hunger. Here are some of the most important ones :

I. *Careless Use of National Resources* ; Man destroys the soil that feeds him. In Africa, for example, as a result of bush fires and poor agriculture, whole areas have become sterile. Man cuts down the forests that protect the soil from damage by erosion of wind and rain.

II. *Primitive Farming Methods* : In many of the less developed countries, agricultural methods are out-of-date and the farmers have only the simplest of tools. In certain areas of Brazil, for example, the Indians plough the land, as they did two thousands years ago, using a plough made from a twisted branch.

In addition, the crops they grow often have a low food value : manioc, millet or yams, for instance, are not as nourishing as rice, wheat or soya. A farmer in Afghanistan or Iraq can barely supply his own needs, while a North American farmer produces enough to feed twenty people.

III. *Poor Cattle Breeding* : One of the main causes of hunger is the lack of foods of animal origin—meat, milk, butter, cheese, etc. The countries most lacking in these foods are also those with the poorest pastures: in tropical regions, it takes 20 cows to produce the amount of milk produced by one cow in Holland, Ireland, Denmark or New Zealand.

IV. *A Badly Developed Fishing Industry* : Often, fishing is regarded merely as a local trade and the huge resources of the ocean are neglected. Fish is eaten only in the neighbourhood of ports and fishing villages. Methods are outdated. In 1952, for example, there was not a single fishing boat with an engine in the whole of Saudi Arabia.

V. *Overpopulated Land* : In the poorer areas of the world, overcrowding is a serious problem. The population barely manages to stay on badly farmed land. Yet vast tracts of land still lie fallow : 50 per cent of the earth's land surface could be cultivated, but only 10 per cent is now producing food.

The Freedom From Hunger Campaign

In 1960, FAO—the United Nations Food and Agriculture Organization—launched a huge campaign against hunger. Only an international organization was capable of starting such a programme and coordinating operations on a world scale. FAO is the general staff which has drawn up a plan of battle spread over five years. It is also an army of experts and technicians who go out to all parts of the world to offer help and advice to the countries which need them.

But, to carry out this world campaign, FAO needs the help and support of all countries and of all peoples.

—By Courtesy Education Clearing House,
Unesco



Illiteracy and the Developing Countries

AT the present time, the number of adult illiterates in the world is estimated at about 700 million or approximately 44 per cent of the whole population aged 15 years and over; it is reckoned that in nearly half the countries and territories in the world (97 out of 198, to be precise) 50 per cent or more of the adult population is illiterate.

Illiteracy is also to be found, of course, in the highly developed countries. Around 1950, the illiteracy rate in Europe was still 9 per cent, though the figure for Northern and Western Europe was only 2 per cent. This situation gives no cause for anxiety, however, because as one goes down the age-scale the rates become steadily lower. Illiteracy in Europe is a legacy from the past. The principle of compulsory education has gained such widespread recognition and been so generally applied over the past few years, that there are good grounds for expecting illiteracy to be almost completely stamped out in the not too distant future.

In 1960, the illiteracy rates were : Europe 9%, Africa 85%, Asia 65%, Central America 42%, South America 44%—*IUSY Bulletin*.

Book Reviews

America's Emerging Role in Overseas Education, Edited by Clarence W. Hunnicutt, Syracuse, University School of Education, 1962. 148 p.

THIS book consists of papers presented at a Conference on "America's role in Overseas Education" under the auspicious of Syracuse University in July 1962.

The whole book is divided into three parts. Part I, the Problem, examine the total scene from varied perspectives. Part II, Specialised Areas of Concern, considers special education, home economics, instruction in foreign languages and the particular problems of Africa. Part III, Collegiate Education, treats of the some difficulties facing foreign students who have studied at American colleges and of American students abroad.

The belief that America is giving aid because it could not afford to let the communism spread in the world has been refuted in one of the papers. The motivation shown behind all these aid programmes is to create a kind of world in which they would like to live. Naturally they would like to live in a world better than one in which they would be an island surrounded by Communists.

In another paper the author is of the view that the only motivating force behind the American students to study abroad is the thirst for travel and adventure and nothing else. The other attractions are: (i) the quest for specialised knowledge (ii) the opportunity for expanding the culture horizon (iii) the desire to promote international understanding and goodwill. But these are only justifications rather than motivations. In fact the author has proved by different examples that the motivation is only the thirst for travel and adventure.

On the other hand the overseas students who gets training in America finds it difficult to get a job in their country according to the training they got. But this is all due to the economic and social structure of these developing countries to absorb such type of people.

Most of the papers presented at the Conference and included in this book contains a bibliography on the topics discussed. The book is thus a valuable guide for those who are interested in knowing Americas contribution in overseas education.



The Real World of Women : Conference Proceedings, Toronto, Canadian Association for Adult Education, 1962. 96 p.

THIS book consists of proceedings of a Conference organised by the Women's Programme Section of the Public Affairs Department of the Canadian Broadcasting Corporation in 1962.

The place of women in modern society is a widely discussed topic in most of the countries of the world for the past decade or two. So also this conference was organised to consider the five major theme (i) the theme of freedom of choice (ii) the theme of self development (iii) the theme of opportunity (iv) the theme of equality (v) the theme of uncertainty.

Individual happiness, or fulfilment or self realization of many different kinds was considered the natural aspiration of women; the question was how she can achieve these ends more fully in the centres of activity which make up her life, in the family, in the community life, through education and through work.

But certain things have been taken as granted in the conference. They are : (a) A society responsive to change which it equates with progress, (b) A hopeful untragic society, uncomfortable about injustice and social inequality based solely on sex. The conference also in many ways, could be termed North American, urban, middle class and traditional in character.

The book contains addresses, the reports of the study groups, and in fact it contains all happenings of the conference. This book is not only of interest to women but to men too because every women's problem is a problem for men as they are fathers, husband and brothers of women.

—J.L. Sachdev

Adult Education Neglect Decried

MR J.C. Mathur, Indian's representative on the UNESCO'S International Committee for Advancement of Adult Education said, in New Delhi on March 21st, that the Unesco would soon launch a World literacy programme which envisaged an expenditure of about Rs. 10 crores per annum. Unesco would finance one-third of the total expenditure incurred on this programme in India and the rest would have to be met by India.

Mr Mathur, a member of the editorial Board of the Indian Journal of Adult Education, who was addressing a meeting Convened by the Association, said that the Unesco had budgeted 1,883 million dollar for world programme which would be spent during 10 years particularly Africa, Asia and Latin America. So far as India was concerned, he said, there was urgent need in the country to realise that an adult literacy programme was not only an educational investment but also an integral part of socio-economic planning. He added that it was wrong for the Government to treat adult education as secondary item of general education and not as a nation building programme.

Adult Education for People's Participation

Mr. Mathur also pointed out that the Community Development programme had not been able to convert the villagers from passive beneficiaries into active participants. The basic reason for this lacuna was illiteracy. Our educational programme needed reorientation. Administrators, planners and workers should be made aware of adult education functions, role and importance in the life, which should be treated an unending educational programme along with the institutionalized education. It should not be a class-room programme but a life long process by using various media of communications such as the Radio.

Mr. Mathur was speaking on the decisions taken by the International Committee for the Advancement of Adult Education set up by Unesco which met in Paris on March 11.

Mr. Mathur was elected one of the Vice-Presidents of the Committee.

Unesco Bulletin reports that speaking at the meeting Committee at Paris, Mr. Rene Maheu, Director-General of Unesco said that in those countries, where educated persons and more-or-less literate groups closely overlap total illiterates, it may be desirable to harmonize educational programmes while taking society as a whole as a goal. He reminded his listeners that the problem of striking a balance between technical and vocational education on the one hand and the need for general education on the other hand, has arisen in these countries in an acute form, and he stressed the need of continuing education of adults for economic and social progress. "It is in the continuing education of adults", he declared, "that the future will be prepared for these societies which in their new form as nations, are still young."

Adult Education for Economic and Social Development

"It must not be thought", he continued, "that developed countries have no problems. They have merely changed their problems". Concerning these countries, Mr. Maheu called the attention of the experts to the particular stress which should be placed, in his opinion, on the problem of the continuing education of adults in the fields of science and technology.

"One wonders if the men who live in this society still possess that civilization which determines its evolution, if they are its agents or its victims, if they realize and understand it, or if they submit to it", he said.

Recalling the gigantic progress of science and what he called a "wearing-out of knowledge driven at top speed", Mr. Maheu asked "if science, for members of industrial societies, is really not external magic by the most advanced form of their thinking."

Not Ambitious but Modest

Underlining the role given to the struggle against illiteracy by the 12th session of the General Conference and the plan of action submitted by Unesco to the United Nations, the Director-General affirmed: "Our plan has been called ambitious, I find it

modest. The means are available : what has to be proven is the determination to use them”.

Recalling the emphasis placed by Unesco on new techniques of education, he stressed that “the quantitative problem of education would be insoluble without a drastic qualitative improvement of techniques and methods.”

Mr. Maheu finally drew the attention of Committee members to the modifications that he intends to make in the structure of the Secretariat as far as education is concerned. A new Assistant Director-General will be specifically assigned to education. The Department of Education, properly speaking, will be assigned two directors, one of whom will work on matters of out-of-school education (adult education, youth problems, and the struggle against illiteracy) and the other on problems of school and university education.

Workshop on Workers' Education

The Indian Adult Education Association is holding a Workshop in New Delhi on “the Role of Trade Unions in Workers' Education”, from April 24 to 28, 1963.

The Workshop will consider the following few aspects of problem.

1. What is Workers' Education? What broadly is the field and scope of workers' education?

2. Why should trade unions be concerned about workers' education. Could workers' education in any way help in strengthening the trade union movement and in over-coming some of the major problems and weaknesses that it faces? If so, how in what way and to what extent?

3. What is the role of trade unions in promoting and furthering Workers' Education? Should they promote programmes of their own directly under their auspices to cover the various aspects of the field workers' education? Should they help promote special agencies of the trade union movement for the purpose? Should they make use of other agencies in the field of education or welfare and seek their help and cooperation for the provision of workers' education? In that case how much help should they seek from such agency?

4. What should be the organisational machinery for trade unions in undertaking or promoting workers' education?



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(Continued from page 12)

volunteer particularly, neither does it favour the paternalist or expert. In Britain the Minister of Health has recently asked Local Authorities to encourage greater participation by voluntary agencies in the hospitals and welfare services: although this envisages a transfer of certain ancillary responsibilities to voluntary organisations rather than the involvement of young volunteers in nursing work in the wards, it is perhaps a straw in the wind.

Need in Affluence

Affluence has not abolished need yet: and where there is need, the volunteer still has both his opportunity and his justification. It is the paradox of our age that the more the Welfare State expands its social services, the less able it seems to staff them. The ultimate absurdity may be when every block has its school and hospital—but with no-one prepared to teach or nurse. On the day before Easter this year, the BBC announced that a hospital in Harrow would be able to accept no more patients unless the relatives came to help in the wards. This phenomenon so reminiscent of situations in Asia and Africa, leads one to wonder whether there are not aspects of social life in parts of Britain that stand in need of those techniques of community development which have brought a response overseas.

Britain needs 70,000 teachers: even if all the present governmental plans mature, ten years hence a shortage of 20-30,000 is still anticipated. The best of our 18-19 years-old school-leavers could make a notable contribution here. They have experience, if of nothing else, at least of what goes on in the classroom. If they can teach senior forms of intermediate and secondary schools overseas, they can play their part in junior classes in their own country. Two thousand of them are estimated to be doing so at this moment in State schools (apart from those teaching in private preparatory schools)—clandestinely almost, because public acknowledgement would be politically unwise in view of the repercussions that have followed proposals to use girls of this background just as child-minders. Calls have been made for the return to teaching of those who have retired through age or marriage. At least the need, a national need, is there—and I do not

doubt that if only this were presented as an imaginative challenge to the young, in the same way that President Kennedy could say 'Ask not what your country can do for you but what you can do for your country', there would be a response. Volunteering does not have to mean sacrifice of salary. It can mean sacrifice of preference, of time, of leisure: more relevantly, the postponement of entry to university or career.

Concern for the Community

It is the experienced and the permanent who are wanted, the volunteer is told—though if this applied also to Sunday Schools it would mean tens of thousands of the young being deprived of religious instruction. Volunteers whom I have been placing latterly in hospitals, mental institutions, homes for the handicapped etc., in Britain report that in most places they are outnumbered by foreigners: in some instances they may be the only United Kingdom citizens on duty at a given moment. The immigrant can well be doing the job with skill and love—but this hardly justifies such a situation. By any criterion of values, those most in need of care should primarily be the personal concern of people of their own community or nation.

The Unreal "Realists"

'Realists' would say that if public opinion became sufficiently roused to the extent of the young offering their service in schools and hospitals, then that same public opinion could solve the problem far more directly by an adjustment of wages. Possibly. But the Police in this country have found their most effective aid to recruitment to be the acceptance of 16-year-olds as Cadets. This at least is a breach in the defence that youth precludes the carrying of responsibility—and the initiative of the Gloucestershire constabulary in going one step further by forming a Voluntary Cadet Service, in addition to their regular Cadets, opens the breach still wider.

Volunteering becomes an important recruitment technique to supply future workers in the social and public services, as David Kantor points out in "Student Volunteers in Mental Health", describing how involvement of students in mental hospitals in Boston, Mass., has been a powerful influence on the volunteers' career choices. That the volunteer, like the apprentice, is not a rival but a poten-

tial colleague needs to be stressed to those who feel, for example, that the volunteer's role as pupil-teacher is a threat to their profession.

The Need for Intensity

Volunteers' first reaction on working in institutions—over-indentifying themselves with the inmates or residents, as many do—is often one of shock at what they regard as indifference on the part of the full-time personnel. One can warn them in advance of this impression, stressing that the permanent staff are the long-distance runners, they the sprinters. This may sometimes convince the volunteers: it seldom quite convinces oneself. Is not the relay approach the answer in some circumstances? There are not a few needs today which only a maximum intensity of effort, maintained over a time, can meet—where a succession of volunteers, with the sprinters' concentration of endeavour, might alone achieve success. I think of rural development in some parts of the Middle East, something that calls for almost heroic output of mind and body. Regarded as a permanent career, it fails to attract men of the required calibre. Presented as a period of service, given at an age that responds to challenge, it could draw the finest. It is not only problems in the Middle East that might answer to this approach.

When Hungry, Go to the Poor

As often as not in the past the volunteer has come from a privileged background. What is significant today is the emergence of the volunteer from a different sort of environment altogether, expressing what Jack London meant with his "When I am hungry I go to the poor". One thinks of Frank Laubach's conviction that the illiterate who has just learnt to read may be the best and most ready to help another in 'Each One, Teach One' campaigns: of Carl May's inspiration of impoverished Negro and Puerto Rican boys in San Francisco to volunteer their aid in 'Youth for Service': of Richard Hauser's activation of prisoners in Wandsworth Gaol and of the new untouchables from the 'C' and 'D' streams of Secondary Modern Schools to assist others. To watch the impact on young industrial apprentices of the discovery, in social service projects both overseas and in Britain, that they have something to give

others, this—in Meredith's words—"is what the heart awaking whispered the word was".

Personal Involvement, the Volunteer's Asset

And now we come to the core of the matter. The more perceptive authorities are beginning to see that young volunteers need not be regarded only as adolescent stop-gaps, as *ersatz*-substitutes for the trained adult. In many circumstances, if the setting is right, they can achieve a break-through in human relations simply by virtue of being what they are. Again and again, in voluntary service overseas, it has been apparent that the youthfulness of our 18 and 19 year-olds—so far from being a defect—has been their greatest asset. It is not proving otherwise now in Britain.

A girl serving in the notorious Cable Street, in Stepney, describes how it is to her—and not to the social workers—that the women open their hearts, precisely because she is not identified with authority. Another volunteer, working among Young Prisoners in Yorkshire, writes of the confidences some have been ready to share with him as not even with other prisoners. An 18-year-old serving as a male nursing auxiliary in the geriatric ward of a London hospital writes: "At one stage I began to wonder what practical good I was doing. The elderly patients can be difficult and the staff are too busy to give them much individual attention. So I was touched when an old man of 80 pressed ten shillings into my hands, saying 'I don't know what I'd do without you.' Suddenly I realised that, so far I was concerned, my main purpose was to keep the patients happy."

It is not just that—both with the young and the very old—there is a kind of therapy of youth. It is that, between 'Them' and 'Us', the volunteer forms a bridge, a lifeline almost. There are some responsibilities, perhaps, that can be entrusted only to the young: the child chimney-sweep of yesterday, the choirboy still today. So, too, there are circumstances where their contemporaries in early manhood, young volunteers, can alone prevail.

Volunteers in Pioneering Situations

If this is so in institutions, it is still more so in pioneer situations. By definition almost, the professional works in an established

setting. Outside this framework, the volunteer may well venture and succeed where the expert will not go. I think of another 18 year-old, working under the aegis of the French Ministry of Education in a rehabilitation project amongst some of the 20,000 Africans who have come to grief in the slums of Paris. Accompanying him a few weeks ago on a wet night into the cellars and attics where these almost abandoned people crowd, I saw black arms outstretched in warmth of welcome to this English boy whom they had accepted. In this undertaking of considerable political delicacy, with no accepted code or routine to guide him, he was, so to speak, armoured in his own innocence—and achieved his break-through.

Face to Face with Reality

Yet this volunteer's reaction—echoing, without his knowing, that of many others—has been gratitude for what he has received, not given: "It is I who am indebted to these men for what they have taught me." The young nursing auxiliary, whose experience has been quoted, can write at the end of his service: "Having come into contact with suffering and death, I have been given an insight into life." I remember hearing Mrs Indira Gandhi tell students in New Delhi:

"For the West, voluntary service is a luxury—for our youth in India it is a necessity." One knew what she meant. Yet, in the West, with the prolongation of adolescence—through earlier maturing, and the extension of education to an increasingly later age—comes a postponement of adult responsibility that brings its own problems of frustration and cynicism. The necessity to expose our young people to real-life situations of human need is no less great than in Asia—for their own sake as well as the nation's. In his 'Student Volunteers in Mental Health', mentioned earlier, David Kantor has written:

"What is most heartening, from the point of view of the more distant future, is the fact that these volunteers, by the thousands, are learning to be unafraid of the mentally ill. Since they will be the business, professional and political leaders of to-morrow, we expect that attitudes developed today in close work with patients and hospitals will pay large dividends to-morrow when they are in positions of policy-making and power."

We have good reason to fight for the survival of the volunteer.

Proudh Shiksha

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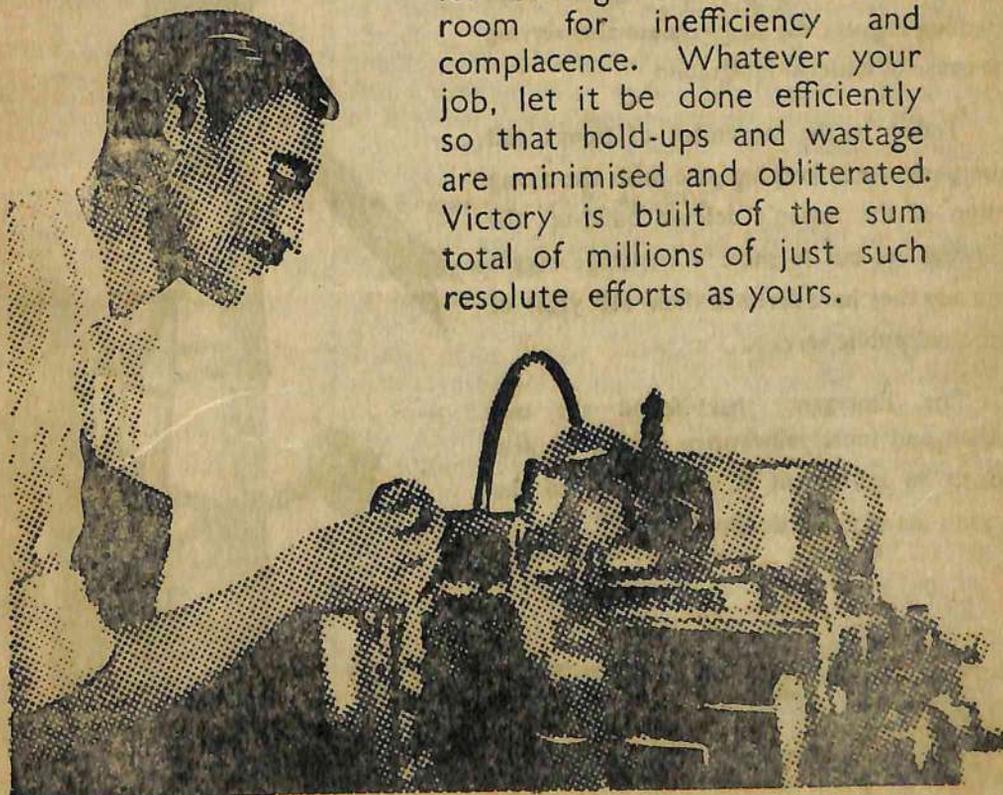
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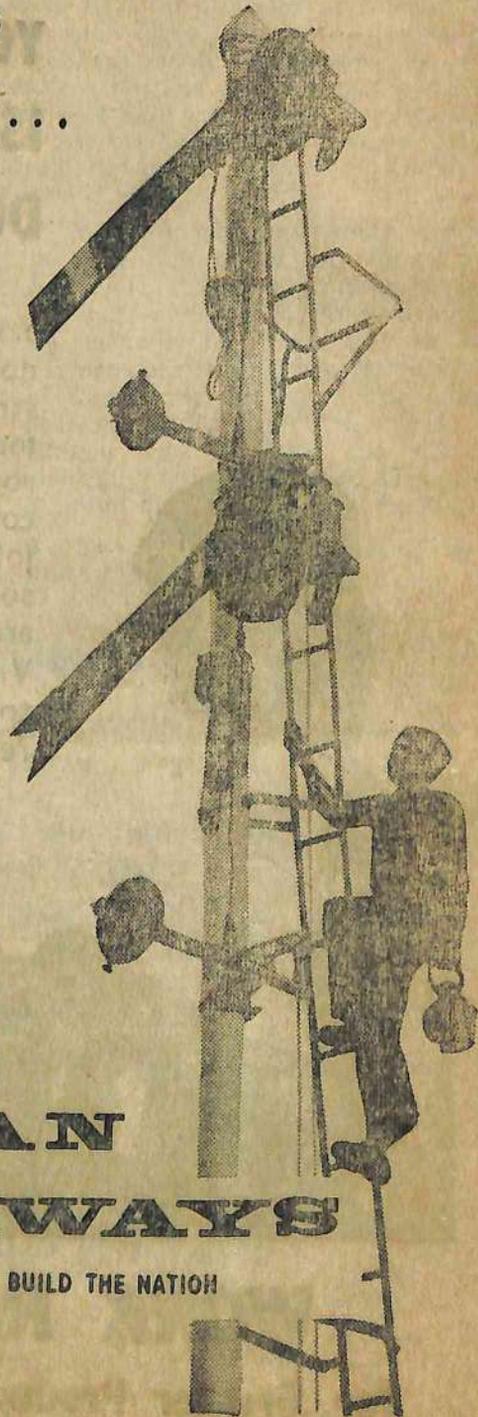
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CONTENTS

Breaking the Barriers to
Progress

Report of Workshop on
Workers' Education

Human Factor in Economic
Development

Understanding Hidden Hunger

Facts and Figures from
Unesco

Anatomy of Indian Labour
Force

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Achievements—A Booby Trap ?

SOME twelve years ago when the Community Development programmes were introduced in India, a belief began to gain currency that the answer to the problem of our rural development had been found. Indeed, the initial success of the pilot projects, notably of those inspired by Mr Albert Mayer, lit a flame of hope that the application of this technique would stimulate forces of change in rural India. To say that the countrywide extension of this programme has failed to make even a dent would be as much an exaggeration and as misplaced as it would be to claim that it has revolutionised the countryside. What is apparent is that the objective element of change has been introduced in rural areas which yet remain to be exploited if change is to be wrought.

The annual report of the Ministry of Cooperation and Community Development, submitted to the Budget Session of the Parliament, for instance, declares that there are today over five thousand blocks in operation covering the entire rural India. The report, further, points out that in 12 States Panchayati Raj legislation has been passed implying thereby that in these States the responsibility for the operation of these blocks virtually rests with Panchayats. Furthermore, besides the impressive figures of cooperative societies, the report mentions the existence of numerous other organisations like Mahila Mandals, Yuvak Mandals which are supposed to make meaningful the desired and necessary institutional changes.

The report also make mention of difficulties of several kinds; there is, for example, a shortage of technical and other personnel which is disconcertingly as high as 31.6% in the case of Gram Sevikas and 32.4% in the case of Mukhya Sevikas, and 25.7% in the case of medical officers to man Primary Health Centres.

These shortages apart, it is more than evident even on casual observation that the impact of these achievements have been negligible ; if one were concerned with mere numbers, one could flaunt such statistical "achievements". Should great complacency overcome us a programme that held out great expectations a decade ago is foredoomed to failure,

Breaking Barriers

to progress

Report of an experiment from Shri R. K. Patil, National Council for Applied Economic Research, New Delhi

SEVERAL programmes are now in operation in India to change the pattern of our rural society. There is, for instance, the state sponsored community development programmes which appears to be primarily concerned with problem of agricultural technology and production. There are, besides this, numerous *ad hoc* agencies like the Khadi Commission, and the

Village Industries Board whose focus rests on developing rural industries. In addition to these official and semi-official organisations, is the Sarva Seva Sangh which strives for the realisation of the Gandhian ideas of village self-sufficiency as a remedy for the economic and social *malaise* affecting the rural population. Finally, there is the Bhoodan movement which, with its

(Continued on page 15)

What Then Must We Do?

WE should ask the much simpler and much more profound question : Why is it that the people are not helping themselves ? What has come over them ? On the whole, throughout history, all healthy societies have managed to solve their problem of existence, and always with something to spare for culture. Grinding poverty with malnutrition and degradation, with apathy and despair, as a permanent condition of millions of people, not as a result of war or natural catastrophe—this is a most abnormal and, historically speaking, an unheard-of phenomenon. All peoples—with exceptions that merely prove the rule—have always known how to help themselves ; they have always discovered a pattern of living which fitted their peculiar natural surroundings. Societies and cultures have collapsed when they deserted their own pattern and fell into decadence, but even then, unless devastated by war, the people normally continued to be able to provide for themselves, with something to spare for higher things. Why not now, in so many parts of the world ? I am not speaking of ordinary poverty, but of actual and acute misery ; not of the poor, which according to the universal tradition of mankind are in a special way blessed, but of the miserable and degraded ones which, by the same tradition, should not exist at all and should be helped by all. Poverty may have been the rule in the past, but misery was not. Poor peasants and artisans have existed from time immemorial ; but miserable and destitute villages in their thousands and urban pavement dwellers in their hundreds of thousands—not in wartime or as an aftermath of war, but in the midst of peace and as a seemingly permanent feature—that is a monstrous and scandalous thing which is altogether abnormal in the history of mankind.

We cannot be satisfied with the snap answer that this is due to population pressure. Since every mouth that comes into the world is also endowed with a pair of hands, population pressure could serve as an explanation only if it meant an absolute shortage of land—and although that situation may arise in the future, it decidedly has not arrived today (a few islands excepted). It cannot be argued that population increase as such must produce increasing poverty because the additional pairs of hands could not be endowed with the capital they needed to help themselves. Millions of people have started without capital and have shown that a pair of hands can provide not only the income but also the durable goods, i.e. capital, for civilized existence. So the question stands and demands an answer : What has gone wrong ? Why cannot these people help themselves ?—*Prof. E. F. Schumacher in a paper submitted to a Seminar organised by the Gokhale Institute of Politics and Economics, Poona.*

Trade Unions in Workers' Education

A discussion of their relationship

Report of the Workshop organised by Indian Adult Education Association

THE four day Workshop on the role of Trade Unions in Workers' Education convened by the Indian Adult Education Association from April 24th to 28th has called upon trade unions to appoint a Secretary to be in-charge of Workers' Education.

The Workshop was also of the view that, as Universities had an important role to play on the Workers' Education, a Seminar should be convened to discuss how precisely the Universities could contribute effectively to the cause of Workers' Education.

The Workshop was of the opinion that while all the help that was available to Workers' Education should be availed of, there should be an attempt to make the movement self-reliant.

About 20 delegates from trade unions and those engaged in the Workers' Education movement were deputed to the Seminar. Among these were:

1. Shri S.L. Ahluwalia, National Institute of Audio-Visual Education, New Delhi.
2. Shri V.B. Dixit, I.C.F.T.U., Asian Trade Union College, Calcutta.
3. Shri S.P. Joshi, Regional Director, Workers' Education Centre, Delhi.
4. Shri Kameshwar Nath, Deputy Director, National Productivity Council, New Delhi.
5. Km : S.V. Mehta, Sociologist, National Fundamental Education Centre, New Delhi.
6. Shri H.N. Nehru, I.C.F.T.U., Asian Trade Union College, Calcutta.
7. Shri Om Prakash, Education Officer, Workers' Education Centre, Delhi.

8. Shri K.C. Pande, Research Officer, Indian Adult Education Association, New Delhi.
9. Shri M.P. Raisinghani, Assistant Director, Central Board for Workers' Education, Nagpur.
10. Shri Ram Lal Thakar, Office Secretary, Indian National Trade Union Congress, New Delhi.
11. Major Ram Pat, Deputy Coal Mines Welfare Commissioner (General Welfare & Enforcement), Ministry of Labour & Employment, Dhanbad.
12. Smt. Shanti Sadiq Ali, Central Citizens' Council, New Delhi.
13. Shri Shanker Narayan, Lecturer, National Institute of Audio-Visual Education, New Delhi.
14. Shri E.C. Shaw, Literacy House, Kanpur Road, Lucknow.
15. Shrimati I.G. Udar, Education Officer, Workers' Education Centre, Nagpur.
16. Shri D.D. Vasishat, Representative from The All India Railwaymen's Federation.
17. Shri K.N. Vaid, Delhi School of Social Work, Delhi.
18. Shri Virendra Saxena from the Hind Mazdoor Sabha.

Education for Rights and Duties

Inaugurating the Workshop on the 24th April 1963, Shri R. L. Mehta Joint Secretary, Ministry of Labour and Employment stressed the need for the education of workers to enable them to effectively defend their rights and perform their duties. Shri Mehta declared that this approach to workers' education was

necessary, if our experiment in democracy was to be successful.

Government's Role in Workers' Education

Explaining that the labour policy of the Government of India was basically an application of democratic principles, Shri Mehta said, that these policies had been evolved as a result of tri-partite consultation between the Government, employers and employees and as such, had not been imposed or dictated. Whether it was Code of Discipline or Code of Conduct, which the Industry had adopted, it had been as a result of discussions among the three parties. Thus the guiding principle of democracy pervaded the whole gamut of labour relations in the country, Shri Mehta said. If the working class was to play its role properly, in this process of evolving policies, it was necessary for workers to make their voice heard. Education of workers had, therefore, to be directed for the achievement of this objective and not confine itself to programmes like adult literacy, which in any case was being undertaken by the other departments of the Government.

Answering a criticism made against the Government Scheme of Workers' Education that this programme had not produced trade union leadership, Shri Mehta said that the purpose of the programmes was not to produce leaders of that type. It was essentially directed towards making workers' better citizens and develop among individuals improved confidence so that they could play their part in a free democratic society with courage, skill and resourcefulness. The purpose of workers' education was to enable them to think independently and make free and intelligent choices, Shri Mehta said.

Answering another criticism that the workers' education programme in India had been sponsored by the Government and therefore likely to be utilised for party purposes, Shri Mehta said, that the Workers' Education Board was an autonomous body composed of representatives of employers, employees and the Government. It was free to take its decisions and, as such, its policies were not dictated by the Government. Since the financial resources of trade unions were meagre, the Government had stepped into assist development of this programme, Shri Mehta said.

Trade Unions and Social Change

Addressing the workshop on the scope and content of workers' education, Shri Rohit Dave, M.P., placed before the delegates an appraisal of the role of trade unions in society as such. He pointed out that we were in a process of economic and social development and trade unions could function effectively as agents of change, provided its members were alive to the demands of change. Shri Dave, therefore, believed that the workers' education should aim to arouse among workers a consciousness of the role, which they could play to make trade unions effective as instruments of social change.

Shri Kashi Nath Pandey, Vice President of the Indian National Trade Union Congress welcomed the programmes that were being undertaken to promote the workers' education movement and expressed the hope that the Government's initiative in the matter would find ready response among trade unions. Worker's education, he felt, would make the trade union movement strong.

Dr. V.K.R.V. Rao, Member, Planning Commission, spoke on the Human Element in Economic Development. (Detailed views expressed by him are published elsewhere in the issue).

Shri N.K. Bhojwani, Executive Director of the National Productivity Council stressed on the importance of workers' education to create a climate of productivity. Shri Bhojwani felt that apart from illiteracy, other methods of education should be used effectively to develop among workers a kind of leadership, that would be responsive to the demand for increased production. Shri Bhojwani stressed on the need for workers to be aware of better and more efficient conditions of work.

Shri C.R. Pattabhiraman, Deputy Minister, Planning, Labour and Employment delivered the valedictory address of the workshop and called upon those interested in worker's education to find an approach to workers education, taking into account the hard strenuous labour, which workers had themselves put in for 8 to 9 hours every day. He referred specially to mine workers, whose labours were particularly hard and said that their working conditions demanded improvement. Answering the criti-

(Continued on page 14)

Understanding Hidden Hunger

THE SCIENCE OF NUTRITION has long taught what foods are necessary for health.

Yet one man in three is sick, from hidden hunger, because essential elements are not present in his food in the right quantities. What then must we get from our daily food in order to remain healthy and vigorous?

Jack and Jill

The Food and Agriculture Organization's Committee on Calorie Requirements has used its combined knowledge to put together a "Reference Man" and a "Reference Woman". This Reference Man and Woman may not exist in real life, but they are just like us none-the-less. Let us call them Jack and Jill.

Jack is an ordinary young man, 25 years old, sound in mind and limb, who weighs 65 kg (143 lbs) and lives where the average temperature is 10°C (50°F). He works eight hours a day at a job that is not sedentary but that only occasionally requires hard physical labour. When not at work, Jack sits down for about four hours a day, and walks for an hour and a half. He spends another hour and a half in active recreation or helping with the house work. It is reckoned that he needs a daily average of 3,200 calories over the year.

Jill is also 25 years old, weighs 55 kg (121 lbs), lives in the same place as Jack and does general housework or is engaged in light industry. She may walk upto three miles a day, and spends an hour in such active pastimes as gardening, playing with the children or non-strenuous sports. She needs an average of 2,300 calories a day.

But calories are not enough to keep us in good health. Food must be varied and there must be a balance between its constituents. A man whose daily food consists only of beans would soon fall a victim to hidden hunger even though the caloric value were much more than 3,200.

Striking the Balance

The important elements in a diet are the carbohydrates (sugars and starches), lipids (fats), proteins (vitamins and mineral salts). The carbohydrates and fats provide most of the energy (calories) needed, while the proteins are the main constituents of the muscles and

vital organs and are therefore indispensable to the proper growth and upkeep of the body.

What proportions of proteins, fat and carbohydrates are required for a balanced diet? How should Jack and Jill, how should we all eat in order to keep as healthy as possible?

According to the experts a good balance is achieved with 12 to 15 percent of protein which should preferably be partly of animal origin—(meat, fish, fowl, eggs, milk and cheese) and partly obtained from vegetables (Beans, pulses, oilseed, etc.) about 25% of fats and the remaining starches and sugars from cereals, potatoes etc.

Other food elements also be present. They do not provide energy as do the carbohydrates, fats and proteins, but they are needed for the normal functioning of man's organs and regulation of his chemical reactions. The most important are salts, vitamins and water.

Does More Food Mean Better Nutrition?

Vitamins were discovered, or rather named, before the first world war. Earlier, towards the end of the nineteenth century, Dr Eijkmann, a prison doctor in Java, had noticed that beri-beri affected not only the prisoners but also the poultry raised in the prison. One day, a sack of unpolished rice was delivered to the prison, when this was given to the chickens, they soon grew sleek and healthy while the prisoners continued to suffer from beri-beri. "The bran of the rice," Eijkmann decided, "must contain some substance indispensable to life". It was not until 1911, however, that Casimir Funk, who was then working in the Lister Institute in London, gave the name "vitamin" to this essential element in food.

The most impressive indication of this truth was obtained in Great Britain during the second world war as a result of the food rationing system.

Before the war broke out, Sir John (now Lord) Boyd Orr had shown, through experiments on rats, that the nutritive value of the average English diet, according to modern standards, was not sufficient.

During the war, the government took the

(Continued on page 20)

**For More Adult Education Research
Eradication of Illiteracy in Azerbaijan.**

***Facts and Figures
From Unesco***

MORE research to test the effectiveness of different methods and media used in adult education, and the development of information and documentation about adult education through national, regional and international centres, were among recommendations approved by the second meeting of the International Committee for the Advancement of Adult Education, held at Unesco House from March 11 to 20. The meeting was attended by 20 delegates from 18* countries and observers from a number of 25 non-governmental organizations. It took place some three months after the last Unesco General Conference, where Mr. Rene Maheu, the Director-General, told a committee of experts that, in 1957, there were an estimated 700 million adult illiterates, or two-fifths of the world's adult population, and that the figure "is rising every year to the amount of 20 to 25 million new illiterates."

Information Centres

Recommending that Unesco should establish a list of topics for research and comparative studies, the meeting specifically asked that Unesco should stimulate research on: what can be postponed in school education and included in adult education in later life; the effects of modern communication media upon cultural traditions; the effect of literacy upon attitudes and outlooks; the most effective methods of adult learning; and the status, training and career prospects of adult educators.

* Belgium, Canada, Czechoslovakia, Ecuador, France, Federal Republic of Germany, Ghana, India, Israel, Italy, Japan, Norway, Senegal, Switzerland, United Arab Republic, United Kingdom, U.S.A., U.S.S.R.

Adding that Unesco should act as a clearing house for information on current research, the meeting also recommended that Unesco should publish a manual on the establishment and functioning of information centres. Such centres, the meeting stated, should be regarded as having an active function, not a passive one as mere depositories and archives. Their activities could include the publication, abstracting, translation and dissemination of information to be made available to officials, teachers and those directly concerned with adult education rather than to the general public, though they could suggest how best to reach the public.

With regard to training for adult education work, the meeting underlined the distinction between those already, or about to be, professionally engaged in adult education, and others like social welfare workers, health and agricultural workers, librarians and even some school teachers, more peripherally concerned with adult education.

In this connection, the delegates recommended that: Unesco should call a small meeting to consider the subject of promoting high professional standards in adult education; publicize as widely as possible, especially in countries where information is most needed, opportunities for training in adult education; and assess the results of various training seminars with a view to advocating the most effective methods. It was also recommended that certain universities in developing countries should be encouraged to establish chairs of adult education, with Unesco providing fellowships for such future professors and that Unesco should organize guided study tours for

(Continued on page 21)

Bengal Social Service League

Report from Dr. Kalidas Nag, President and Shri S. N. Maitra, General Secretary

IN January, 1915, a young doctor was challenged by a moving description of his nation's ills. Dr. D.N. Maitra felt he must help. It would mean giving up a career as a leading surgeon in favour of a life of service to help remove social defects and disorders which were hampering India's progress. His decision was instantaneous, and his enthusiasm contagious. Many prominent leaders of Bengal joined him in the establishment of the Bengal Social Service League, which in 1917 was registered as a non-sectarian, non-political social service organisation under Act XXI of 1860. Its objectives : the study of social service the preaching of social service and the pursuit of social service.

The League members worked diligently toward these goals through educational, economic, sanitary and social reform until activities were interrupted by communal troubles in 1946 and Dr. Maitra's death in 1950. Dr. Maitra bequeathed a rich legacy of hard work and service. Some of the activities which were carried on since 1953 have been shifted to Bolpur and are now being carried on independently at Srinanda Residential School. The League's headquarters, in one of the largest slum areas of Calcutta, grew by floor floor as more space was needed, and is now humming with activity.

The League's present activities are as follows.

Adult Education

In 1961, the League took up the challenge of the fight against illiteracy, one of the greatest plagues of India for according to the 1961 census is only 24% literate. Since our work is limited to West Bengal, let us consider its literacy position. Although the literacy rate has increased from 24% in 1951 to 29.3% in 1961, we have about 4-3/4 million more illiterates now than in 1951, because of population growth and other factors. Total population in 1951 was about 26-1/3 million, in 1961 almost 35 million. Whereas men in West Bengal are

about 45% literate, women are only 15% literate.

In November, 1961, we opened at the League building our Social Education Centre, a training centre for social education and literacy teachers. We work on the principle that literacy is not an end in itself, but a means of opening doors to a fuller, more useful life. Our goals are as follows :

1. To promote the cause of literacy and social education in West Bengal.
2. To give thorough training to literacy and social education teachers.

This, We Did

3. To produce and distribute interesting, scientifically written, attractive Bengali materials for new literates.
4. To cooperate with and assist our former trainees and other organisations in the promotion of literacy and social education.
5. To improve the effectiveness of adult schools.
 - (a) Making literacy education meaningful and practical.
 - (b) Greater effort to reach the women.
 - (c) More contact with trained teachers to see that they apply their knowledge; better supervision of classes.
 - (d) Insistence on functional literacy as a minimum level of education.

We are deeply indebted to the Oneonta Congregational Church of South Pasadena, California, D.S.A., and the Laubach Literacy Fund for help and encouragement in the launching of this programme. It was our special privilege to have Dr. Frank C. Laubach visit us in December, 1961, and present the

first Social Education Teachers' Certificates and literacy certificates from our Centre.

1. *Social Education Teachers Courses.* Since November, 1961, we have conducted four such courses, each of one month duration. With emphasis on literacy methods, we include also training in simple audio-visual media to make learning more interesting and meaningful. There are basic, practical lectures by experts on various social education subjects to give trainees a basic background on the following subjects : India's geography and government, elementary economics (including co-operatives, cottage industries, agriculture, animal husbandary and poultry), sociology, health and hygiene (including first aid). Without the wholehearted co-operation of many friends this training would be impossible. Trainees may be either resident or non-resident. Training is free. Educational level of trainees should be school final or above. Classes meet 11 a.m. to 4.45 p.m. In the evenings trainees begin literacy classes to gain practical experience. Our workers supervise these classes during the month's training and continue to teach the classes in our own community when the teachers' course is over.

Of the total of 119 certificate receivers representing eight of the sixteen districts in West Bengal (in addition to three from out-of-state), 41 represented the West Bengal Government, 11 missions, 29 other organisations, and 38 were individual candidates.

To qualify for social education teacher's certificate, trainees must :

(a) Attend classes regularly for one month from 11 a.m. to 4.45 p.m.

(b) Participate in class activities, such as discussions, making audio-visual aids, writing for new literates, etc.

(c) Pass a written and a practical examination.

(d) Start an evening adult literacy class during the month's course in his home community if he is a day trainee, or in the community near our Centre if he is a resident. He must make required census, school list and progress reports. These classes are supervised by our workers.

(e) Maintain a spirit of social service and co-operation.

2. *Urban Literacy Teachers' Workshops.* These courses of about 20 hours have thus far met in the evenings at our Centre. Literacy methods and audio-visual aids are taught. We have held three such courses :

Of the total of 81 certificate receivers, 21 were graduates and 3 had master's degrees. More than half of them did not represent any organisation. Many of them were students. If we can reach the college students now, it will give a much needed impetus to the literary work in years to come. We are making a more concentrated effort now to reach college students.

3. *Rural Literacy Teachers' Workshops.* As of March, 1963, we have held ten such courses of 25-30 hours in rural areas of eight districts. The subject matter is similar to that of the Urban Workshops.

Of these eight courses, three were organised by independent organisations and seven by government workers. The demand for such training is on the increase. It makes it possible to reach present teachers of adults in their own communities.

The total number of teachers trained thus far in all three types of courses is 459.

4. *Publications.* Following is a list of books and materials published by our Centre :

Asun Porun, First edition, 1961 (Adult primer)

Asun Porun wall charts, 1961 (First 6 primer lessons)

Anandar Sangsar, Book 1, 1961 (Follow-up series)

Anandar Sangsar, Book 2, 1961 (Follow-up series)

Anandar Sangsar, Book 3, 1961 (Follow-up series)

Anandar Sangsar, Book 4, 1961 (Follow-up series)

Asun Gunun, Book 1, 1962 (Arithmetic book)

Asun Shekhan, 1962 (Literacy teacher's guide)

Asun Porun, Second edition, 1962 (Revised adult primer)

Raja Bazar (6 issues).

Natun Jagat, December, 1962.

In addition to literacy work, the centre also conducts youth activities and appropriate programmes for women and children. The Centre's policies are guided by the consideration that it should promote not individual activities but a well rounded attempt to serve the entire community.

The Working Committee of the League consists of the following members :

1. Dr. Kalidas Nag, President (The only present member who has been connected with the League since its beginning in 1915)—Educationist and author
2. Mrs. Ila Palchaudhuri, Vice-President—Social and political worker
3. Sri J.P. Banerji, Vice President
4. Sri Satyen Maitra, Secretary (Son of Dr. D. N. Maitra)
5. Sri Amar Mitra, Assistant Secretary
6. Sri Anath Chatterji, Treasurer

7. Miss Fern Edwards—Literacy worker
8. Sri Samartosh Banerjee—Deputy Development Commissioner, Govt. of W. Bengal
9. Sri Saktiranjana Bose—Sanchalak, Gandhi Smarak Nidhi, West Bengal
10. Sri Jyotirmoy Bose—Principal, Orientation and Study Centre, Kalyani
11. Sri Phani Bhattacharya—Secretary, Bengal Bratachari Society
12. Mrs Mira Chaudhuri—Handicrafts promoter
13. Sri Nandodulal Sreemany—Calcutta Corporation Councillor.
14. Shri J. N. Set—Social worker
15. Sri Amitava Palchaudhuri—Industrialist and Rotarian.



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Book Reviews

MEHRAULI Block is on the southern suburban fringe of Delhi and comprises of fiftyseven villages, within a radius of ten miles, having a population just short of 60,000. It is an area undergoing great change as Delhi pushes outward engulfing former agricultural land and presents the villagers with an excellent market on their doorsteps for the milk and vegetables which they produce. Many villagers commute daily to Delhi for work. Others, compensated for loss of their land to suburban housing, have themselves invested in pucca residential quarters and derive income from rooms rented out. In the face of such profound physical and economic change community integration in the villages is breaking up. This was the setting of a study of Community Centre in the villages of Mehrauli Block undertaken by field staff of the National Fundamental Education Centre.

In Mehrauli Block, community centres are called Social Education Centres and they were set up with the encouragement of the Delhi Department of Education to the help build in the villagers a sense of responsible citizenship. This study of the nineteen social education centres in the fourteen villages of the Block attempted to discover to what extent the centres served as focal points of community life. The working of the centres was examined—staff, organisation, equipment, premises, activities—and the relationships between the centres and the traditional meeting places of the villages were studied too. The latter were the subject of a pilot inquiry in Faridabad Block, Punjab State, and of an earlier report published by the National Fundamental Education Centre. Traditional meeting places in Faridabad had been found to possess a vitality which community centres there totally lacked, and a follow-up study had been proposed of some other Block having functioning community centres “to find out how far they were able to secure participation of groups which gather at other village meeting places”. The Mehrauli Block study was carried out for this purpose.

Location

Five villages had separate centres for men and women, there had only a men's centre and

four only a women's centre. Only two villages had a centre to serve both sexes. Of the buildings only three had been constructed specially for Social Education purposes and were owned by the centre. Others had previously been used as private homes Chaupals (a building owned by a group of families and used to house visitors, marriage parties and meetings), Panchayat Offices and as a traditional charitable guest-house. One was previously a tomb in a private house and “looks haunted” observed the research worker. Significantly, perhaps, two women's centres were found in a former cattle shed, and in a former co-operative store but both were clean, neat, orderly and in good condition. The report confirms yet again the fact that community centres are used most when located in a central and truly public place. Men in the villages appear free to go nearly anywhere, but custom defined more narrowly where women might be seen. Distance from the home affected the attendance of women, and several centres had been moved in the village quite often from one location to another to find a place of maximum acceptance.

Local Initiative

More important than location was the record of local initiative and how far this had helped to establish a centre. The study in some degree confirmed the common assumption that healthy centres grow best where local people take the initiative but there were some notable exceptions where outsiders took the initiative and the centres flourished. With the exception of one centre (Deoli) none of them could be called community centres in the usual meaning of the term. The report notes (paragraph 49), “in every other case important meetings and all-village activities were held in one or more places away from the centre. This study supports a finding of its predecessor that social and organisational life of most villages is multi-centred.” The establishment of the social education centres made little difference in the meeting places of other organisations. Certainly the centres offered *additional* activities, some of them new, but they were not sufficiently attractive to draw into the centre other village organisations.

Factionalism

The social education centres were found to have made no real contribution to village unity, except in one case, Deoli. Factionalism

seriously affected half of the villages studied in the Block. In two of them the social education centres contributed to the worsening of the situation; in one village the Social Education Worker and the Woman Social Education Worker were each allied to rival factions and themselves became non-co-operative and antagonistic, and in another village suspicion of dominance of the Men's Centre and Youth Club by an aspiring political leader led to a rival group to organise itself with every much the same development objectives but completely disassociated from the centre. "At least eight Centres" says the report, "were serving primarily one caste or faction without an equitable proportion of attendance from other groups...in six cases the attendance was predominantly from a minority caste or faction."

A Successful Centre

Deoli village centre, the only one of the nineteen in any way to measure upto the planned purpose and objectives set for Social Education Centres, is described in more detail in Appendix C of the report, categorised as a "superior" centre alongside accounts of an "average" centre and an "inferior" centre. Deoli had a combined centre for men and women, and included in its six rooms and a veranda, a residence for Social Education Workers, man & wife. The centre was started on the initiative of a local man, Man Singh, in 1955. He had asked the Assistant Social Education Officer of the Block to help establish a centre in Deoli. This officer posted to the village the married Social Education Workers in September, 1955. Man Singh called a general meeting of the village elders and leaders and got their consent to start the Centre and use the space he had offered for it; the Men's Centre began in Man Singh's *Baithak* (part of a house where the men sit in the day time and sleep at night, open to the street and relatively public), and the women's centre started in his residential apartment. In June, 1958 they were shifted to the village seed store, and in March, 1959, were housed in a new building specially constructed for the purpose. This had been built from voluntary contributions and with a 50 per cent grant-in-aid after other projects for paying village loans and repairing drinking water wells had been undertaken. Throughout these four years the co-operation of the Village Development Committee and other influential persons was continuously sought and obtained.

Every household contributed and no groups felt excluded. In Deoli the community development processes used in establishing the Centre resulted in something more than a building. There was mutual respect, co-operative attitudes and the equal acceptance of women and Harijans. Leadership in the village was not greatly influenced by political change and there were no significant political affiliations of individuals. Village loyalty was strong, community life fairly well integrated. Deoli was connected with Delhi and some villagers commuted daily to Delhi for work.

The report is illustrated with photographs and diagrams, and has a number of useful tables. An appendix setting out an attempt at evaluation with scale of ratings according to eight criteria is far from convincing or helpful.

Unfortunately from this small sample of nineteen centres in fourteen villages we are no nearer to answering the questions posed as suggestions for further research. How can social education centres best be established? Why are some centres more successful than others? What modifications should be made in the training of Social Education Workers? A few facts and faults revealed shout for immediate attention. For example, the incredible gulf between the village schools and the centres, with school-teachers having no contact at all with the social life of the villages in which they work. Why are teachers so convinced that belonging to a different Government department precludes their co-operation with the Centres? Further, the great time lag between short-term literacy work in many of the villages and the opening of regular centres, usually from one to six years. The frequent change of Social Education personnel which is so common and yet so contrary to community development principles. Why must field staff be changed about so much? It is to be hoped that follow-up to this inquiry will be more thorough than a platitudinous foreword might suggest in the observation, "the study brings out the conclusion that involvement of groups...contributes to the strength of a community centre." A glaring glimpse of the obvious is happily not the only matter to be found in this interesting report.—Peter Hodge in *Community Development Bulletin Vol. XIV, No. 1.*

Kamal Kitabs

RAJKAMAL Prakashan's have done a signal service to child and adult education by bringing out their first series of Kamal Kitabs. This set of eight books is divided into two sections—Easy Stories and First Books of Facts.

In the group of Easy Stories are 'Chacha and His Wonderful Turban', the 'Monkeys and the Bear', 'The Best Tree' and 'Where is the Rain'. All these books combine an element of fun with information. Chacha endears himself with his pink turban which, with each round as it is unwound, contains a surprise. 'The Best Tree' unfolds the utility of some of our well known trees; Where is the Rain portrays the longing for the monsoons in the animal kingdom and the universal joy at the first showers and in 'The Monkeys and the Bear' these two familiar creatures are tenderly humanised. These books open the eyes of the reader, particularly the young, to the world around them—its beauty, wonder and fun.

In the second group—First Books of Fact—the appeal is directed not only to the young but equally to the adult neo literate. This set covers an introduction to zoology—Animals of India; geography—'Here in India'; citizenship—'Now We Are Free,' and 'Astronomy'—'Look at the Sky'. These books have a more serious purpose. They aim to further national unity, broaden the outlook of the reader, particularly in the village, and to help bring old traditional ways into step with the new India; and what is so important in the world of today—develop an understanding of basic science concepts. The first two books open a window to the wealth of fauna and flora and the vastness and variety of landscape in India. In 'Now We are Free' a lively debate takes place on what Democracy implies and "Look at the Sky" describes the fascinating wonders of space.

These books are inexpensive at only 60 nP to 75 nP each for two sizes, thus bringing them within easy reach of the average home. Their illustrations, particularly those by the gifted artists R.K. Laxman and Shanti Dave, are lively and with a truly Indian flavour. The quality of the printing could, it is felt, be further improved, thus ensuring an all round high standard.

Another healthy feature of these series is that there is no attempt at over simplification. This is important, because gone is the age when the educator was wary of straying from what was considered the restricted and exclusive domain of child literature. The child of today, it is being increasingly recognised is more sophisticated and versatile in its interests. The wide range of subjects covered in the current Washington Post Children's Book Fair reveal that few barriers need exist in inducing children to read, provided of course the child's imagination is stirred. In adapting literature for the neo literate the same ingenuity has to be employed by the author.

With the prospect of education rapidly embracing a progressively larger section of our population—young and old—it is projects like Kamal Kitabs which will help make India a nation of readers in lively touch with the whole world. It is good to note that Kamal Kitabs are already available in English and Hindi, while translations in Marathi, Gujarati, Tamil, Bengali, Punjabi and Oriya are ready with the publishers. Translations in other languages are also being done.

—Shanti Sadiq Ali

(Continued from page 4)

cism that workers' education had not been successful, in ushering a new pattern of leadership, Shri Pattabhiraman said that what he had seen of its impact on workers had greatly encouraged him in his belief of its effectiveness. He cited several instances to show distinctive improvement in workers' attitude and understanding as a result of workers' education activities.

Among others, who addressed the Seminar were Mr Bruce A. Millen, Labour Attache, U.S. Embassy, who spoke on workers' education in the United States and Mr. G. R. Davey, Assistant Labour Advisor, U.K. High Commission, who traced the growth of workers' education movement in Great Britain.

Shri V.S. Mathur, Presided over the workshop.

Shri T.A. Koshy expressed the appreciation of the Association of the keen interest shown in the workshop by the several distinguished speakers.

basic appeal to moral values, aims to create a society free of tensions arising out of gross inequalities in society in pursuance of which the Sarva Seva Sangh has experimented with rural development plans in some of the Gram Dan villages.

Shortcoming of Present Programme

While numerous reports are available of the work of governmental agencies, several studies have been made of the work of Sarva Seva Sangh. Mention may be made particularly of the studies of Shri Anna Saheb Sahasrabudde and Pandit Patankar of the Gram Dan experiment in Koraput and of the monograph, "Sarvodaya in a Communist State" by Shri Sachidanand published under the auspices of the Gokhale Institute of Politics and Economics. These publications—both official and non-official—yield a wealth of material to enable us to understand the bottlenecks to progress. A careful study of this material indicates that no matter what agency sponsors the programme, it inevitably comes up against these bottlenecks. These broadly may be stated as follows :

- (1) Programmes of rural development so far have failed owing to Lack of initiative on the part of the villagers, which can be traced to absence of leadership at the village level.
- (2) The administrative machinery in the process which has become corrupt and the absence of a local corrective to it.
- (3) The failure of non-official agencies like Sarva Sewa Sangh, Khadi and V.I. Commission reflect a lack of steadfast adherence to the objectives of the programmes.

This situation, therefore, demands the creation of social conditions which would bolster the confidence of population in themselves and their ability to build a new society.

This is the fundamental objective of the Personality Formation Centre which the Gokhale Institute of Politics and Economics agreed to assist in establishing near Khari-Zalu, a railway station in Bijnor District. The Centre was begun in 1961 by Shri Sachidanand, a Bhoodan worker.

Local

The Centre is located on a 2-acre estate, about half a mile away from Khari village. It

is so situated that it is at the centre of villages, of Khari, Gopalpur, Maujpur and Karawadi.*

Social Conditions

As the main crop is sugarcane, the villages are prosperous. But they are dirty, unhygienic. All social taboos exist despite constitutional and legal prohibitions. Zamindari has been abolished, but the erstwhile zamindars are still socially and politically powerful. Land records were not properly kept and therefore zamindars can frustrate any programme of road building, tree planting etc. Corruption in the lower echelons of administration is rampant. People accept it as a normal feature of administration. In short, the villagers are blissfully ignorant of the social legislation that has been passed in the last 15 years.

Objectives of the Centre

When Shri Sachidanand established the Centre, he felt that no permanent change was possible unless the individual was aware of his rights and duties and unless he felt that social justice was possible within the existing administrative frame-work. Accordingly the objectives of the centre were defined as follows :

Short Term

- (1) Achievement of social justice
- (2) Awareness of aesthetic values in life and their role in a happy social life
- (3) Making people conscious of broad humanism.

Long Term

- (1) Rise in incomes
- (2) Full employment
- (3) Change in the economic structure so as to ensure fuller and better exploitation of available resources

*The population of villages are as follows :

Villages	Population	Predominant Caste	Occupations Predominant
Khari	2,600	Muslims	Handloom weaving
Gopalpur	300	Jats	Agriculture
Maujpur	400	"	"
Karawadi	300	Harijans	"

The Anatomy of Indian Labour Force

THE total population of the Indian Union in 1961 was 439.23 millions comprising 226.29 males and 212.94 females. Of this population 188.42 million are workers' forming 43% of the total.

Among the workers 129.0 millions are males and 59.4 millions females. About 162 millions workers are in rural sector and 26 millions in urban.

Sectoral Distribution

The largest number of workers, are engaged in agriculture, in all 131.6 millions. Total cultivators are about 100 millions and rest agricultural workers. Thus 70% of total workers in our country are pursuing agriculture, they form 30% of the total population of the country. Workers engaged in mining, livestock, forestry, fishing, hunting, and other allied activities account for only five million workers. Twelve million workers work in household industry. Eight million workers are engaged in manufacturing industry, about the same number is employed in trade and commerce. Two million workers are engaged in construction activities. Transport, storage and communication absorb three million workers.

In other services, services not covered in any of the above categories, 19.5 million workers are engaged.

Literacy Status

Position of literate and educated persons in the country is that only 105 million out of the 439 millions come under this category, about 24% of the total population. (78 million males and 27 million females). In rural sector only 19% of the rural population is literate including educated. (55 million males and 15 million females). In urban sector 47% of the urban population is literate including educated. (26 million males and 12 million females).

Taking the ratios of educational standard of workers in urban areas arrived at by the National Sample Survey (13th round) and applying it to the Census of India 1961 figures of workers we get following educational classification of workers :

Illiterates about 10 millions. Total literate about 16 millions. Out of the literates about 2.5 million workers come under the category of having educational qualification 'matric and above'.

(Continued from page 15)

These objectives were to be achieved through attitudinal changes and in a non-violent manner. Accordingly, Shri Sachidanand decided to maintain his Ashram in an ideal way, so that his behaviour should set standards for villagers. He built temporary structures (4 rooms) on the spot with the local material only. This cost him only Rs. 1,800. Rooms are well-ventilated and excellent designed. Pit latrine was constructed and night soil was used to manure the area. A fine garden was laid out and different varieties of flower trees planted. A barren piece of land was turned into a garden. It has now become a meeting ground for the concerned villagers.

Simultaneously in order to instil confidence in the villagers, he took readily identifiable social issues and decided to fight them through. Such problems were: temple-entry by harijans, access to wells built by Panchayats, corruption among the petty officials from police, revenue and irrigation departments, social disabilities of harijans, legal harassment by ex-

Zamindars etc. Many of these issues hampered any well-thought out social action. In this process, he strengthened his contacts with the District Collector, D.S.P., and other top officials in the district. He used these contacts to fight for the under-privileged and he was on the whole quite successful. The result was that villagers began to feel that the administrative machinery can be made to act neutrally; officials need not be bribed for legitimate work and if they act in a concerted way, the administration does take note of it.

He found a little trouble with Khari village which has a predominantly Muslim population. However, he circumvented it by bringing a Punjabi Muslim worker to assist him in this experiment. The result is that he is now in a position to penetrate the social structure of this village.

These are the things so far achieved. Further programmes are planned in the field of agriculture, industry, education and other social services.

ECONOMIC GROWTH

(Continued from page 6)

skills in the sense of a reasonable measure of coordinated development of mind and body, industrial discipline, and capacity for receiving communication. It is also necessary to provide for a degree of mobility as between different skills and the capacity for readaptation and re-training from one skill to another. No amount of planning can provide for a perfect balancing of demands and supplies and it is of the very nature of growth that flexibility and accommodation to change is required on the part of the human factor to the changing tempo and content of economic development. Under the circumstances, very careful attention needs to be paid to the relation of general and special education, the duration and content of the pre-specialised education or training, the relation between different kinds of specialised education or training, and the kind of built-in and/or specific programmes that can ensure adaptability of the labour force to the changing requirements of economic dynamism. All this means a rather different kind of analysis of both the terminal and the preparatory aspects of all kinds and stages of education, including primary, secondary, university, research, professional, technical, vocational and so on. The point to emphasise is that education as the producer of skills is a composite and a joint commodity, having both horizontal and vertical aspects and as such requires a far more detailed analysis than it has perhaps received so far at the hands of the purely professional and consumption-oriented educators.

Pathetic Contentment—A Problem of Motivation

The third set of considerations that determine the efficiency of the human factor are what may broadly be called 'psychological'. For ensuring an efficient utilisation of the human factor in the economic field, it is not sufficient to have physical fitness and requisite skills. It is also necessary that there should be adequate motivation on the part of the human factor to maximise the use of its labour power and skills. In addition, incentives are needed for translating this motivation into actual inputs of time and skills in different fields of economic activity.

For ensuring adequacy of motivation for maximisation of human effort in the economic field, it is essential for the human beings con-

cerned to have a continuing desire for a progressively higher standard of living. Ultimately the demand for income determines the supply of work, and if people are content with a low standard of living, do not believe in increasing their wants, have no material ambitions and are content with what they currently have, they are not motivated to increase the quantum or quality or intensity of the work they put in their economic activity. It is a characteristic feature of under-developed economies that the bulk of the people therein do not want more goods and services and have a state of contentment with their lot that is truly pathetic in its implications for economic development.

This 'pathetic contentment' on the part of the people is traceable to a number of reasons, most of which are connected with the social and religious structure of the community, its traditional values and culture patterns, and the dominant role of nature and other factors not subject to human control in determining the volume and composition of output. If we are to get the human factor to play its due role in economic growth, this 'pathetic contentment' has got to be broken and replaced by restlessness, discontent with current economic status and condition, desire for better economic conditions and higher levels of consumption, the will to achieve this desire, and readiness to change one's way of life in order to do so. All this does not come about naturally and spontaneously, though it does gather momentum once the process of economic growth has begun and started operating in right earnest. Education, demonstration, institutional change, and creation of conditions of control over nature and the environment are all necessary for starting this process of adequate motivation on the part of the human factor to play its needed role in economic growth.

Rationalisation of Status Quo

In the case of a country like India, the hierarchy of caste and the dominance of the doctrine of *Karma* had combined to create a sense of acceptance of the economic *status quo* that was not conducive to the release of human energies for economic betterment. That some people were better off roused neither anger nor a desire for emulation but was accepted instead as a part of the incidence of sin and merit accumulated during previous births. Religious beliefs exalted austerity,

contentment, and non-indulgence in the satisfaction of human wants and certainly their non-multiplication; and this affected not only the masses but also the classes in their attitude to economic activity. Moreover, control over self was considered superior to control over environment, and philosophic speculation rather than scientific curiosity and experimentation became the fashion and ambition of the intellectual elements in Indian society. Colonialism and subjection to foreign rule added their share to the building up of this state of 'pathetic contentment' with economic stagnation; and the helplessness and weakness that underlay this phenomenon got obscured and rationalised by the values of religion and spirituality that formed such an important part of the Indian tradition.

Stimulating the Will to Economic Effort

Contact with western thought, the growth of universities with their emphasis, however inadequate, on science and technology, the demonstration effect of industrialisation and economic growth abroad, the emergence of nationalist sentiments and along with it the understanding achieved by the élite of the need for activating the masses by stimulating in them discontent with their condition and environment and instilling in them a feeling that this could be altered by the achievement of political freedom, all these helped India to shake off its traditional attitude to income, wants, and economic betterment. Construction of a network of railways and other improvement in transport, public health measures and control of epidemics, major irrigation works with their dams, canals, and hydro-electric power, these helped in creating the feeling that nature was not all powerful and that it was possible to conquer the environment through intelligent and coordinated human effort. Modern education, travel, urbanisation and industrialisation even of the limited extent reached during British rule, and opportunities opening out to talent rather than merely status and social position, all these helped to break the mental and emotional hold of traditional values, religious practices and social patterns on Indian life and create a ferment that added to the forces making for change and adaptation of the human factor to a more positive role in economic growth. It must be added however that even today, fifteen years after the achieve-

ment of political freedom, the process is not complete and there are large pockets in the Indian economy where the human factor is still suffering from 'pathetic contentment' and refuses to yield to the temptation of a higher standard of living.

Moreover, the human factor does not come into its own in economic growth merely by the acquisition of a desire for a higher income and a better standard of life. It is also necessary to establish the belief that increased income is the result of increased effort. To do this is not easy in an underdeveloped economy which is usually feudal in structure with concentration of land ownership and dominated by hierarchical status based largely on heredity rather than achievement. Nevertheless, it has got to be done and that too deliberately and with determination, if we want the human being to put in his economic best. Land reforms, ceilings on rentier and similar property incomes, and other institutional changes directed at establishing a close correlation between income and work are all part of the measures necessary for stimulating the will to economic effort in the human being.

Equalisation of Opportunities

It is not enough to bring about disassociation between income and absence of work among the upper classes of the feudal and agrarian societies characteristic of the pre-industrial era. While this has a good demonstration effect on the masses—apart from the healthy effect it has on the classes—there is a danger that the masses themselves, in their new found desire for more income and conscious of the new power they enjoy, may expect an increase in their income to flow from outside, from the state or other classes or some other source, rather than from their own exertion and effort. An underdeveloped economy which has embarked on a full-fledged political democracy and released among its people what is called a revolution of rising expectations faces the great danger of its workers resorting to an agitation rather than a work approach to the problem of securing higher incomes. It is, therefore, essential that right from the start of the process of deliberate economic development, the connection between work and income must be built into the psychology of the people, including not only the classes but also the masses. How this is to be done is one of the many pro-

blems that constitutes the strategy of using the human factor for economic development.

There is one more element concerning the role of the human factor in the under-developed countries which needs stressing. In all under-developed economies, there are large numbers of people who are not able to take advantage of even the limited facilities that are available for modernisation and increase in productivity. These classes, described as the weaker sections of the community, are unable to grow partly because of their sub-human economic status and also because of their social organisation, their traditional values and ways of living, and other sociological, cultural, and psychological characteristics that are inhibitive of their taking advantage of the facilities that planning and economic development places at their disposal. We have found for example, that facilities for increased productivity created for the human factor by community development and National Extension Service programmes in the rural areas do not lead to all round development on the part of the rural population and that large numbers of people somehow do not take advantage of the facilities that are open to them for economic betterment. This is a subject which requires careful study and remedial action in terms both of equalisation of opportunities and of social change, if the human factor is to play its appropriate role in the promotion and acceleration of economic growth in the developing economies.

Underdeveloped economies have tended to pay far more attention to the role of capital and investment in the promotion of economic growth and in fact be so obsessed by this factor that on the one hand, they set their targets low and, on the other, lean unduly on foreign aid. The result has been that progress is slow and the gap continues to widen between the developing and the developed economies. Especially countries like India, which are rich in human resources, have to adopt a far more positive and studied approach to the productive use of the human factor than they have done so far. This requires action on all human fronts, sociological, institutional, political and psychological, in addition to the strictly economic. Human energies have to be nurtured, trained, stimulated, and organised for the purpose of being effective in the economic field and promoting economic growth. And this can be done through self-knowledge and self-help. I

hope, therefore, that the human factor will come into its own in the under-developed economies as a positive instrument for increasing both production and productivity.

Human Being, the Objective of Production

I cannot leave this subject of the role of the human factor in economic growth without giving it a much-needed corrective. The human factor is not merely a determinant of production. The human being is also the objective of production. In our new-found enthusiasm for using the human factor for the promotion of economic growth, talking of human capital, of investment in education and calculating the economic returns thereon, and of studying social structure, traditional values, cultural patterns and psychological aspects all from the point of view of maximising production, we must not forget that the human being is much more than a producer. It is true that man cannot live without bread but it is true that he cannot live by bread alone. The economic man is much less than the whole man and it is the whole man who, in the last analysis, should interest all of us, including the professional economist and the administrative planner. While therefore we in the underdeveloped economies should go all out to make adequate and deliberate use of the human factor for promoting economic growth, we must never forget that economic development is only a means to an end. We must always remember that this end will not be achieved if the process of economic growth is not subject to the wholesome discipline of human and spiritual values which have come down to us through the centuries and in all lands. After all it is these values that lend spice and flavour to the joy of living and it is the attempt at achieving these values that gives meaning and purpose to the continuity of human existence. We cannot therefore let our desire for economic growth make a machine of man, even though we should, within the limits set by human and spiritual values, strive to adapt and use the human factor for getting out of the rut of economic stagnation on to the road of economic growth and rising levels of consumption.—Based on a Paper Submitted to the U.N. Conference on the Application of Science and Technology for the Benefit of Less Developed Areas, held in Geneva, February 1963.

HIDDEN HUNGER

(Continued from page 7)

advice of nutritionists like Boyd Orr and Jack Drummond and saw to it, by means of the rationing system, that the most nutritious foods were reserved for the most vulnerable groups of the population the pregnant and nursing mothers and the children.

It is most probably as a result of these measures that the health of the population actually improved during the war period despite the fact that they were living under unfavourable circumstances non-existent in peace time.

The teaching of Boyd Orr and Drummond can be said to have revolutionized the attitude of administrators and the people towards the question of nutrition by introducing the idea that people should be fed according to their needs and not according of their means.

Educate the People

Some primitive population groups who suffer from iron deficiency, it has been observed, try to make up for this by eating earth. In order to satisfy a specific hunger for vitamins and mineral salts, Eskimos eat caribou dung or the stomach contents of the animals they catch. Similarly, a hen needing calcium for egg-laying will try to obtain what may be lacking in its ordinary diet by pecking off walls or swallow grains of lime in the earth.

In one interesting animal experiment, rats were provided with two bowls of food, one rich in vitamin A, the other lacking it. In a few days the rats were eating regularly out of the first bowl, and neglecting the other.

Modern man tends to lose the instinctive desire for a balanced diet, and education must take its place. There is a Chinese proverb : "If you are planning for a year, grow rice. If you are planning for 10 years, grow trees. If you are planning for 100 years, educate the people." Educating people about what food values is at least as important as handing out foodstuffs and vitamins. But it is not simply a matter of telling people what they ought to eat. True, they must learn what kinds of food are essential to health. But advice on this point will be useless unless people are also taught how to produce or obtain the right foods or adequate substitutes for them. Obviously, for example, it would not accomplish much if one were to recommend drinking

more milk in a region where is no dairy production. When people have too little money to acquire all the foods they need, emphasis must be placed on making improved use of the best staple foods which they can procure cheaply and on supplementing these with small quantities of other foods of high nutritive value which cost more.

Taboo and Prestige

Educational programmes must be based on a knowledge of existing food habits and customs, which differ widely around the world. In many instances these are a part of social and cultural tradition and cannot be altered abruptly, even when changes are practical and desirable.

Ways must be found of overcoming or circumventing those age-old customs and beliefs that have become food "taboos". Millions of people believe in the transmigration of souls, and the members of at least one religion, the Jains in India, will not kill any animal lest they kill an ancestor who has been reincarnated in an animal body. The familiar foods associated with normal daily life give a feeling of security, and the lack of them can cause anxiety and tension. For example, during the potato famine in Ireland in 1845 and 1846, it is said that many Irish people rejected the maize sent from America for their relief and even in some instances starved rather than eat this strange food. Much the same thing has happened when wheat and millet have been given to starving rice eaters in Asia ; and when pea-soup powder was imported into Italy after the second world war, the hungry population ate it only with great reluctance.

Certain kind of food have acquired a social significance which is quite unrelated to nutritional values. Thus, in many places, white bread has more prestige than brown because it was originally more expensive and its consumption was therefore restricted to relatively prosperous groups. For somewhat similar reasons white rice enjoys high social prestige in many countries where this grain is the staple food. Such foods create a feeling of self-satisfaction and confidence, while other equally nutritious foods may be stigmatized as being lowly. However, the latter can sometimes be popularized by persuading well-to-do or famous persons to use them.

—Courtesy WHO.

(Continued from page 8)

adult educators from different countries in order to improve methods and widen international understanding.

Expansion of Adult Education Activities

The meeting also called attention to an urgent need for expansion of Unesco work in the field of adult education material, particularly in the production and use of audio-visual aids, including low-cost radio receivers. It was recommended that Unesco's Division of Adult Education, in co-operation with the Department of Mass Communication, should undertake further studies and projects into the use of mass media for promoting and developing traditional cultures in rural areas; the transposition of the results of modern scientific knowledge and technology through these media, and a extension of programmes for the training for joint groups of adult educators and mass communication personnel in the educational use of mass communication media.

Concerning recommendations made by the last Unesco General Conference on a projected world literacy campaign within the framework of the UN's Development Decade, to be studied by the UN General Assembly at its next session later this year, the meeting stated that "literacy in itself is not the final aim." Rather, it "is a step towards continuing adult education which is concerned with the extension of exact knowledge and of international understanding." A ten-year campaign, delegates agreed, "should not be regarded as a 'once-for-all' operation. One of its results should be the promotion of permanent institutions.

Agreeing also that the eradication of illiteracy is a vast enterprise, the meeting felt that "a beginning must be made at certain selected points and these should be chosen as being the most promising," because, it warned, "a failure at the outset would have a psychologically depressing effect on the whole progress" of any campaign. A start should therefore be made, the meeting suggested, "with men and women who have already felt the urge to learn and with those who can return the greatest social benefits," such as, for example, migrant workers moving to towns.

More Pilot Projects

"As effective literacy teaching must be based on experience," the meeting suggested that

Unesco should seek to "collect, analyse and make generally available the knowledge of those who have such experience, whether successful or otherwise", and that to extend this experience, governments should be encouraged to promote many more small pilot projects.

Finally, this second international meeting of experts in adult education agreed that: "There are many institutions and groups of people, libraries, universities, voluntary organizations, textbook publishers, radio and TV controllers for whom the literacy campaign would offer fresh opportunities and fresh responsibilities; it is proper that they should be made aware of these, even before a final decision is reached about the launching of the campaign, so that they may undertake the necessary planning of their various activities. It is essential that field workers for literacy should have proper training. Bad teaching can only do harm and the first lesson may even be the last."

Recommendations made by this international advisory committee, together with its report, will be submitted to Unesco's Director-General.

The chairman of this meeting was Mr. J.R. Kidd (Canada), and the three vice-chairman were: Mrs. E. Teodorescu (Czechoslovakia), Mr. J.C. Mathur (India), and Dr. El Sayyed Mahmoud Zaki (UAR). Rapporteur was Mr. F.W. Jessup (UK).

Literacy Campaign in Azerbaijan

WRITING of the Soviet experience in wiping out illiteracy among the adult population in Azerbaijan, Professor Mekhtizade, Minister for Education in Azerbaijan says in the International Journal of Adult and Youth Education (Vol. XV 1963, No. 1):

Tsarist autocracy left a legacy of mass illiteracy, almost three-quarters of the population could neither read nor write. The situation on the outskirts of the former tsarist empire (in the areas of Central Asia and Transcaucasia) was especially lamentable; here illiteracy was almost complete. Just before the October Revolution in 1917, literate people formed only ten per cent of the urban population of Azerbaijan, and in the rural areas only three per cent could read and write. The situation was even worse amongst the Azerbai-

jan women, of whom only one per cent were literate.

The young Socialist republic could not reconcile itself to this great social evil. The illiteracy of the people was hampering the country's economic and cultural development, and the Soviet government was determined to wipe it out. An official decree signed by Lenin was issued; it stated that, in order to give the whole population the chance to participate consciously in the country's political life, the government had decided that everyone between the ages of 8 and 50 must learn to read and write, in either his native or in the Russian language. The Leninist decree attached great importance to this education of the people, and in June 1920 a new body was set up at the Ministry of Education, a Special Commission for the Liquidation of Illiteracy. Similar local committees were organized, and a determined anti-illiteracy drive was launched.

Schools were opened up one after another, and adult literacy courses were organized in both towns and in the countryside; 1,522 schools were started in Azerbaijan in the 1924-25 school year alone. More and more illiterates began to learn to read and write, and more and more schools were opened up. As can be seen from official reports, by 1933 the population was 78 per cent literate, and similar results were obtained in the other Transcaucasian republics. The State spared no effort; it appropriated the necessary funds, produced text-books and teaching aids in the local languages, and set up an extensive network of schools for illiterates and semi-literates.

There were certain financial difficulties in the first years after the Revolution—the result of the considerable damage inflicted on the country during the first World War, the Civil War and the intervention. However, Lenin insisted on, and succeeded in getting, the appropriation of a considerable part of the State budget for the needs of education in general, and, more specifically, for wiping out illiteracy. His contention was that, if State economies must be made, they should never be at the expense of education. Later on, with increased educational development, the educational services received more and more money from the State, both for combatting illiteracy and for the needs of education as a whole. In addition

to the State funds, money also came in from other sources; local budgets, voluntary contributions from trade unions, co-operatives and other public organizations.

An important factor in the successful solution of the problem was the all-national anti-illiteracy movement. A large society called Down with Illiteracy was formed, and its energetic action did a great deal to mobilise public opinion. Its members helped to awaken public consciousness of the evils of illiteracy, and collected money for the common cause; the society also opened up schools.

As the end of the twenties a cultural campaign was declared against illiteracy, and the participants in this campaign bore the honoured title of 'Soldiers of Culture'. Its substance was that all educated people, including college students and senior secondary school pupils, were drawn into active participation in the work of eradicating illiteracy. The 'Soldiers of Culture' worked on a purely voluntary and unpaid basis, motivated by their patriotic feelings and the ardent desire to help their compatriots. They each undertook to teach two to five people (and sometimes even more) to read and write, giving lessons either individually or in small groups. Volunteer workers carried out a considerable part of the colossal task of wiping out illiteracy.

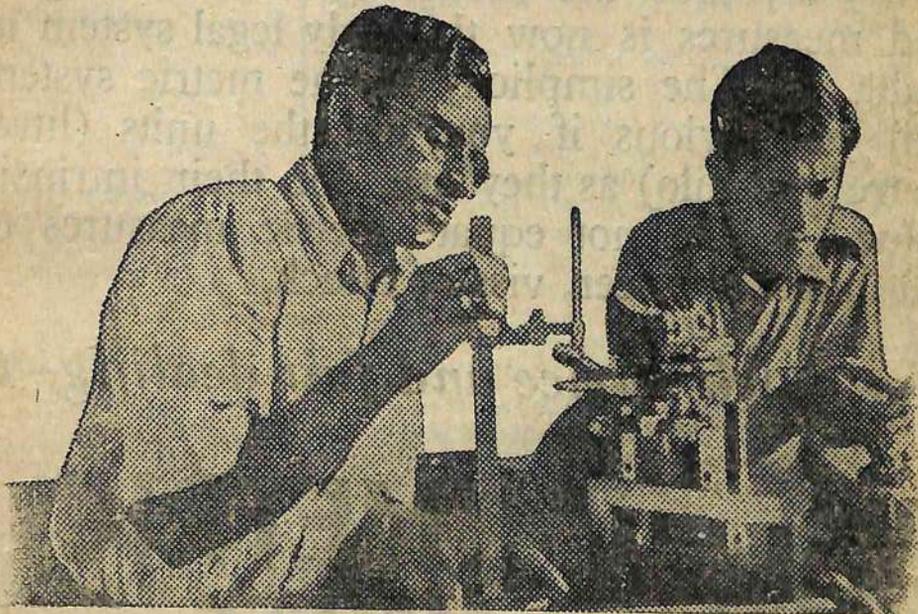
Every year the system for teaching adults saw new improvements. The short-term courses characteristic of the first stage of the struggle were gradually replaced by literacy schools, and these in turn subsequently served as the basis for schools for new literates with a curriculum covering the full elementary school course. Instruction in these schools was given in the native language. The new literates found themselves drawn into active public life, and many of them continued their studies, first enrolling in workers' faculties (preparatory schools for various forms of higher education), and then in universities or institutes.

There are now in Azerbaijan 4,400 general educational schools with a total enrolment of 725,000—in sharp contrast to the pre-Revolution count of only 33 secondary and lower secondary schools for the whole region. Today over 850,000 persons are attending various types of educational institutions in the Republics. In other words, every fourth person in Azerbaijan is studying.

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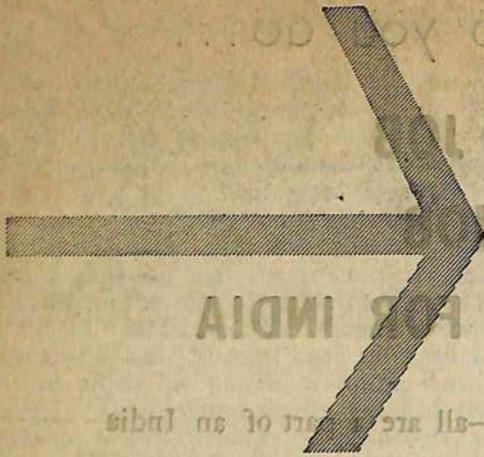
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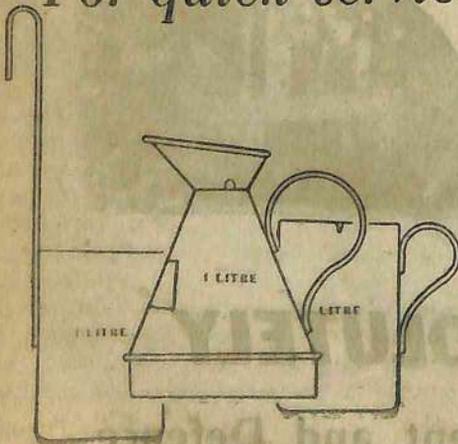
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CONTENTS

Social Objectives of
Trade Unions

For Renewed Faith
in Social Education

Propaganda in
Community Development

A Proven Method That
Went Wrong

Inter-Library Cooperation

Facts and Figures from
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Facing Facts

FOR those of us who are convinced that social education is an essential and indivisible part of the democratic process of social development, this is a time of trial. The great expectations with which social education was incorporated as an integrated part of community development seem to be tapering off into irrelevance to the larger purposes of social change. To identify causes for this apparent failure to minor issues is both a profitless and harmful exercise: the correctives that are demanded do not lie in inane administrative controversies.

Curiously enough, the so-called failure of social education in the current programmes of community development reinforces the basic assumptions of the concept of social education; it is evident that community development programmes have not succeeded in their vital objective of revolutionising the rural society precisely because of the failure of social education. Vacillating in perspective, the leadership of the community development movement has been, by and large, unconvinced that for increasing agricultural production something more was needed than mere inputs.

This is the background which necessitates a second look at social education. A section of opinion has all along foreseen the ineffectiveness that inevitably follows when a bureaucracy claims for to speak for the people. It is time we recognised that the bureaucracy cannot, and should not be expected to, articulate the aspirations of the general mass for it is a mere agency for the realisation of those aspirations. Whether the mass does so is the challenge of social education. It is to this basic question that social education has to address itself.

In this context, published elsewhere in the issue, is an article calling for a dynamic approach to social education. The article has examined the components of a programme which would resurrect social education and restore its meaningfulness to larger purposes. Its successful implementation is a challenge to the faith we have cherished since the concept of social education was evolved. This, therefore, is no occasion to hedge but face facts fearlessly and unrelentingly draw correct conclusions from our experience in the recent past.

Social Objectives of Trade Unions

and Workers' Education

By Shri Rohit Dave M.P.

VARIOUS social and political philosophies, now reigning in different countries of the world, have assigned to trade unions roles peculiar to their objectives and the means they propose to employ to achieve these objectives. In Western Democracies, trade unions are viewed mainly as collective bargaining agencies and pressure groups, securing for their members maximum share out of the national product. In authoritarian regimes, the main task of the trade unions is to act as conveyor belts transmitting the decisions taken at the centre to the industrial workers and to enforce compliance with them. Under the socialist philosophy, on the other hand, the trade unions are viewed as instruments of social change, charged not only with the responsibility of maximising worker's share in the national product but also with the tasks of raising the level of national output itself to the optimum. These differences lead, in their turn, to differing approaches to the organisation, leadership, conduct and general outlook of the trade unions themselves. The worker's education movement is also fashioned under various philosophies to suit the particular objective in mind. This leads to differences in content and in methods adopted. In actual practice there is considerable overlapping and pure types would be difficult to locate. But for conceptual analysis, the archtypes provide the main frame work and facilitate the task of evaluation. The full appraisal of the success or otherwise of the worker's education movement and the desirability or otherwise of the changes needed cannot be divorced from the overall objective of the trade union movement and the general social purposes it is expected to fulfil.

In the authoritarian set up, for instance, decision-making is centralised and the moti-

vations are not much affected by pressures from below. The trade unions, therefore, cannot act as organs of collective bargaining. The status of the worker, and his share in the national product are determined by considerations that have little relevance to the bargaining position of the industrial workers. The trade union set up relevant to this situation is, therefore, of the nature of a cell where impulses from above are collected and transmitted below. The leadership must develop to perfection the art of persuasion and special reasoning. It should grasp the tasks involved in conveying the decisions to the special field entrusted to them. These decisions should be presented in a form attractive to the workers, or at least in a manner where minimum dissatisfaction is generated. Continuous contacts with the rank and file, capacity to assess their mood and directing it in the mould most suited to the ready reception of outside stimuli and creating an image of identification of the interests of leadership and of the members of the trade union—these are the minimum requirements of the leadership. Workers' education has to serve these needs in as ample a measure as possible. The whole tempo of the community being geared to a revolutionary dedication, norms and methods of teaching are readily available for these goals and to that extent the worker's education tends to merge with general education. Specialisation is limited to the efficient functioning in a particular social group. Modification of general teaching methods therefore do not create any special problems. Teachers are readily available, curricula are just special adaptations of the general course and mass publicity serves the same goals thereby creating an environment for the ready reception of the concepts presented to the trainees. Workers' education move-

ment, under these circumstances, is likely to achieve a great measure of success and can be easily undertaken with a very high level of efficiency.

Collective Bargaining

In countries where social philosophy as developed by Western Democracies is predominant the situation is radically different. As industrialisation grows there is a tendency towards a concentration of economic wealth and power and consequently economic decision making gets concentrated in a few business houses. But due to the prevalence of adult franchise—a development not foreseen by Karl Marx—obtrusive identification of the political decision makers with these leading business houses becomes difficult. The decision making powers thus tends to be diffused and there is at least a pretence of competition and of checks and balances. The role of the trade unions gets radically changed in such a social milieu. It is not so much the realities of social and economic relationship but the psychological attitude of the various groups which acquires significance. The virtual monopoly in ownership of mass media and the perfection of high pressure publicity as conditioning factors tends to make independent judgment and the evaluation of specific interests in a given situation difficult but the preference still remains and this is relevant both in shaping the trade union organisations and in the tasks they are called upon to undertake. The goals of worker's education get radically changed and the criteria for evaluating its success become more complicated.

Leadership in Industrial Management

Where profit motive is declared to be the governing principle of economic activity, for instance, it is no longer possible to talk of identity of interests of management and of workers. Collective bargaining now becomes the avowed object of the trade union movement and the trade union leadership has to be trained to be efficient in managing the various forms which this bargaining takes—from the round table conference with the management to a general strike. It is equally important for the leaders to convince the workers that in unity lies their strength and that their strength thus built-up will be utilised to the full in furthering their interests in a competitive social set up. Even

this general formulation of the tasks of trade union leadership in a democratic setup reveals the complex character of the demands on this leadership and the tasks the worker's education movement has to undertake in order to train the trade union workers for the responsibilities they have to handle.

Much depends upon the levels of industrialisation and of the trade union development already reached. If their levels are low the tendency would be towards the handling of industrial relations in a crude way. Militancy, violent mass pressures, crude methods of suppression are the methods used and no elaborate training is necessary. As industrialisation grows and trade union movement matures, however, the approach to industrial relations becomes more sophisticated and training of leadership becomes more relevant. A number of disciplines have to be acquired by the leadership—economic, political, legal and psychological, to mention only a few. It is not possible for any one man or a small group of men to be proficient in all these fields and the need for engaging specialists to help and advise the leadership becomes pressing. Even after the expert help is, thus secured, the responsibility of evaluating the situation and the responsibility of taking decisions in the light of the advice given remain the sole function of the leadership. This requires intense training and vast experience to enable the leadership to grasp the totality of a complex situation and to form mature judgment in terms of this deep understanding.

Skill in Judgement

The problem is twofold : on the one hand, the experts necessary to man the trade union organisations have to acquire a new angle to their disciplines. Normally, in a Western Democracy, the value set up is based on individualism and competition. Social justice, cooperative functioning—all these are superimposed on this basic structure. For the trade union movement the emphasis has to be on collective functioning on social aspects of human activities, on obligations towards the community rather than on rights of the individual and so on. This means a new approach to the concepts evolved and rearranging of social data and relevant statistics. And secondly, the leadership has to acquire an elite status and all that this status implies. Skills have to be acquired for understanding a situation in its totality and

manipulating it to a desired end. It has to work under tremendous pressures of modern life where the tempo of change is very fast and the rewards for correct judgment and punishments for mistakes are considerable. Expert advice has to be co-related, relative strength of various pressures has to be evaluated and a firm judgment and determined action in its terms have to be hazarded. Above all, the fighting strength of the workers has to be maintained all though the changing vicissitudes keeping it in readiness to strike at an opportune moment and to retreat when circumstances are not so auspicious. The workers' education movement has to devise a suitable curricula for all this.

Leaders are born not made. This is true up to a point. But even born leaders have to be equipped for the various tasks it has to handle amidst the turbulence of the modern industrialised society.

Trade Unions As Instruments of Social Change

The creative aspect of the trade union movement and its leadership, however, come to the fore under the socialist approach to trade unions as an instruments of social change. Under socialist philosophy, trade unions have to perform a double function. They have to secure better working conditions and larger share out of the national cake for the workers under existing circumstances. At the same time they also challenge the very foundation on which industrial relations are based in a capitalist society, and strive for an alternative foundation more united to the modern spirit and better able to deal with modern problems. Under a capitalist system the management is empowered to determine industrial relations with the overall policy decisions of the Government or other competent authorities. Industrial relations are mainly based on contract law with a strict definitions of the rules to be observed. The freedom of the contracting parties, is, however, the basic premise. This, coupled with the acceptance of the rules of competition, limits the intervention by the government to well defined sectors ; in the rest the parties are free to bargain according to their respective strength and generally acceptable norms in the community.

The Values of Socialist Philosophy

The socialist philosophy, on the other hand lays greater emphasis on the cooperative

character of the modern enterprise. Under this approach the management and the workers are not only free partners but are equal partners in an enterprise, the enterprise itself being in organic relationship with the rest of the economy through a structural hierarchy. This insistence on equality over and above the element of freedom invests trade union movement with a new meaning and an added purpose. The success of the trade union movement is determined not only by the improvement of the status of the workers under existing setup but also by the further obligation to assist in formulating concepts and relationship relevant to a situation of equal as well as free bargaining partners, accepting certain social objectives to work for the common good of all. Some of the concepts worth mentioning in this connection are those of minimum wage, living wage, fair wage, fair profits, fair prices etc. The new relationships are manifested in such institutions as Worker's Councils, and such arrangements as workers participation in management. The new concepts listed above bear very great similarity with those of the pre-capitalist society and are renewed under neo-capitalism. There is, however, a vital difference between these and the ones to be developed under a socialist setup. In the capitalist society the norms were determined traditionally and under neo-capitalism through acceptance by the capitalists of social obligations. In a socialist society these norms have to be determined on a more scientific basis. The trade unions have to master the disciplines of economics and statistics to play a significant role in their determination. As for the relationships and organisations incorporating them, they are the contributions of the socialist philosophy itself. These institutions are still in their infancy and would mature only after the trade unions are able to play their legitimate role in their development.

The tasks of the leadership and the experts advising it are, therefore, far more complicated under a socialist system. Conscious social change is always a very difficult process. To the extent leadership is able to achieve an intuitive grasp of the problems involved and succeed in translating its grasp in juridical and statistical terms the task could be simplified. This calls for a creative ability of a very high order and it is the function of the worker's

(Continued on page 24)

For Renewed Faith in Social Education

A new and dynamic programme is necessary

By Observer

THE national yearning for the liquidation of illiteracy and for the spread of education among the masses in our country dates back to the early years of the present century. The first manifestation of this desire was the demand for the provision of universal free and compulsory education for children. But it was realised that even with the provision of universal and compulsory education which, in any case, was not within easy reach, liquidation of illiteracy would take years. As a direct action against illiteracy, adult education movements, therefore, began to be organised, especially after 1921 when education was transferred to Indian control.

This enthusiasm for the cause did not, however, amount to much; in actual practice little headway was made between 1921 and 1947. Although education was a transferred subject, the government of the day was not identified with the people. As a result no mass literacy movement came to be organised. The national leaders, who could have organised such a movement were of the general opinion, that once political independence was secured, it would be possible to eradicate illiteracy in 10 to 15 years.

Unfortunately, these hopes of the pre-independence days have not materialised. The few attempts made, since 1947, to organise mass literacy campaigns, particularly in Madhya Pradesh and Bihar, neither lasted long enough nor spread to other areas. The Government and the voluntary organisations failed to apply themselves earnestly to the task of organising mass literacy campaigns.

Sorry Plight of Adult Education

Thus, after ten years of planned educational development, adult education—on which so

much priority had been placed in the pre-independence period and from which so much was expected—is indeed in a sorry plight. The few programmes of literacy which were tried out did not succeed; we created a new concept of social education—a grand and unique achievement—but it has not been possible to work it out and today, even the machinery created for its implementation is almost liquidated. We are thus left frustrated and can think only of one programme—of going back to literacy—which had failed in the past and whose success in the future also is far from certain in the existing conditions. If we are to tide over this critical situation, we need a new and a dynamic approach. What shall it be?

Lessons from Past Experience

Before proceeding to discuss a perspective for the future it is necessary to note a few lessons from past developments.

The first thing that stands out in the educational development of the post-independence period is that it has not been possible to create a thirst for literacy in the mind of average adult. Liquidation of mass illiteracy is possible only if the adults themselves get a craving for literacy. Today, the position in our country is that the desire for literacy is confined to a small class of the intelligentsia and that the masses themselves are unaware of its advantages. Under such circumstances, no programme based mainly on literacy can appeal to the average adult or be converted into a mass movement. It is for this reason that direct mass attacks on the problem of illiteracy have not succeeded so far.

(b) For a massive campaign of liquidating illiteracy, two conditions are essential. The

first is the generation of a strong mass enthusiasm for a better life through intensive and nation-wide programmes of extension education (it is such programmes alone that create a mass thirst for literacy); and the second is the creation of a machinery and a technique to satisfy this mass thirst when it is once generated. While we have been able to achieve some success in creating the second condition, we have generally failed very miserably in the first.

(c) By and large, we have concentrated on the development of compulsory education of children to solve the problem of illiteracy. Intrinsicly a slow method to show its results even under the best of circumstances, its results have been poorer still in India because of the slow rate of expansion (as compared with the idea of providing universal education in the age-group of 6-14 by 1960) and the large prevalence of wastage and stagnation. The percentage of literacy has increased only from 12 in 1941 to 24 in 1961. It may rise to 35 in 1971 and to about 42 or 45 in 1975.

(d) Thanks to the work of pioneers, we developed the concept of social education. But it has not worked satisfactorily in practice due to several reasons. Instead of spotting out and remedying the defects which have lead social education to failure, a strong reaction has developed in the country against the concept of social education itself. It is of extreme importance that we now take stock of our experience with this concept—it spreads over nearly 14 years—and decide clearly upon a future line of action.

(e) The experience of the last 14 years has shown that the roots of social education really lie in a youth movement. In advanced countries, every child is at school till 16 and most of them receive part-time education up to 18. Hence it is possible for them to organise an adult education movement after full-time—or part-time schooling. In India, the period of full-time schooling is over for the vast majority of children at 9 and this cannot be connected with an adult education programme scheduled to start at 18. The most effective work of social education has been achieved in the age-group of 14 to 20 or even of 11-14; and social education has done well wherever it could dig its roots into the age-group 11-17. This experience can have the most significant import

for the future of the social education movement in India.

Reaching the Rural Adults

The most important group of population on which social education has to make an impact is that of rural adults, most of whom are agriculturists. It is they who elect our legislatures and make up the character of the country. It is on the vitalisation of this group that the future development of the economy very largely depends. But it is this group which has been neglected so far and on which, even the community development programme, has failed to make an adequate impact. Strictly speaking, we have no programme of education at all for this group. The social education movement must address itself mainly to this group during the next 10 or 12 years. The significance of this programme must be realised and should be given a priority in the educational set-up, which is next only to that of technical and scientific education.

The programmes of education cannot be pursued in isolation. This programme of social education for rural adults can only have a meaning in the context of a large scale and effective programme of rural improvement and industrialisation. Employment and better wages are the two big needs of this group and these will have to be met through properly organised programmes in the rural sector. The suggestion made by the Jayaprakash Narayan Committee that every rural adult should be guaranteed work and a minimum wage and that a large programme of public works should be developed in this context has been considered too utopian for acceptance. But it highlights the core of the problem. Social education can be a very great ally for effective implementation a plan that attempts to solve this problem.

Immediate Goals of Social Education

This programme of social education can address itself to a number of vital problems. These include national integration; the development of new scientific attitudes; family planning; increasing production; improvement of agriculture; development of rural industries; health and nutrition; care of mothers and children; understanding of the implications of planned deve-

(Continued on page 17)

Propaganda in Community Development

and its effective application

By Shri Arthur Isenberg, Assistant Representative, Ford Foundation

COMMUNITY development, like any other development, means *Change*. But change from *what* to *what*? Suppose I tell someone that I have left Delhi and have reached Hyderabad, and then ask him whether in his opinion, I have made progress towards my destination. The point of this otherwise pointless example is that the question is meaningless and unanswerable: yes, I have made progress...if my destination is Madras. No, I have made no progress...if my destination is Mussoorie. All that could be said in answer to my question is that, as a result of my travel from Delhi to Hyderabad, my position has changed. But there simply is not enough information in the question to enable anyone to say whether such change means progress or retrogression. What is lacking is information or knowledge about purpose.

Broadly speaking, the greater the knowledge of the purpose, the greater the chances of bringing about the desired response. The village level worker who thoroughly understands not only that the villagers should be encouraged to have their eyes examined, but also *why* they should do this, will be in a far, far better position than a colleague who is less well informed.

To my mind, these reflections add up to the inescapable conclusion that the very greatest care should be taken to make sure that everyone connected with community development understands—and understands fully and completely—the nature of his or her assignment, including a thorough knowledge of what might be called the underlying rationale, the philosophical framework, of the goals to be achieved.

This calls for preliminary briefings which should be more than mere one-way instruc-

GENERALLY speaking, propaganda may be regarded as a manipulation of symbols for the purpose of producing previously determined responses in one or more human beings.

So far as community development is concerned the purpose of propaganda is *the use of words and pictures with a view to influencing people along lines desired by the propagandist*.

To do his job properly, the propagandist must know the response which his propaganda is supposed to produce.

Hence requirement number one: *Knowledge of purpose.* ✓

Second, the propagandist must know the audience for whom his propaganda is intended.

Thus we have requirement number two: *Knowledge of audience.* ✓

Third, the propagandist must know the nature of the media available for his propaganda, their advantages and limitations, as well as their availability.

This gives us requirement number three: *Knowledge of media.* ✓

To round out the list of basic requirements; it is obvious that the propagandist must have *control of the media* available to carry his propaganda to the target audience.

If you are engaged in propaganda activities in community development, do you make sure you meet these requirements?

Have you assessed the impact of your programmes?

tions, namely discussions, question-and-answer sessions, round-table talks, and so on.

Grasp of Purpose

I dwell on this matter because I consider it truly fundamental. It is understandable that the over-worked official may be tempted to tell his VLWs: "Get the villagers together for a demonstration of the importance of environmental sanitation." Understandable, yes; but let him not be too surprised if attendance at the demonstration itself is poor, both in terms of the numbers of villagers and in terms of at least an initial lack of interest. Better results might not unreasonably have been expected if the official had taken the extra time and trouble to brief the VLWs themselves more fully, assuring himself that they had thoroughly grasped the purpose of the exercise concerned.

This is still very far from being propaganda. But without it—without a thorough knowledge of the purpose—there can be no propaganda.

Knowledge of the Audience

The same observation applies to the second basic principle: knowledge of the audience.

It is conceivable to me that some international organization might send a teacher in environmental sanitation to a group of people with whose customs the teacher is not familiar. He starts talking about principles of sanitation. He is quite well received, in fact invited to be guest of honor at a public dinner. Like the rest, he too eats his meal with his fingers, indeed enjoys it. But then he notices a change in the attitude of those around him. There are veiled glances of contempt. What has happened? Nothing very much: he just happened to use both his right and his left hand to convey food to his mouth, not knowing that among his hosts, the left hand being used for bodily hygiene is *never* used in the process of eating. Perhaps they're too polite to tell him. But anything he may have to tell them about sanitation is bound thereafter to fall on very deaf ears: why, he doesn't know the first things about sanitation himself, otherwise he wouldn't eat in so disgusting a manner.

In another place, an outsider may do himself similar harm by quite innocently asking a woman the name of her husband, not knowing that in her rural area it is improper for a woman *ever* to mention her husband's name. In yet another place it may be customary

courtesy for every stranger to call on a particular village elder before approaching anyone else. Ignorance of such a practice can lead to great hostility on the part of powerful local personages towards any proposed improvements.

Awareness of Prejudices

I know of a VLW who happens to be cross-eyed. He is a very good and effective worker. The villagers in his district like and respect and trust him. Fine. But there may, conceivably, be other communities where tradition frowns on a person with this peculiarity, and attributes harmful effects to it. It would obviously be a mistake to send the VLW whom I mentioned into such a community, for he would be doomed to futility, at least for a very considerable time. No doubt the proper thing to do would be to make an effort to make the people concerned realise the unfairness and untenability of their traditional view in this purely hypothetical case. But that is a different matter. In any event, the first thing to note is that without a knowledge of this peculiarity of the audience you would not even be aware of the problem itself.

I do not mean to imply that everyone working for the community development programme should be a psychologist or an anthropologist. What I do mean to make clear is my conviction that those concerned with securing general acceptance of the programme can never know too much about the audience at whom their efforts are directed.

Key Channels for Communication

Who are the opinion leaders? (They may not necessarily be persons in official positions.) Who are the cultural heroes? What are the normal channels of communication inside the community? What are the most acutely and widely felt needs, affording presumably the most promising areas in which to initiate desired changes?

Let me share with you two personal experiences. In the course of some experiments with book sales in a South Indian village—a rather big place, incidentally, called Mangadu, some 16 miles from Madras—books were left on consignment with a prominent local grocer, in his shop. A large poster was placed outside the shop, drawing attention to the fact that books were now available inside. There were

(Continued on page 18)

A Proven Method That Went Wrong

THE fate of any action programme depends in the end upon a variety of factors and situations, most, but not all, of which can be anticipated sufficiently well in advance to permit smooth and steady progress towards the objectives. The quality of personnel, field staff supervision and work organization, co-ordination and control exercised from headquarters, the reactions of the people and specially their willingness to accept the item of change together with the inherent suitability of the techniques or devices are undoubtedly among the fundamental considerations and are so recognized.

What usually escape the specialists, however, are the peculiar conditions and circumstances which arise during the implementation of the action programme in a given community. I wish to show the decisive part played by these factors in slowing down the progress of an action programme which met with substantial success elsewhere in the neighbourhood.

Fazalpur was brought in the Environmental Sanitation Project, Meerut, in June 1960. The village was highly recommended by the Village Level Worker on the grounds that he was assured of best possible cooperation from two influential as well as progressive individuals of the village, the Pradhan, Ram Charan Khatik, highly respected by the entire village, and Sardari Lal, the eloquent and forceful Punjabi.

Both had considered the Village Level Worker's proposal for latrines useful and were optimistic about its popularity. The Pradhan wrote to the Block Development Officer urging the inclusion of the village in the project. In the request he demanded the installation of 100 latrines.

This was in 1960. At the time of writing, in 1962, only 58 are installed out of which only 41 have been completed and still fewer are being used and being looked after with interest. This is indeed slow by any standards. But why? This is the question we ask and answer below.

Fazalpur is not a compact village. It has more than 300 households. The habitations include two areas which are actually continuous with the main village and are called the

Khatikpura and Purwa. In the former, there are only Khatik families, while Purwa has considerable variety, but is largely inhabited by the Muslims and Vaishyas. The Muslims and Gadarias (shepherds) constitute the majority in Fazalpur proper.

Like other villages, there is considerable diversity in Fazalpur, but unfortunately the diverse elements have not blended into a unity. This may probably be due to the absence of the zamindar class of other days who monopolised landownership and dominated every aspect of village life.

What Then Must We Do?

As a matter of fact, agriculture as a way of life is followed by less than 10 per cent of the population. About 35 per cent of the families are in business and 20 per cent in service. Of the remainder, 35 per cent are daily wage earners and only 9 per cent are agriculturists.

Occupationally too, there are distinctive traditions. The influential people of the village are the Muslims engaged in business; the Khatiks (tanning of leather); Vaishyas (service and business); and the displaced persons—the Punjabis and Sikhs, who are also among the wealthy people. It will be seen that socially and economically, the various groups have different interests and what holds them together, if anything, is the necessity of sharing the same geographical habit.

First among a number of difficulties there is the problem of the hand pumps. The survey by the Field Teacher, carried out soon after the selection of the village, revealed that there were 225 hand pumps in the village. The survey also revealed that most of the users lacked sufficient space where the latrines could be installed.

A large number of hand pumps creates a problem in the sense that it excludes many households from the possibility of having

latrines because it is not advisable to install one within 25 feet of the hand-pumps.

Then there is the case of a simple misunderstanding, largely accidental but nonetheless important enough to have raised the controversy which has brought the construction programme to a virtual standstill.

The Khatiks of Khatikpura were the first to have opposed the installation of latrines. They were against having latrines inside the house. The Pradhan supported them, saying that he was never told that the latrines would be installed inside the house.

Actually, he was right—but only partially. In the beginning, it was agreed that a few trial latrines would be installed outside the village where everybody could see them.

Apparently, the point was not brought home that eventually the community pattern would be discouraged.

The Khatiks of Khatikpura were opposed to installing latrines inside the houses for three reasons : firstly, those having hand pumps felt it would pollute the ground water ; secondly, those having small houses, as many did, felt it would be too near the kitchen ; and thirdly, some could not accommodate themselves to the idea of having latrines within their houses for purely personal reasons.

As a matter of fact, their traditional business of tanning hides is no longer paying, and of late some have been forced to give it up in preference to service outside the village. Some of them who are carrying on a marginal business, are disinterested in making the investment on the latrines because they may leave the village in the near future.

The popularity of the latrine programme was also affected by change in the leadership. The present Pradhan opposes everything sponsored by the old Pradhan whom he defeated in the last elections.

Other families are opposed to having latrines installed inside the house for fear that they will be exposed. They do not allow the Field Teacher to inspect the house.

There are other families who have accepted latrines. Some of them have not been using the latrines due to collapse of the pits and

they refused to dig another pit for the reason that the houses of Purwa stood over filled up land and even the second pit would not stand.

No less important a factor in retarding the progress of the programme seems to have been a counter propaganda move by a manufacturer or sanitary latrines. Just before Fazalpur was selected for work, the agent of the concern, who was trying to sell his own goods, let it be known that the proposed latrines would pollute the drinking water of the area.

What at first seemed to be a cheap rumour now has confirmed believers. It is clear that the forces that would have discredited the rumour never gained strength.

One of the factors which has normally helped to carry this programme to success in other areas is the satisfactory experience of the users and the resultant phenomenon called the 'radiation effect'.

Both these have been sorely lacking in this village. Not that all the users are unhappy, but the programme does not have as many supporters as it should. My observations have led me to conclude that some owners are using the latrines carelessly : using more water than necessary (which incidentally should be avoided when the water level is high), not caring to protect the pipes from getting choked, and uprooting those that get out of commission.

Even the sweepers have been conniving against the programme (as in other areas) by refusing to serve those who are disinclined to pay the usual wages on the ground that the sanitary latrines do not require half as much work as the older ones.

If Fazalpur were the first or the only village where the latrine construction programme had been carried out, it would not be wrong to say that most observers would have been inclined to discredit it and to blame the designers, the field teachers, the supervisory personnel, or even to the planners.

Since the same programme has met with as much as 80 per cent acceptance in certain villages, the designers and planners would now be absolved but the failure accounted for by the shortcomings of the field teachers, the supervisor, or in terms of insufficient "people's

(Continued on page 24)

UNESCO'S first international conference on youth will take place in Grenoble in 1964.

A committee of experts under the chairmanship of Mr. L.C.J. Martin, Secretary of the United Kingdom National Commission for Unesco, met recently at Unesco House in Paris to prepare for the conference and to study out-of-school education for youth. Observers from the U.N., FAO and ILO were also present.

Opening the meeting, Mr. Rene Maheu, Director-General of Unesco, used figures to indicate the size and urgency of the problems of youth education. The percentage of young people under 20 years of age among the world's population is steadily growing in most countries. Mr. Maheu cited the following figures: Algeria 42.6%; Sudan 57.3%; Philippines 56.4%; Paraguay 52%; Costa Rica 55.9%. Educational statistics, Mr. Maheu added, show that in 10 years (1950 to 1960), the total number of young people in school has risen from 257 million, to 417 million, an increase of 62%.

The committee of experts indicated the main lines of a study to be undertaken by Unesco before the summer of 1964 on the aims of out-of-school education. This was classified under four headings: training for professional life, for leisure activities, for citizenship and social life, and for international life and understanding. In addition, problems of youth in rural areas, in developing countries, relations between youth organizations and governments and the training of youth leaders were taken up by the committee.

In preparation for the conference, Unesco will send questionnaires on the subject of out-of-school education and training for youth to all of its member states. From the replies received, it should be possible to make an evaluation of the situation on a world-wide basis.

Vice-chairman of the committee were Mr. Jean Livescu, Rector of the University of Bucharest, and Bartolo Perez (Brazil), president of the Young Christian Workers; the rapporteur was Mr. Hans Dall (Denmark), Secretary-General of the World University Service.

Mobile Education Teams in the Congo

IN the Congo (Leopoldville) recently, reports Richard Greenough for Unesco, a primary school teacher walked for three weeks from his home in the bush to Stanleyville to attend a refresher teacher training course. Most of the other 110 African teachers who attended this course, including 18 women, had to travel an average of one week, usually on foot. Yet, when the course assembled, 157 teachers turned up for the 111 places and the overflow was, with difficulty, persuaded to return for a later course.

This gives some idea of the success of a new programme of training and refresher courses for primary school teachers now being carried out by Unesco mobile teams in the Congo. The first of their kind in Africa, these teams were begun at the end of last year by Unesco at the request of, and in co-operation with, the Congolese authorities.

Four mobile teams—each composed of four Unesco experts, three educators and a woman specialist in home economics, hygiene, mother and child care—are now in the field. They are a good example of UN teamwork, for UNICEF (the United Nations Children's Fund) provides the services of the home economic experts as well as transport and other equipment for the teams.

Starting at the end of October 1962, these teams have so far given nine 4-week courses

(Continued on page 16)

Indian Adult Education

Statement of Receipts and Payment Accounts for the

RECEIPTS

To

Balance as on 1-4-61 :		
Cash in hand	1,021.87	
State Bank of India	51,639.59	52,661.46
<hr/>		
Grants from Various States :		
Bihar Government (60-61)	1,000.00	
Maharashtra Government	500.00	
Bihar Government	1,000.00	
Madhya Pradesh Government	1,000.00	3,500.00
<hr/>		
		3,555.00
Grant for Hindi Journal : (Unesco)		
		3,555.00
Grant for English Journal : (Unesco)		
Grant for Condensed Course :		
Central Social Welfare Board, New Delhi.	15,000.00	
Other Sources.	29.06	15,029.06
<hr/>		
Grant for Correspondence Course :		
Central Board for Workers' Education, Nagpur.	1,750.00	
Other Sources	17.00	1,767.00
<hr/>		
		1,188.43
Grant for Training Course : (Unesco)		
Workshop on Methods and Techniques of Workers' Education (Balance grant for 60-61)		
		905.48
Grant for T.V. Project. (A.I.R., New Delhi)		
		5,000.00
Grant for Research Project :		
(Ministry of Education)		8,000.00
Workshop on Role of Trade Unionism :		
Grant from Central Board for Workers' Education.		750.00
Shafiq Memorial Building :		
(Ministry of Education)	25,000.00	
U.P. Government	1,000.00	
Madhya Pradesh Government	4,000.00	
Other Sources	11,254.21	
Tagore Hall	1,881.00	43,135.21
<hr/>		
Twelfth National Seminar :		
Grant from Ministry of Education, New Delhi.	3,180.00	
Grant from U.P. Government	300.00	
Grant from Rajasthan Government.	500.00	
Delegation fees.	419.85	4,399.85
<hr/>		
	Carried over ...	143,445.49

Association, New Delhi.

Period from 1st April, '61 to 31st March, '62.

PAYMENTS

<i>By</i>		
Seminar & Conferences :		4,741.21
Amount Refunded to the Ministry of Education out of the IIth National Seminar :		628.93
Publications :		2,261.56
Office Expenses :		
Establishment	12,759.60	
Telephone	961.54	
Printing and Stationery	85.88	
Entertainment	547.91	
Furniture and Repairs	413.89	
Conveyance	585.57	
Audit Fee	750.00	
Bank Commission	46.57	
Miscellaneous	272.49	
Electricity and W. Charges	316.59	16,740.04
Affiliation Fees :		469.12
Seminar on Cultural Values :		35.53
Training Course :		
Expenses	5,513.54	
Refunded to Directorate of Education out of grant for 60-61	618.23	6,131.77
Building Constructions :		
Payment to contractor against bills certified by the Architect.		Rs. 31,008.16
S. Pratap Singh	66,887.00	
S. Atma Singh & Sons	15,630.79	
S.D. Marker & Co.	5,000.00	
Inauguration	753.47	
Conveyance	44.25	
Postage	270.25	
Audit Fee	250.00	
Miscellaneous	59.09	
T.V. Project :		88,894.85
Tele Clubs :		17,266.52
Travelling Exhibition :		4,293.21
English Journal :		211.44
Hindi Journal : (Proudh Shiksha)		4,927.77
Library Books :		4,462.91
Magazines :		879.06
Condensed Course :		149.80
	Carried over ...	147,293.72

Indian Adult Education

Statement of Receipts and Payment Accounts for the

RECEIPTS

	Brought Forward ...	143,445.49
Eighteenth Conference (Delegation fee)		120.00
English Journal :		
Subscription	2,586.99	
Advertisement	2,038.95	4,625.94
	<hr/>	
Hindi Journal :		
Subscription	1,473.53	
Advertisement	854.60	2,328.13
	<hr/>	
Membership Fees :		
Institutional fees	1,935.37	
Individual fees	547.00	
Associate Membership fees	530.00	
Life Membership fees.	1,421.60	4,433.97
	<hr/>	
Sale of Literatures :		5,118.43
Gestetner Duplicators Private Ltd. :		10.40
I.M.H. Press :		250.00
World Conference : (Delegation Fees)		190.50
Staff Provident Fund :		1,165.00
Interest : (Staff Provident Fund)		43.17
Interest : (Staff Reserve Fund)		411.00
Training Course : (Admission Fees)		370.00
Deposit from Contractors for Shafiq Memorial :		19,000.00
Miscellaneous :		106.34
		<hr/>

Total : Rs. 1,81,619.37

In terms of our separate report of even date :

Sd. (V. SAHAI & CO.)
Chartered Accounts

Association, New Delhi.

Period from 1st April, '61 to 31st March, '62.

PAYMENTS

	Brought Forward ...	147,293.72
World Conference :		6,300.04
Workshop II :		533.34
Research Project :		9.58
Staff Reserve Fund :		2.93
Post Office (Staff Provident Fund)		1,711.00
Correspondence Course :		1,208.17
Cash in hand and with Bankers (31.3.62)		58.51
Cash in hand	714.93	
With State Bank of India.	18,987.15	19,702.08
	<hr/>	<hr/>

Total : Rs. 1,81,619.37

Sd. (S.C. DUTTA)
Hony. General Secretary

(Continued from page 11)

with an average of 100 to 120 teachers attending each course at various centres in seven of the Congo's 21 provinces. Mr. Roger Garraud, a Frenchman who has been working as a Unesco expert around the world for 13 years, is co-ordinator of these teams. He says that in time, and with the creation of more teams for which the Congolese authorities are asking, all of the country's 21 provinces will be reached by this new service. He anticipates that each team will give eight courses a year.

Primary Education—An Urgent Problem

The development of primary education is one of the Congo's many urgent problems. Statistics show that more than 80 per cent of the country's population is still illiterate. According to Mr. Garraud, of the 16,000 primary schools which have to cater for about one and a half million pupils, only a little more than 4,000 provide teaching beyond the second grade. The teachers in the remaining 12,000 are, in general, insufficiently equipped for more advanced work.

Of the 35,000 primary teachers in the Congo, all of them Africans, some 15,000 speak only halting French. Yet, according to a recent law promulgated by the Congolese Government, French is now the first language of instruction beginning from the first grade in primary schools. A small concession is made for acclimatizing children attending school for the first time by allowing the use of local vernaculars for the first three months.

The four Unesco experts who carried out this pioneer course at Stanleyville in October-November 1962, were: Mr. Georges Lucas, veteran French teacher and educator who spent 15 years in Algeria and seven in the Hoggar area of the Sahara; Mr. Raymond Barjon, a senior primary school inspector from Port-au-Prince, Haiti; Mr. Raymond Fabrigoule, teacher and expert in child psychology from the University of Grenoble; and Miss Mary Archiprete, also from France, a specialist in home economics.

Members of the other three mobile teams include French teachers and experts in education who have spent many years in Africa or elsewhere in French-speaking countries overseas.

Materials for Mobile Teams

In addition to the four mobile teams, there is a fifth group in Leopoldville—which includes

experts in offset printing, audio-visual teaching materials and textbooks—which will supply the mobile units with material and advice.

The Syllabus for the courses given by the teams includes the three "R's" and other usual academic subjects; new methods of teaching with emphasis on audio-visual aids, class management and discipline, child psychology and physical fitness, as well as general items of administration such as the preparation of classes, examinations and reports, the keeping of records and registers, and correspondence. Courses in handicrafts and manual work are to be introduced later.

"There is a great need not only for this refresher training but for quite fresh instruction work in all fields of primary education", said Mr. Garraud. "In addition to more and better teachers, the Congo has special need for primary school inspectors and administrators and we plan to organize separate courses for this kind of work in the future. We need at least 180 inspectors and have virtually none."

Mother and child welfare, hygiene, study of the chief endemic diseases—such as malaria, yaws and leprosy—proper feeding, the role of women in the family and community, and improved methods of home management, all these subjects are included in special courses and lectures during the four weeks of instruction.

Usually the day's work is divided among four groups, three holding lectures, discussions, special instruction, while a fourth holds a model class of school children specially selected for the occasion. These children are chosen on a rotating basis, because so many want to attend. The model classes are taken by one of the teachers attending the course, while a Unesco expert sits in to listen and watch, afterwards commenting, correcting or advising as necessary.

"Unesco Lucas"

Home economics, said Garraud, seem to have a special appeal judging from results of the courses so far held, not only for the women but for men teachers, too. One woman teacher, incidentally, at the pioneer Stanleyville course did not allow the fact that she was expecting a baby sometime during the

(Continued on page 24)

(Continued from page 6)

lopment ; developing attitudes of hard work and restraint in consumption ; creating an understanding of the responsibilities and duties of a citizen etc. The more concrete and vital the programme is, the more effective it would be.

The principle method for implementing these programmes should be that of extension education. A greater reliance should be placed on the spoken word and on organizing educational activities through reconstructional programmes which is another form of learning by doing. The modern means of mass communication, particularly, the radio and the film, will have to be used on a far larger scale than hitherto. With the development of the transistor radio, it is possible to use it as a tool of education at a comparatively low cost and in the remotest areas. The All-India Radio is an extremely poor tool of mass education at present while it can be one of the most effective. The same can be said about the film. These aspects of the problem would have to be examined in detail and a realistic programme would have to be prepared.

Even this programme of social education must have a core of literacy. In fact, a desire for literacy would be a very natural corollary of this programme, if it is rightly implemented.

Adult Literacy Programmes

There is a good deal of talk about going back to the literacy programmes in the field of social education. In this context one point has to be emphasized. There is hardly any purpose served by organising adult literacy classes or campaigns on a small scale. If we must make a frontal attack on the problem of mass literacy, we must organise big movements. The larger the scale on which they are organised, the better would be their chances of success.

A beginning should be made in launching a mass nation wide campaign for the liquidation of illiteracy by closing down all schools and colleges for a period of three months at least and by requiring all students and teachers to take up intensive programmes of adult literacy during this period. The educational system of the country is not going to suffer in any way by being closed down for three months in a year. On the other hand, the psychological advantages of such a movement would be so great that mass literacy campaigns would

ger the necessary support which they need. If mass literacy campaigns are to be organised, the necessary psychological and social atmosphere has to be created for the purpose ; and unless that is done, these movements would not succeed.

The organisation of mass literacy campaigns is not purely, or even mainly, a question of funds. The exercise as to how much it costs to make a person literate and how many crores would be needed to liquidate illiteracy has very often been attempted and it can also be easily repeated on the desired scale. The details of staff, administrative machinery etc. needed for the purpose have also been worked out. But it is not through staff and money that these campaigns can succeed. In fact, it might be said that the only way to make these campaigns successful is to organise them on a psychological basis and through pooling of effort and by appealing to the sentiments of the people.

Youth Programmes

One of the best programmes that can be organised is part-time compulsory education in the age-group of 11-14. The compulsory education should be of two hours a day for three days a week or for an hour a day for six days a week. The classes should be held at a time convenient to the students so that they can work at home or in the farm and also attend school. These should be open to children who have never been to school in their childhood or have left school after attending for a very short period. If this programme is properly developed, it will be possible to make this age-group entirely literate in a period of 6 to 7 years.

The work thus started in the age-group of 11-14 should be continued in the age-group of 14-17 also, the only difference being that attendance during this period would be voluntary instead of compulsory. The main content of the programme should be partly of general education, partly of vocational education and partly of the development of hobbies.

If these programmes for the age-group of 11-14 and 14-17 are properly developed, it will be possible to liquidate most of the illiteracy in the country in a period of 10-15 years. By that time compulsory education would have been introduced and addition to the ranks of illiterates would be reduced to the minimum.

(Continued from page 8)

no other shops in Mangadu where books were or had been offered for sale.

The grocery shop was on a road leading straight to Mangadu's only and quite modest library, about seventy-five yards or so distant the shop.

When three weeks later I visited Mangadu again I called on the local librarian, and asked him what he thought of the fact that, for the first time, books were now for sale in Mangadu. He looked at me blankly. What books? For sale? In Mangadu? Where?

In my innocence I had of course assumed that nothing ever happens in a village without being instantly known to all villagers. That the one man in all Mangadu professionally concerned with books should be unaware of the fact that books were for sale in a shop less than a hundred yards from his library—that thought never entered my mind. I still don't know why he never saw the books or at least the poster. Perhaps he wasn't on speaking terms with the grocer and turned his head every time he passed the shop....

In another village, my colleagues had consigned books for sale at a prosperous-looking tailor-shop on the main bazaar road. The books were prominently displayed. Nevertheless, for six weeks this remained the only one of a dozen villages in which not even a single book was sold. Since the books were not doing the tailor any good, we removed them and made arrangements for their display at a small bazaar shop *directly* across the road from the tailor-shop, in a little place where a merchant was selling coloured powders. Almost at once the books began to sell.

Don't ask me: why? I do not know. What I do know is that ignorance of the audience meant six weeks' lost of book sales. One danger was, fortunately, avoided: think how easily one might have concluded that the people of that particular village simply were not interested in books, and, on the basis of such a conclusion, might have abandoned the experiment.

I come back then to my second pre-requisite for successful propaganda: the necessity of the most thorough possible knowledge of the audience.

But a knowledge of the purpose and a knowledge of the audience, however indispensable, are not enough. What is no less urgently

needed is a knowledge of the media, their availability, advantages and limitations.

Choice of Media

The list of media is quite long: word-of-mouth, radio, newspapers, magazines, technical journals, leaflets, posters, films, theater, slides, so-called billboard-men who go about carrying billboards; floats and parades, festivals; and quite possibly still other categories of communications.

Even in the unlikely event that one could choose, in a given case, all of them, this would hardly be practicable for budgetary reasons, if for no others. Well, then, how are we to choose?

As usual, we must begin by realizing the need for information. How many people have radios? When do they listen? How do they listen: one or two to a radio set? Or in large groups?

Similarly: what is the circulation of the magazine in which it is proposed to advertise or to publish an article or appeal? Who reads it? And the newspapers: same questions.

And what about the illiterates? Do they go to the films? Or do they listen to story tellers?

Here are a few concrete illustrations to demonstrate just how important these issues are:

In May 1961 one of my closest friends launched a new venture, an effort to sell books by subscription throughout Andhra. He called his scheme the "Home Library Plan" or HLP for short. Subscription were solicited by advertisements. Each advertisement included a coupon, making it easy to judge the effectiveness of the different publications used in the advertising campaign. A half-page advertisement prominently displayed on the back page of a Telugu newspaper, and costing approximately Rs. 450/-, produced precisely one subscription over a six-week period.

Perhaps the Home Library Plan was not attractive.

There was nothing wrong with the Plan: the *same* advertisement inserted in a Telugu weekly magazine, and repeated once, produced one thousand three hundred and fifty-three subscriptions over the same six-week period.

Roughly, fifty percent of the HLP advertising budget had been spent on newspaper advertisements, the remaining fifty percent on magazine publicity. The startling fact was that 91.5 percent of all subscriptions came in response to the magazine advertising and only 3.6 percent through the newspapers. (The rest of the subscribers joined the HLP on the recommendations of friends or relatives).

Today, the Home Library Plan has more than 6,000 subscribers, sixty percent of them living in rural Andhra, incidentally. The initial cost per subscriber enrolled came to Rs. 3.50. Today, thanks to better planning made possible in part by better knowledge of the available media, that cost has been reduced from Rs. 3.50 to Rs. 1.43—a saving of more than two rupees or nearly sixty percent.

I should like to call attention to one other aspect of the experience gained with the Home Library Plan, since it too may have a bearing on your work. It was clear that to launch the Plan at all would cost not less than Rs. 5,000/-, a very large sum of money for a publisher or bookseller to gamble on. In the end, my friend decided to pre-test public acceptance by making a special pre-launching offer to a group of some 500 known Andhra booklovers, as well as to three carefully chosen panels of about twenty persons each. The total cost of this preliminary test came to slightly less than Rs. 350/-—a far cry from Rs. 5,000/-!

Large figures seem to fascinate people. This has a bearing on the choice of propaganda media, too. Just because journal A has a circulation of a lakh of readers, while journal B sells only half that number, is not, in and of itself, a good enough reason to advertise in journal A. Yet this is precisely what many people do. In a recent special book sales campaign, the Southern Languages Book Trust placed the same advertisement simultaneously in the three largest-selling Tamil magazines, again using coupons. The *smallest* selling magazine produced the best results, the largest-selling magazine placed second, while the second-largest selling magazine came third.

There was no way of predicting these results. Research had to be done the painful way, by paying out good money to learn. But by using coupons and carefully keeping track of the results, at least some of the guesswork was taken out, and this fact is already being

reflected in more rational, more effective advertising campaigns. Basically, I hope you will agree, the lessons learned apply just as much to the efforts of promoting community development, or at least to some aspects of that work. Pilot surveys and pre-testing of the acceptability of a new idea do, I think, offer very good possibilities in your field, too.

I shall not go into any details about the fourth basic requirement: control of the media used by the propagandist. Instead, I shall limit my remarks to the observation that such control must extend over the appearance and form of the message, the manner of its reproduction, the timing of its release and the frequency of its use. All these can have a vital bearing on the effectiveness of the propaganda.

The Art of Propaganda

Somewhat less obvious may be another point: Propaganda is not a science but an art, and the good propagandist resembles an artist far more than a scientist. This means that he may respond with greater creativity to signs of recognition from his superiors. This is the more important since it is in the nature of things that as a propagandist he cannot count on public recognition or applause.

This brings me to my next point, consideration of the personality traits which make for a good propagandist.

Here I would list five broad criteria without which it is hard to visualize a competent propagandist:

INSIGHT

INTELLIGENCE

IMAGINATION

INTEGRITY (Faith in the cause which he propagates)

INITIATIVE

A successful practitioner of the art would normally prove to be well-educated, sensitive, sociable (but discreet), well-read, curious about people and things.

While loyal to his cause, he must never be blind to other and, indeed, diametrically opposite views: *fanatics make poor propagandists*. After all, the job does not consist *exclusively* of converting those already converted to the cause represented by the propagandist. Much of the time he will be addressing himself to people who are indifferent to his cause, (not to mention those who are opposed to it.—*To be continued*)

Inter-Library Cooperation

Some suggestions

By Shri J. L. Sachdeva, Librarian, Jha Library

IN the early days, readers in public libraries could obtain only those books stocked in a particular library. Often, they could not find the books they needed or desired from the vast choice which was available as a result of the tremendous increase in publication of literature in different fields. It is obviously not possible for a library to stock each and every publication. But if we take financial problem into consideration the problem is well nigh impossible.

The development of library cooperation during the century has made it possible to provide for every reader practically any book which he needs.

The backbone of all library cooperation is the Union Catalogue. A Union Catalogue lists in one sequence the holding or part of the holdings of two or more libraries.

The procedure of Union Catalogue is simple. Librarians of a particular area may decide that one of them would act as a head quarter and take responsibility of compiling a catalogue of the holdings of each library. That headquarter will act a pivot and provide information on every book in all the libraries in that area. All the libraries in that area will supply information about their holding to the headquarter and a record will be maintained by it through the extra staff maintained for that purpose. The extra expenses can be borne by voluntary subscriptions of each of the library. The catalogue so prepared serves as a union catalogue.

A member library wishing to borrow a specific book, not in its own stock, makes application for it to its headquarter from which the application is passed on to another library possessing it. The lender member then sends the book direct to the prospective borrower library.

Sometimes the library cooperation is misutilised. Libraries demand those books which are

easily and inexpensively available in the market. This was experienced in regional cooperation in England. The libraries cooperating in the region started demanding those books which were very cheap and easily available in the market. In order to check this tendency a committee known as Vollans Committee in 1950 was established to inquire into the working of regional cooperation schemes in England and Wales. For the successful implementation of the regional cooperation, the Committee specified the books which were not to be given on inter library loan. So whenever a plan for library cooperation is made it should be well organised and all things should be cleared in the beginning i.e., which books are to be lent and which are not to be lent.

The Library Advisory Committee Report on library cooperation in India has strongly recommended the compilation of a Union Catalogue for the satisfactory working of library cooperation. It has recommended the preparation of four union catalogue as follows :

(1) A Union Catalogue of all publications in the various university libraries in the country. This can be undertaken by the University Grants Commission.

(2) A Union Catalogue of all publications in the departmental and research libraries under the Government of India. The Union Ministry of Education should take up this work.

(3) A Union Catalogue of all copyright holdings in the state central libraries. The National Library will be best fitted to take up this work.

(4) A Union Catalogue of all scientific and learned periodicals in the University and research libraries in the country. This should be entrusted to the Scientific Research Wing of the Ministry of Scientific Research and Cultural Affairs. The work of the Union Catalogue will obviously depend on the progress of work in Union Catalogue (1) & (2).

Institutional Cooperation

The cooperation recommended in the Advisory Committee Report is based on institutional cooperation. But experience from the British Library movement suggests that cooperation should be on the basis of geographical contiguity. Union Catalogue of (1) to (3) will be mere duplication of work because collection of university libraries, departmental and research libraries and state central libraries will be more or less the same.

A Union Catalogue of the copyright holdings of the State Central Libraries, would be biased against other types of collections state of central library. State Central Libraries will acquire foreign books too. The State Central Library side by side with the copyright holdings has to purchase those books which are of special interest to the state. So if a Union Catalogue of only copyright holdings is prepared, it would be unjust to other types of collections of the State Central Library.

Periodical catalogue is to be different from

book-catalogue. But instead of entrusting this work to a separate agency why should it not be entrusted to Insdoc because it is already maintaining a union catalogue of scientific periodical? There does not seem to be any justification for a separate agency. Insdoc can be given a further assistance for bringing a Union Catalogue of Scientific periodicals up-to-date.

But if we restrict ourself to scientific periodicals then an injustice is done towards art students. Why should not another agency be established which should take the responsibility of the compilation of Union Catalogue of periodicals of other subject?

Finally, instead of having cooperation on institutional basis it will be better if it is an State level or regional level. For example Delhi, Bombay, Madras and Calcutta can become depository centers for the areas connected with them. So in this way cooperation on geographical basis will work satisfactorily rather than otherwise.

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Book Reviews

THE Aloka Centre for the training of community development trainees was set up in Ceylon in 1955. Since then it has moved to Mysore in India and *'The Tide of Learning'* provides a fascinating account of the training of the first fifty-five members who took its courses. It is a book of fundamental importance, for it provides a close, analytical study of training procedures, compiled with scrupulous care and immense attention to detail, which probably has no parallel in the literature. It affords also an excellent text on the teaching on cases, which has always been the main teaching approach at Aloka. The characteristic approach to training at the latter, however, is not concerned primarily with techniques but rather with the overall objective of changing people as a precondition of changing communities. "*The direct concern during training*" says the author, "is with developing underdeveloped *people*, both faculty and members. The concern is thus both universal and fundamental: it is concern in the area of achieving greater freedom. The freedom we are concerned with directly at Aloka....allows a person to perceive and test out more realistically the choices before him for a course of action.... It is largely this freedom that the returned Alokan will put into the service of his society at home, for much of community development consists of reconceiving the traditional relationships and activities in a way that is totally or largely outside the experience of those involved. Aloka is concerned to help its members make the bridge between their personal growth and their community's growth". Throughout the book, therefore, and throughout Aloka's courses, the main emphasis is always on changing *people* and much of its work thus properly falls within the field of group dynamics and human relations.

Such an approach inevitably leads Aloka to feel that the problem of development today in nearly all underdeveloped countries is wrongly. In their anxiety for quick progress, these countries tend to adopt development programmes which try to take short cuts in order to achieve immediate results, the more concrete the better. Thus there is a premium

on the accomplishment of items rather than the total task, on the completion of a dam rather than, for example, an increase in agricultural production. At the organisational level, the temptation is to ask for outside aid. If the international resources do not flow through lack of motivation and the skill to handle the social problems of change, reliance on outside sources at least provides an escape from local realities. The central problem of democratic underdeveloped countries is that their plans for development often tend to be as rigid as the outmoded patterns of society from which they seek to emerge. Since, within their own cultures, community development leaders often inherit, and are the victims of, their own outmoded social structures and hierarchical patterns of leadership, the first task Aloka sets itself is to change the whole *locus* of authority for the individual from the outside (in the form of father, parent, teacher or other traditional authority figures) to the inside, where self-knowledge and the ability to live and work with others as equals become the main objectives. Such a process is inevitably a very painful one for those who undergo it, and not all make the grade, but those who do leave Aloka are changed persons who can never again accept authority structures which characterise all traditional societies. It is this fact which predispose them to be agents of social change who will help to promote new and better democratic types of community.

It is impossible in a short review to do justice to a book of this importance, for the every page is stamped the integrity and professional competence of the staff at Aloka who undertake this sort of training. In a short course of three months they do not pretend they can complete the job, but they are surely right when they hope that at least, having sown the seeds of change in building new personalities, these must bear fruit later when the trainees have returned to their own communities. And, in the words of the heading of their last chapter, they must surely be equally right when they assert that *community development is people*.

Case Studies

Asican Cases is a collection of cases taught at Aloka in one of the three main courses there. Many of them are quoted in part, often

referred to in the *Tide of Learning*, but they are here giving in full, together with explanatory notes and a number of excellent short essays on the theoretical areas to which they pertain. The latter cover such topics as "Introduction to Feelings", "Building a Picture of a Person", "Rivalry and Leadership", "Authority" and "Social Change and Learning", and together with the cases and the commentaries on them they constitute an excellent short manual on group dynamics and human relations. Both in its own right, and also as an explanatory document to the "*Tide of Learning*", this book will prove an indispensable help for all engaged in the field of community development. *Community Development News Bulletin, Vol. XIV: No. 1.* ●●●

Living and Working Conditions of Primary School Teachers by Vasant P. Pethe, Bombay, Popular Book Depot, 1962 Pp. 70. Price 5/:

THIS is the Report of a survey conducted by the author in the Sholapur city to find out basic reasons and factors influencing the living and working conditions of primary school teachers. The objectives of the survey were: (i) to assess the economic and social conditions of the teachers with emphasis on the levels of living. (ii) to determine the nature and volume of work and the conditions of service in the schools, (iii) elicit the views of the teacher on some of the important problems prevailing at the present time in the field of primary education. It enquired into

the socio-economic conditions of the Primary teachers in Sholapur city.

The report is summarized in this publication. Earlier chapters give a general characteristics of teachers relations, attainment, training, experience and relation with superiors and working conditions. Chapter four and five analyse the economic conditions of teachers and it also attempts to appraise quality of the economic life of the informants. Sixth chapter discusses issues in great details. In concluding chapter it attempts to evaluate the impact of the economic and social conditions on the efficiency and attitudes of the teachers and also throw light on the causes of the low standard of primary education.

The data of survey has been analysed. It observes notable differences in conditions attitudes between officers, colleagues and subordinates authorities. It also suggests certain measures to solve the problem.

This book does not make any attempt to discuss nature of training of the primary teachers and their functions they ought to perform—their attitudes, behaviour towards the children, fellow beings etc. It merely explores one aspect of the problem.

In spite of this the book is very useful to the administrators, authorities, and also teachers and could provide the basis for developing a cooperative spirit to maintain good relations

Jagdish Sharma

Proudh Shiksha

ORGAN OF THE INDIAN ADULT EDUCATION ASSOCIATION

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FAZALPUR EXPERIENCE

(Continued from page 10)

participation". This is the usual reaction to failure and in my opinion one that is particularly helpful nor justifiable.

I have tried to show that most of the difficulties that rose in Fazalpur were not directly traceable to the shortcomings of any one worker. Further, they could not have been anticipated in advance, for they arose in the course of the action programme, some accidentally and some as a reaction to the different aspects of the construction programme.

Many villagers today have handpumps, but to have as many as 225 in a single village, as here, means that nearly three out of every four families own one and this is an exception. The scientific explanation that the distance of 25 ft. from the latrine pit and the handpump is safe does not satisfy the villager who views faces as something that is defiling rather than as a source of bacterial infection.

That the salesman of the sanitary wares should have been to this village, just at the time when it had been chosen for work may have been purely accidental but it was perfectly timed as a propaganda measure.

The change of leadership among the Khatiks following the Panchayat-elections was an event which expresses the fundamental right of man in any democratic society—that is to elect popular representatives. At least, it has little in common with the construction of latrines. But, in fact, this event acted against the interest of the action programme. The present Pradhan is indifferent while the previous one made attempts to popularize.

Further, illicit brewing of liquor has little relationship with a programme of latrine construction. But as we have seen, it has adversely affected it.

These are admittedly extraneous factors but have assumed critical importance for us.

I believe I have made my point. I would like to end with the plea that failure in the implementation of an action programme does not always arise from mismanagement or from sources that could have been controlled by the workers. One has to be watchful, make on-the-spot enquiries, and develop in these cir-

cumstances practical and unique solutions related to the malady.

The same prescription does not work everywhere and if it issued, it is as much failure on our part as it is an admission of our inability to work out new prescriptions.—*From a study presented at an all-India Seminar on Environmental Sanitation. Courtesy Rural Health Digest published by WHO Regional Office, New Delhi.*

UNESCO "LUCAS"

(Continued from page 16)

4-week course to deter her from attending. She duly had her baby, was away for five days, returned to classes and later christened her child "Unesco Lucas" in honour of the team leader.

Mr. Garraud reported on some specific conclusions reached at discussions among these teachers from many parts of the Congo. One was that new knowledge, change in habits, methods of improving and running a home, even caring for a baby and its diet, all depend in the first instance on the husband rather than on the wife. Another is that the evolution of the women in the household begins with that of the husband. Nevertheless, experience so far has indicated that it is still most desirable to have more women teachers attending these courses.

Perhaps the most heartening reaction to this latest Unesco assistance in the development of education in Africa came from the teachers themselves: "We have learned much in four weeks, but we wish the courses could go on for six months...."

(Continued from page 4)

education movement to develop these abilities whenever they are found latent. All the modern tools and methods of education have to be pressed into the service. Curricula will have to be devised, textbooks prepared, teaching methods designed to awaken the latent powers and to mature them so as to be able to accept the heavy responsibilities involved in the modern trade union leadership. The success of the movement would be judged in terms of the creation of such a leadership and in rendering the process the social change as little painful as possible.

CONTENTS

Attitudes to Vaccination

What People know of
Disease

Propaganda in
Community Development (II)

Study Circles in Cooperative
Education

Adult Education
Economic Development
and Unesco

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The Curse of Tantalus

IN the long history of the adult education movement in India the present is, perhaps, the most frustrating phase. With resources immeasurably greater than those commanded by the movement at any time before, its achievements have been pitifully inconsequential. Heart-searching is necessary to find out why a huge army of workers, equipped with all the necessary paraphernalia to implement programmes of a complex character, have been unable to secure for adult education a *niche* in development programmes. Indeed, sad as it is to reflect, we face today the ignominy of having squandered away the heritage handed over to us by legions of unknown workers in the movement during the days of its glory.

Wherein is the remedy? We have experimented with a large variety of techniques. Which of these have proven effective? Different types of organisations have been in the field. Which of these have proven most conducive to secure the greatest measure of mass involvement so essential if adult education is to be successful in meeting the challenging objectives before it?

These questions have been asked before and answers hazarded. It is time now to knot loose ends and make a determined bid to incorporate the best of experiences in the worst of our times so that we again restore to adult education its meaning and purpose.

Recent experience, it is necessary to note, has shown conclusively that for social education to matter in the process of social change it has to acquire a keen sensitiveness to human problems and remain unfettered as to work out necessary solutions to such problems. An appropriate agency and personell for this purpose can emerge only through a process of implementing programmes of mass-movements. This task is not merely a matter of academic training nor can it result from simulated situations hypothetically posed in professional training institutions for such agency and workers can only emerge from actual experience. It is time, therefore, those with such experience join forces with these professionally equipped so that both work hand in glove for the realisation of common objectives.

Attitudes to Vaccination

GOT yourself vaccinated ?

This question I have been asking every body I have run into during a vaccination campaign says a Staff Reporter of the *Indian Nation*.

Many people were rude to me but I persevered. Out of a hundred answers I wrote down, sixty-two boiled down to a 'no' and at least sixty of them were from parts of the city which are claimed to have been 'covered' or in the process of being 'covered' by men of the National Smallpox Eradication Programme and the Patna Municipal Corporation.

It must, however, be said in fairness to the authorities that this is only the beginning, and that there will be a second, a third and perhaps even a fourth 'eradication' drive in the city till all the four lakhs are immune to the menace.

People react differently to this drive. I put the question thrice to a shop-keeper in Shabji-bagh, bent double with age, huddled up in a dingy corner in his bakery. His eyes sharpened under his white and bushy eyebrows and an unexpectedly rich voice said :

"I have spent 70 years of life. What does vaccination matter now ?"

A similar answer but in a bellicose tone came from a benign looking grocer.

A young man from a firm was most forth-right. "No", he said. "Why ?" I asked. "Well, I just won't have it. I am not habituated to such things."

A University teacher told me there was no use having the arm scratched with "ineffective" lymph. I tried to convince him the vaccine now in use was potent dry lymph. But he had other excuses. The technique of the vaccinators may be all crooked, and any way he would not take the scratch as he knew that he was already immune to "Poxes and things of that sort."

Put together, the reasons for saying 'no' to vaccination would make a most bizarre assortment. Feverish state, pneumonia, asthma,

rheumatism, allergy 'general prejudice and 'sheer lethargy' are only some of them.

There are some, nevertheless, who would have it if they could. A government official told me "I am always ready but never get a chance." He couldn't of course, go to a vaccination centre or ring up the men in charge for a vaccinator.

What Then Must We Do?

Smallpox is easily preventable by vaccination which is simple, painless and causes little discomfort after administration; and yet the strong prejudice against vaccination is proving a big hurdle in the way of smallpox eradication programmes.

The various forms in which resistance to vaccination expresses itself is illustrated in a report published sometime ago in a Patna newspaper.

My visit to a house in Kadamkuan brought out another side of the picture. A fat elderly woman received me with a smile. Her visage changed as soon as the question was heard. In a torrent of invective, directed against all who had anything to do with the vaccination programme, I could snatch the following facts : ten days earlier her child had been given a primary vaccination which just didn't 'take' and the man who was supposed to have come for an inspection after six days never turned up. In the mean time the family was bound to an abstemious code of conduct and a fat-free diet as the custom is.

And that was not all. Her husband who was out at the time of vaccinator's visit still ran the risk of infection.

When I drew the attention of a high-up in the Eradication Programme to these obvious lapses and to the reported smallpox deaths this year, he told me with all the confidence he could muster that they would "never allow the disease to take an epidemic form."

This confidence is commendable but....

The major responsibility for the vaccination campaign this time is that of the State (Bihar) unit of the National Smallpox Eradication Programme. An annual expenditure of Rs. 30,83,720 has been sanctioned for the State unit which began working on 1st April, 1962.

The State headquarters unit comprising twelve teams started its work in the Patna Municipal Corporation areas from October last, and roughly 33 of the 37 wards have so far been visited. Each team has five vaccinators, two enumerators, one worker, one health educator and a Medical Officer. There is also supposed to be a team leader but there is none so far.

Each vaccinator is expected to do 75 vaccinations every day. The average is claimed to be 40 a day. At this speed about 40 to 50 per cent population in each ward should be immune by now. So it is claimed. For the rest there will have to be other methods persuasion and, if that fails legal action.

Persuasion may work but only when those who are to persuade have sufficient patience and zeal for their work. What they will need most is a sort of missionary zeal without which they can never convince those not already convinced that a vaccination is useful thing.

The young Medical Officers, it is said, feel that they are serving no useful purpose and would prefer any day to change over to a clinical job.

Unless the 50-60 per cent unvaccinated cases are to remain as they are, much indeed is yet to be done.

The effort of the publicity wing of the Programme seems to have gone wide off the mark. The Health Educators would do well to revise their lessons. If asked they may say that there was the big nationwide Smallpox Eradication Day only a few months back. But that is almost ancient history! A 'Day' however big, is a day and is forgotten like any other day.

What People "Know" About Disease

SOME interesting points emerge from an attitude survey on the subject of common communicable diseases, carried out some-time ago by workers of the Pilot Health Project at Gandhigram, in Madras State, India.

The Project is sponsored by the Government of Madras in collaboration with the Ford Foundation and it assisted by the Indian Council of Medical Research.

In the case of typhoid, only 31.8 p.c. of the sample population questioned considered it to be a communicable disease. On the question of its cause 68.3 p.c. did not know; 58.6 p.c. had no idea how the disease could be controlled and 94.8 p.c. had no opinions as to how it could be prevented.

Tuberculosis was considered by 60.9 p.c. to be communicable. On the other points :

	per-cent
Cause : "Don't know"	66.4
Control : "Don't know"	46.8
Prevention : "Don't know"	75.9

In the matter of control, the majority (50.9 p.c.) answered "medicine and injection" and when asked about prevention 21.1 per cent replied "BCG vaccination."

In the case of cholera, 66.6 p.c. of the sample population regarded it as communicable. On the other points :

	per-cent
Cause : "Don't know"	58.3
Control : "Don't know"	39.3
Prevention : "Don't know"	61.0

On the question of control, a higher proportion gave "hospital medicine" as the answer and in the case of prevention a fairly substantial number (36.8 p.c.) gave "inoculation" as the method. Contrast this situation, however, with the answer given on the subject of smallpox, which no fewer than 75.9 p.c. considered as communicable.

Here, the bulk of people have a definite opinion on every question-cause, control and prevention.

Only 22.6 p.c. say they do not know the cause of the disease, only 1.3 per cent have no opinions as to how it can be controlled.... and 1.1 per cent alone say they don't know how it can be prevented.

Now look at what the people DO "Know":

Per cent	Cause of smallpox
41.3	say "Wrath of God"
30.9	say "Heat"
5.2	say "Infection"
	Control
55.3	say "Cleanliness and worship"
43.4	say "Cleanliness and Isolation"
	Prevention
49.7	say "Vaccination"
49.2	say "Worship"

From the point of view of the health educator, the high percentage of "don't know" replies in the cases of typhoid, tuberculosis and cholera might be regarded as sign more hopeful than otherwise, since there are no preconceived ideas to be combated and overcome before new thoughts can be implanted.

It is interesting to note that as regards these three diseases the supernatural is mentioned only in the case of cholera and that the numbers holding such opinions are few—only 1.9 p.c. give 'wrath of God' as the cause of cholera and only 8.7 p.c. suggest 'worship' as a method of control.

In regard to the opinions of those questioned in the matter of control and pervention of smallpox, one wonders how far (if at all) the people questioned consider "worship" and "isolation" to be incompatible and if they also consider "vaccination and worship" to be mutually exclusive terms!— Report on Base Line Survey; Pilot Health Project, Gandhigram. 30.11.61. *Courtesy Rural Health Digest, WHO. Regional Office, New Delhi.*

59% Result of Condensed Course.

THE Condensed Course, run by the Indian Adult Education Association, with the financial assistance of the Central Social Welfare Board, Concluded successfully.

Seventeen women took the matriculation Examination of the Punjab University. Of these ten have passed; one of them in first

division. Thus the pass percentage is 59%, which for this type of class can easily be claimed as a record.

DIPLMA IN ADULT EDUCATION

The University of Manchester, England holds a course leading to a diploma in adult education in October each year. The course is open to university graduates, qualified teachers with two years' experience in adult education, qualified teachers with five years' adult education experience overseas and others holding qualifications satisfactory to the Senate of the University. The course features lectures and discussions on the aims and organisation of adult education, principles and methods of teaching adults and any one of four other topics: the aims, organisation and methods of community development in emerging nations, the history of British adult education, the structure and organisation of British adult education, and finally the sociological aspects of adult education. Students are expected to undertake a programme of practical work and observation in the Manchester region and if possible some field observation of practical experiments in community development in one of the underdeveloped areas of the Mediterranean.

Applicants should obtain the prescribed form from the Secretary of the Faculty of Education, The University of Manchester 13, England and return it to him not later than than March 1st of the year in which they wish to begin the course. Full time students will be charged £68 for the October to June period while part-time students will pay £20 for each of three sessions.

The Study Circle Method

an effective tool for co-operative education

Shri Dharam Vir, Deputy Director ICA Education Centre, New Delhi

SOME of the main methods of adult education are training courses, individual study, group discussions, and correspondence course. All these methods together with audio-visual aids constitute a continuous and effective educational programme without much expense. For long, these methods were used separately for adult education purposes but could not succeed much in attracting adults and maintaining their interest. The study circle method is a combination of several methods of adult education. It not only gives a continuity in the educational programme but also secures the active participation of the members. Since the method is being used successfully in the Scandinavian countries, especially in Sweden, let us examine it and consider its applicability to the conditions in developing countries.

What is a Study Circle ?

A study circle usually consists of about ten members, meeting weekly or at fortnightly intervals over a specified period in order to study a topic agreed in common. The topic is studied with the help of a book and the study guide especially prepared for it.

The study guide is divided into a number of sections each dealing with a different aspect of the topic under study. Sometimes, special study material is prepared to deal with the topic. The study material contains readable and well-illustrated matter relating to the topic, discussion points and some questions to be answered. The study material may be accompanied with some visual-aids.

The members may read the study material in their leisure time and assemble at a particu-

lar place on the appointed time for discussion on the points raised in one of the proposed lessons, under the guidance of a trained leader. They try to answer questions given at the end of the lesson. The answers are written on the answer books by the leader or the Secretary of the group in consultation with its members. Then the answer books are sent to the teachers in the correspondence school at the National Union for checking. The teachers check the group answers and send back the answer-books to the study group. Thus the organisation of study circle forms a cycle.

Institutional Framework

The study material prepared by the National Union may be supplied to the members through the State Unions, District Unions or local society. It may also be sold to individual members directly, at a reasonable price.

The experts and the ordinary members are brought closer through the study circles. The experts on the subject may write the study material on the topics, the teachers at the central organisation edit it, make it more readable for the members of the group, put points for discussions and questions to be answered by the members of the group. The questions may be of essay type or short right-wrong type. The experts on the subject may help the teachers in checking the controversial answers or in answering the difficult questions raised by the group. In this way study circle involves a two way process.

Training of Study Circle Leaders

Each study circle has its leader and a Secretary. The leader may organise the study

circle on a topic, lead the discussion, encourage participation by the members and conclude it. The secretary arranges for the group meeting, writes the group report and may help the leaders in keeping contact between the circle and the teachers at the central organisation. The group may choose its own leader. It is not necessary that the leader should be an expert of the subject. But he is, however, expected to have more knowledge than other members.

Since the leader of a study circle is a very useful person he needs training in organising the study circle, conducting discussion and keeping the group together. Although the leader need not be an expert yet he should have quite a good knowledge about the subject to be studied by the group. Therefore, special training programmes are organised for such leaders before a study circle course is introduced in the field. The training courses are generally organised by the national or state unions. The teachers who have prepared and finally edited the study material are associated with it. Such courses are for short terms and may be residential.

Study Circles in the Scandinavian Countries

The author had an opportunity of visiting the four Scandinavian countries viz., Sweden, Norway, Finland and Denmark and observing the study circle programmes there. A short view of the activities in these countries is given below.

Sweden

The Swedish Cooperative Union and Wholesale Society (Cooperativa Forbundet) has a study group division situated at its headquarters in Stockholm. It is called Viskolan (Our School). It has one principal, two women teachers and seven men teachers.

Women teachers may have more housewives as students. Household problems including child welfare are often dealt with in these courses. Other teachers usually work with cooperative studies conducted in the evening groups. More serious topics viz. cooperative theory and practice, economics etc. are dealt. The topic of general interest are also taken, for example, prices and quality of bread, fish etc. Viskolan has so far published study guides in 100 different subjects. Besides, KF publishes a periodical *VI Vill* (Our Will) mainly

for cooperative study circles, women's guides and savings groups.

The members of the study circles may meet weekly and send reports to the Viskolan. The individuals may also send answers to the questions discussed and earn an individual certificate after two years. The teachers at the school examine the answers and return the answer books with their comments.

The leaders are paid some remuneration at the rate of hours of work they do. They may be elected by the members of the groups. The local cooperative societies organise such groups.

Viskolan collaborates with the Brevskolan (Correspondence Institute) at Stockholm. Brevskolan is an autonomous body administered by a joint advisory council represented by trade unions, cooperative societies and Good Templars' movement. Still KF pays the deficit in its budget. The Institute has three sections, viz. Adult Education, Cooperative, Industrial. It shows that the Institute deals with a variety of subject including Cooperation. The Institute prepares special material to be used in study circles. The study guides for the books of general interest are also prepared. The material is well illustrated and the format is very attractive. The course sets are sold to cooperatives or to members. The cost of the set covers all the fees for services given by the school in connection with the course.

The cooperative section prepares material for one year ground course and runs courses for the cooperative personnel as well. The Institute collaborates with Var Gard, the Cooperative College run by KF, in its educational programmes for cooperative personnel. The Institute prepares study material for the College. At the Cooperative College (Var Gard) training courses for the leaders of study circles are also organised and financed by KF.

Correspondence School

The Federation of Swedish Farmers Associations, founded the school in order to supplement the education given in professional agriculture schools. The school also gives instructions to housewives in domestic economics through individual teaching or group study i.e. study circles. There were about 34,000 pupils in the school in the year 1955.

(Continued on page 14)

Propaganda in Community Development

and its effective application—II

By Shri Arthur Isenberg, Assistant Representative, Ford Foundation

WE all know that there are certain basic human needs—air, food, water—which become psychologically important only when we are deprived of the means needed for meeting them. Generally speaking, the more any development threatens to interfere with our ability to meet those basic needs, the greater our interest and the magnitude of our response.

In addition to these primary factors, each of us has built up a whole series of other complexes, involving large parts of our psyche and its energy. Many of these are purely personal—such as someone's great personal concern about the morality of cinema posters—while others are of much more frequent occurrence and therefore worthy of a propagandist's attention. Among the latter I would list the following :

Attachment to one's own country (as distinct from attachment to a particular Government in power)

Attachment to one's country's cultural heritage (even if one is totally unfamiliar with any particulars)

Attachment to one's mother tongue

Attachment to one's country's great cultural heroes—the poets, playwrights, philosophers, etc.

Attachment to one's own family, especially one's parents, siblings, spouse, children

Attachment to one's own religion.

Such attachments are practically universal and represent dynamically very powerful complexes. In practice, this should render an

AS a manipulator of words, the propagandist must be alive to good style, sensitive to verbal nuances, with a flair for the right word, the apt phrase.

Just think of the difference in impact between these two statements : "If I cannot live in freedom I have no desire to live at all" and "Give me liberty or give me death". Or : "Meeting for the Defence of the Nation's Freedom" and "Freedom Rally". Or : "Disease-causing germs develop in dirt. By staying clean, you minimise the chances of getting sick" and "Dirt breeds disease. Keep clean".

Are your statements direct yet forceful; simple, yet thought provoking?

attack on these attachments all but "taboo" for any competent propagandist.

So much for the general theoretical background.

The time has come to turn our attention to some of the basic rules or principles of propaganda itself.

Principles of Propaganda

The first fundamental principle—and one which must never be violated under any circumstances—is that propaganda must be credible.

Contrary to the view of many people, *effective* propaganda tells no lies—ever. Its

refusal to do this may not be based on moral scruples (although it ought to be); it is enough to realize that if your audience catches you even in a single lie, it will—and for a long time to come—doubt the truth of just about everything you try to tell it.

But the matter goes much further: not only does the experienced propagandist *not* lie, he will think very carefully before making use even of a true news item which strains belief. If he feels that he must tell such a hard-to-believe true story, he will devote extra-ordinary care to the manner of presentation and documentation, being aware of and seeking to overcome the anticipated scepticism of his audience.

The principal tool or technique available in such cases is that of "attribution to source." Suppose that some architect has announced that a certain kind of village house or hut can be built at half the prevailing market cost. This is not impossible, but it is very startling. If you disseminate news of this assertion among the villagers, do not flatly state the announcement as an accomplished fact. Rather, attribute it fully to the architect concerned, mentioning his name as well as any qualifications which he may have made in the original announcement.

Should later events show that the announcement was not quite correct—say that the cost of building the house or hut can be reduced only by one-third rather than one-half—your position, while still very far from good or enviable, will at least be somewhat better than if you had disseminated the news without attributing it to the responsible source.

The Halo Effect

Another important tool is known to psychologists as the "halo effect". Briefly, the halo effect may be summed up by saying that the public tends to attach extra great weight to the words of a person eminent in a particular domain even when such a person makes a statement in a field in which he or she may have no particular claim to eminence. Thus a noted scientist might be taken far more seriously than ought to be the case when he presumes to advise people on—let us say—political issues.

The adroit propagandist can use the halo effect to good advantage. If a competent

sanitary engineer has come to the conclusion that a certain swamp should be drained, his statement to that effect may not prove very persuasive to the villagers concerned. A good propagandist would, under these circumstances, first identify the person whose views in such matters carries the greatest weight with the villagers concerned; then try to persuade that person to issue the statement, rather than let it be issued in the name of the competent but not locally influential sanitary engineer. He will thus have used the "halo effect" to good advantage.

We have already noted that the competent propagandist does not lie. He tells the truth—but not necessarily the whole truth. He differs from the dis-interested disseminator of news and information precisely in being an *interested* disseminator of news and information. As such, he must pay very particular attention to *selection, juxtaposition, styling, timing* and *frequency* or *repetition*.

It is obviously impossible to inform anyone of *everything* in *complete detail*, even if the propagandist should want to do so. This plain fact alone compels selectivity. That being so, the intelligent thing to do is to make a virtue of necessity and to be deliberate in selecting items for communication. In so doing, items of information should be chosen because of *suitability, intrinsic interest* and in terms of the demands, if any, of the *credibility requirement*.

Since the propagandist will be on the lookout for items of information which will suit his purposes, we need not take much time in discussing this selection criterion. Thus if you learn that there has been a noteworthy increase in the standard of living of a village in which the community development programme has been carried forward with unusual enthusiasm and ability, you will no doubt *want* to spread that information as widely as possible, to encourage villagers elsewhere to do the same thing. And you will want to tell the story of the success in the village concerned in great circumstantial detail; you would choose such an item of information because of its *suitability* to your purpose.

Presumably there are some magazines intended for wide circulation among the rural
(Continued on page 16)

UNESCO has always concerned itself with the field of adult education. From 1949 when it called together a world conference on adult education at Elsinore in Denmark, to 1960 when it convened the second world conference on adult education in Montreal, Canada, Unesco has sought to produce useful information and ideas about the nature and tasks of adult education in the modern world. Through studies and publications on adult education, through the use of expert advisory teams and consultants, through encouragement and assistance to regional and international meetings of adult education, and through widespread stimulus to national experiments in fundamental education and the educational side of community development projects, Unesco has been extremely active in adult education at the international level.

Important as Unesco's work from 1949 to 1960 has proven itself to be, it was still not great enough to meet the needs of the time in the field. Member States were still to be convinced that education, particularly adult education, was of such vital importance that it justified the expenditure, at the international level, of resources on a major scale. As the implications of continuous and accelerating change—political, social and economic—reacted upon the minds of men and Governments, the role of education, including adult education, took on a new significance. By 1958 when the tenth session adopted the resolution calling for the convening of Unesco's second world conference on adult education, the relationship between the problems of change and growth on the one hand and the educational resources needed to meet them on the other, was becoming more obvious.

At its eleventh session in 1960 the General Conference of Unesco made it clear, in a major resolution (8.62), that it wished education to be given an even higher priority in future budgets of the organization than it had enjoyed in the

past. Unesco was not alone in the family of the United Nations Agencies in recognizing the significance of education. Unesco, by the nature of its responsibilities, however, naturally took the lead in inducing other organizations of the United Nations, not specifically concerned with education, to examine the role of education in relationship to the programmes they sponsored. These organizations became more aware of the fundamental role of education as a factor in economic and social development. As a result they have been prepared to devote more attention to educational needs in the developing countries.

That educational development and economic growth are related has been brought out by recent trends in economic theory, by studies in manpower needs and by practical experience in planning. The connection between the two is now acknowledged by experts and recognized by statesman and by public opinion. It has been stressed in the unanimous recommendations of world or regional conferences on education, including adult education, and by United Nations organizations. During recent years, a growing realization of the part played by education in economic growth has led to Governments paying as much attention to increasing the amounts devoted to education in their budgets and from national income as they do to the rate of growth of physical investment. Literacy, hitherto regarded as a social evil rather than an economic one, is now recognized as a bar to economic progress.¹

If the General Conference at its eleventh session gave high priority to education in the widest sense, it not only reconfirmed this view at its twelfth session in 1962, but also, through its discussions and its decisions, emphasized that programmes concerned with the education of adults—particularly those relating to the

(1) UNESCO/12 C/PRG/3, page 34

eradication of adult illiteracy—must be regarded as holding a relatively high place in the list of priorities envisaged for education as a whole.

Before the eleventh session of the General Conference, and even before the World Conference on Adult Education was held in Montreal in August 1960, Unesco had already undertaken a preliminary reorganization of its administrative structure in order to fit it for the new tasks in a adult education which lay ahead. The original Division of Adult Education was merged with the Division of Fundamental Education and with youth activities to form a more co-ordinated administrative unit responsible for all the direct 'out-of-school' education programmes of Unesco.

While this streamlining represented a definite step forward it was recognised that departments of Unesco, other than Education, included within their programmes projects which were not only educational in nature but which were also directed at adults or at least were of direct concern to adult education leaders and teachers. To facilitate even greater co-ordination and unity in the total overall Unesco programme in adult education an Interdepartmental Committee on Adult Education was established early in 1961.

The decisions and the recommendations of the 1960 World Conference on Adult Education gave a further fillip to the changes in administrative organisation and policy. As a result of a direct recommendation made by the Montreal Conference, the old *ad-hoc* advisory committee on adult education which had been called together at intervals since the Elsinore Conference in 1949, was replaced by a new committee with permanent status, with definite statutes, and with a known basis of membership. The committee has a membership of twenty-four, selected on the basis of international standing in the profession but in such a way as to ensure that a reasonable balance is achieved from a geographical as well as from the experience and qualifications.

This committee met in June 1961, while its Bureau (Chairman, Vice-Chairman and Rapporteurs) met the following year in July. The summary record of the first meeting of the committee, published for general distribution as Unesco document EB/184, reflects very

clearly the scope of the committee's terms of reference. While the committee itself considered a wide range of questions, and recognised that Unesco should rightfully be interested in adult education in all countries it proposed that Unesco at the present time should feel an exceptional concern for the 'developing' countries, for neglected areas of adult education and for training programmes in the economic, social and political fields.

All these forces at work in Member States, in international organizations concerned with adult education, and in Unesco itself, were reflected in the Approved Programme and budget for 1963-1964 as it emerged from the deliberations of the General Conference meeting in its twelfth session at the end of 1962.

An important and far-reaching decision was the adoption by the General Conference of proposals for the creation of a new post, 'Co-ordinator for Adult Education', at a Director's level. The purpose of the proposal was to create machinery for achieving an even more marked degree of co-ordination in the future of all programme sections concerned with adult education—particularly those in the Department of Education, Cultural Activities, Mass Communication and the International Exchange Service. The new co-ordinator for adult education, when appointed, will have the task of planning, directing and supervising programme activities in the field of adult education for the Organization as a whole. In order that the co-ordinator may carry out effectively an integrated programme in adult education all funds budgeted for adult education projects, irrespective of which department is responsible for the execution of the project, can be utilized only by agreement with the co-ordinator.

One of the great contributions that can be made by an organization like Unesco at the international level is the provision of information on the range, the scope and the nature of adult education policies, programmes, teaching methods and institutions in all countries. One obstacle to providing such a comprehensive service at present is the lack of uniformity, both in the actual classification of adult education as a discipline and in the preparation and publication of statistics on adult education within national states. The International Committee when it meets in Paris in March 1963

will examine the whole question of information services in adult education including consideration of such topics as adult education statistics, uniformity in classification of adult education documentation, and problems connected with the promotion and co-ordination of regional and national documentation centres or libraries in adult education.

Further studies are planned in connexion with information services. One important contribution made by Unesco in the area of adult education information services in recent years was the publication, in 1952, of a 'World Directory of Adult Education'. During 1963 the first preliminary work will be undertaken in bringing the directory up to date with the aim of publishing a new World Directory in late 1964 or early 1965. To obtain the information for the Directory, a questionnaire will be prepared and circulated to Member States and non-governmental organizations.

In preparing the questionnaire, care will be taken to see that the questions included will elicit not only the information needed for the preparation of the Directory but will also provide additional information on adult education such as information on existing methods of assembling information and keeping statistics. Using this material, Unesco, with the aid of experts in the field of statistics and adult education, will undertake the preparation of a 'guide' which will eventually be published to assist Member State in establishing machinery for assembling information and comparable statistics on their adult education.

Among the many other research projects planned for the next two years are studies on such topics as 'objectives and content of out-of-school education'; 'methods and media for the evaluation of literacy programmes; training and employment of school teachers for adult education and literacy programmes; 'the use of the mother tongue for literacy in Africa'; 'the promotion of international understanding through adult education' and the relative effectiveness of the various mass communication media utilized in adult education in rural areas'.

The study on 'the objectives and content of out-of-school education for young people will itself be a prelude to, and a preparation for, a major world conference on youth which is

planned for 1964, and which will bring together delegates from Member States and representatives of international youth organizations to examine problems, programmes and activities connected with young people. The Conference, which will make recommendations concerning Unesco's future programmes for youth, could well prove to be as significant in the field of youth work as the 1960 Montreal Conference on Adult Education proved to be in the general field of adult education.

The Conference, which is certainly one of the major conferences dealing with out-of-school education, planned in the two-year programme, nevertheless represents only one among many regional and international conferences, seminars or workshops in adult education which will be organized, promoted or assisted by Unesco during 1963-64. Provision is made for a regional conference in South East Asia on the role of universities and schools in adult education. In 1964 there is to be a conference in Europe on 'adult education and leisure'. A major regional conference of senior government officials concerned with adult literacy programmes in Africa will be held immediately preceding a proposed conference of African Ministers of Education, in order that provision for adult literacy and adult education will be given due weight in the overall national education plan of the African States. A similar regional conference will be held in the Arab States in 1964 and will bring together, over a period of ten days, Ministers and senior officials of Ministries concerned with adult literacy and adult education in this regional area.

The regional centres (ASFEC and CREFAL) will provide an extended programme of training courses for personnel engaged in community development work and national literacy programmes in the Arab States and Latin America respectively. These two centres will also produce prototype teaching and reading materials and undertake research in these specialized fields of adult education. In addition to the training courses provided by the long established training centres of ASFEC and CREFAL a workshop for organizers and specialists in national literacy and mass education services will be organized in a Member State in a regional area not served by one or other of these two centres.

Under the participation programme, assistance will be given to Member States and to international non Governmental organizations for a wide range of adult education activities including the organization or national training courses to train staffs of national adult education and literacy services, and the person of fellowships to enable adult educators to go to approved training courses. The International Exchange Service of Unesco will provide travel grants to adult education teachers and students both as a means of furthering international understanding and as a method of providing training opportunities. The following, schemes, related to adult education, are planned for 1963-1964; study tours for workers within Africa, Asia, Europe and Latin America; travel grants for adult education teachers; study tours for woman adult education leaders had study tours for leaders of youth and student organizations.

These examples selected from the range of programmes and projects in adult education approved by the General Conference in its twelfth session, though necessarily limited, do give some impression of the range and scope of Unesco's activities in the field of adult education. They cannot of course give the whole picture. Much of the work of the Department of Mass Communication in the field of audiovisual aids for example, is relevant to the work of adult education. The major programmes undertaken by Unesco in connection with the promotion of 'education planning', have in addition an important bearing upon the future integration of adult education within the total overall educational plans of Member States. The work of the Department of Cultural Activities in the field of the humanities, the arts, libraries or museums, make a direct contribution to adult education. So too do many of the projects undertaken by the Departments of Natural and Social Science or under the major East-West project. What is important however is that those responsible for these programmes are today much more conscious of the adult education implications of the programme they are undertaking. With the advice and assistance of the new Co-ordinator of Adult Education this separate but related work should become even more closely linked with the direct adult education work undertaken by the Division of Adult Education and Youth Activities.

The scope of Unesco's programme, the range of its concern in adult education is wide, as wide as the field itself—including as it does, studies, publications, conferences workshops, and training courses; and dealing, as it does, with so many varied aspects of adult education under each programme heading. Yet in examining the plans and the projects for 1963-1964 it becomes plain, no matter how wide the range of Unesco's interest in adult education, that the main emphasis in programme policy, and the major proportion of resources available for adult education, during the next few years is going to be concentrated in projects which will assist Member States to eliminate illiteracy.

One of the recommendations made by the Montreal World Conference on Adult Education was that :

'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'.

International Committee for the Advancement of Adult Education at its first meeting in 1961 recommended that Unesco should concentrate its resources in the near future on a mass attack on ignorance 'which, though it might be termed a campaign against illiteracy, would mean something more than a basic achievement of reading and writing skills.

The Adult Education Programme of Unesco for 1961-1962 included a study on the planning, organization, and execution of programmes for the eradication of illiteracy. Information was obtained from Member States and an analysis of the enquiry placed before a meeting of the experts on literacy who were brought together in Paris in June 1962. The task of the Committee of Experts was to examine the collected material and prepare a report on 'the planning, organization and execution of adult literacy programmes'. In view of the resolution of the General Assembly, however, its terms of reference were extended to include a review of illiteracy in the world and the making of recommendations regarding its eradication.

Major efforts have been made in most of the developing countries over recent years to

extend the primary school facilities. Regional educational planning provides for the introduction of universal primary education for all children within varying periods ranging up to 1980 at the latest. Yet in spite of these efforts, in spite of the increased number of children receiving an education which enables them to become functionally literate, the total number of illiterates in the world is becoming greater rather than becoming less.

The report of the experts committee published as a Unesco document, 12C/BPRG/3 was reviewed by an 'Expert Committee on World Literacy' just prior to the twelfth session of the General Conference. The views of the second committee along with the original report were then considered by the General Conference which resolved (Resolution 1.255) that the Director-General be authorized to revise document 12C/PRG/3 in accordance with the recommendations of the Expert Committee on World Literacy and present it to the Secretary-General of the United Nations in its revised form.

The very boldness of the report, and the recommendations it contains, can be appreciated when one realizes that it calls for a campaign spread over ten years aimed at making 330 million adults literate. It is estimated that the total cost for such a programme might be in the order of 1,883 million dollars. Of this, it is assumed that some 1,553 million dollars would have to be borne by the Member States concerned and that some 330 million dollars (33 million a year) would be required in the form of international aid. In addition to direct financial aid to Member States technical support of the type provided by Unesco would be required on a vastly universal scale. It is estimated that this programme would involve the expenditure of not less than \$10,000,000 dollars a year.

The decision as to whether or not such a world campaign for the eradication of illiteracy is launched will depend upon the General Assembly of the United Nations rather than upon Unesco. The General Conference of Unesco at its twelfth session did authorize the Director-General, however, to co-ordinate the activities for the eradication of illiteracy within the Programme and Budget for 1963-1964 into a comprehensive programme, and it approved

the expenditure of an additional sum of \$300,000 for special projects concerned with literacy programmes.

Many of these projects have already been referred to in preceding sections. There are, however, some which require noting. Provision was made for the setting up of an International Committee of Experts on Literacy. It was recognized that literacy programmes for adults should not be treated outside the general adult education framework of continuing and continuous education for adults. The International Committee for the Advancement of Adult Education is responsible for advising the Director-General on the adult education programmes of Unesco (which would include literacy programmes for adults). For this reason it is intended that the membership of the two committees shall overlap with approximately one-third of the members of the new Expert Committee on Literacy being drawn from the International Committee on Adult Education.

Much of the work undertaken over the next two years in the cohesive and co-ordinated programme against illiteracy will have implications for adult educators far beyond the necessarily limited objectives of a direct literacy programme. The special study to be undertaken in Africa on the use of African languages for literacy will be concerned with the preparation of alphabets for tribal languages—a step which will have an influence in education and culture in the tribal areas long after the problems of illiteracy are overcome. The workshop for specialists on national adult literacy programmes will enable the participants to acquire up-to-date knowledge of the techniques of research, production, distribution and use of various educational media, as well as of teaching and training methods. But this knowledge is of value in adult education as a whole and its value is not limited to literacy programmes. In particular the assistance to national centres for literacy and adult education will lead to the creation of significant national and regional centres of research and experimentation in adult education, possibly attached to universities, which will prove in the long run to be of value to all adult education programmes in the areas they serve.

A. Hely

THE STUDY CIRCLE METHOD

(Continued from page 6)

The Brevskolan and the LTK cooperate with each other. They together have started a general education course for those adults who could not finish their school certificate education during their school age. The course is both oral and correspondence in nature and prepares students for school certificate examinations through individual or group study (study circle) activities.

The Swedish Workers' Education Association, the local cooperatives and temperance movement also run study circles on varied topics in Sweden. KF is trying to attract youth organisations towards the cooperative group study activities. It gives assistance to youth organisations in spreading cooperative idea in many ways except pecuniary help. At present only 8 per cent of the total persons taking part in cooperative study group activities are youth i.e. under the age of 25 years.

Norway

The first body to take up the study circle method in Norway was the International Order of Good Templars (IOGT) which in 1911 appointed a special leader for all the work with study circles within its organisation. Norwegian Union of Total Abstainers also ran study circles and it continues to do so.

The Norwegian League of Youth started study circles in 1922. The Workers' Educational Association founded in 1932 used study circles method. About 400 approved circles are being conducted under its auspices.

There are other organisations running study circles as well, viz. The Norwegian Housewives Association, Villagers Education Council, Christian Study Council, People's Correspondence School (Folkets Brevskole), Agricultural Correspondence School and Norwegian Correspondence School. In all there were about 2600 study circles approved by the State.

In 1932 Joint Committee for group study activity was formed. The member organisations of the committee could receive study subsidy for their circles. Its functions are :

1. Publication of syllabi and bibliographies on courses of general interest,
2. International cooperation,

3. Publication of *Studieynt* (study news).
4. Arrangement for state subsidies and other facilities for the study circles of member organisations.

People's Correspondence School (Folkets Brevskolan) situated at Oslo is a joint concern owned by a large number of bodies, the biggest of them being the cooperative union and wholesale society of Norway (Norges Kooperative Landsforenning—NKL). It has published very useful study material on various subjects including "Cooperation".

Norway is a land of long distances with scattered population. The means of transportation are not highly developed in the mountainous areas. Therefore, the listeners study groups have been started with the help of the Norwegian Broadcasting Corporation.

The correspondence circles are run for the members of the armed forces and mercantile marines. The seamen are specially interested in learning English which they need to use in foreign countries.

It may be noted that state of Norway approve study circles and pay 50 per cent subsidy for the remuneration of the leaders and the cost of study material for the members of the approved circles. This amounts to about 3.50 nP per lesson for the leader and a'out 7.00 Rupees for each member per course. The state also subsidises the training of study circle leaders and purchase of study material including audio-visual aids. The state Film Centre collaborates with the Joint Committee for Group Study activity and supplies films and film strips for study circles.

Finland

The Finland's Progressive Cooperative Movement and its cooperative union (KK) has a correspondence school at its headquarters in Helisinki. It runs various types of courses through individual studies and study circles. For example, three courses introduced in the year 1960 were : The Principles of the Consumers Cooperation; The Change of Social Structure, Revolution of Distribution and the Cooperation; and Printing by Hand Course II.

In the year 1961, special course was for the shop committee members. The course was entitled "An Active Shop Committee Member".

There were 335 circles with 2723 students in the year 1961.

Cooperative personnel take special interest in such courses. They are awarded certificates for their work and later on admitted to the cooperative school for advanced studies.

Denmark

AOF (Workers' Education Association of Denmark) has a correspondence school which runs courses on different subjects including Cooperation. The school has published many useful books including some dealing with "Cooperation". AOF also arranged for the training of study circle leaders. As the tradition of folk high schools and the residential courses is strong in this country there are not many study circles of the Swedish type.

In this direction the most important effort has been made by the Danish Radio. The state Radio text-books, for instance, "Citizens of

Denmark", "Law and Justice in Denmark", "Danish Social Novels", "Everyday Psychology" and few others have greatly facilitated the starting of study circles. Very large editions of these books have been sold out because they were well written and reasonably priced. The State Radio also arranged instructional courses for study circle leaders.

The radio text-books were sold by book sellers at a price that is from 30 to 50 per cent lower than the normal price of such works (about Indian Rs. 2 for a book of 200 pages), the state radio giving a direct subsidy for the production of the books.

Folkeuniversitetet (The People's University), the liberal educational association and the Danish Public Libraries especially the State Library at Aarhus are associated with the study circle movement. It may be noted that many study circles can avail the facilities offered through the Evening School Act.

Proudh Shiksha

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Propaganda in Community Development

(Continued from page 8)

population and devoted to community development. If so, it would be a mistake, I venture to submit, to limit the contents exclusively to items of information directly related to the community development programme and chosen only for their suitability. For one thing, such an undiluted fare would almost inevitably prove boring to the average rural reader. It is therefore good propaganda strategy to include at least some other items of information, some other stories selected because of their presumed intrinsic interest. May be there was a sports contest in which villagers in the area concerned won a victory. Such an event, while possibly unrelated to community development, would probably interest some of the readers of the magazine, particularly if the article about it could be accompanied by a photograph or line-drawing.

Timing

Timing is also of very great importance. For one thing, most people forget rather quickly. It is therefore poor propaganda tactics to present people with information on which they are not expected to act for many weeks or even months. Thus it does not make too much sense to provide details on inexpensive home building in the middle of the monsoon: by the time the people could act on such detailed advice, they will probably have forgotten about it and—quite possibly—they will have misplaced or lost the issue of the magazine in which the article appeared. Much better to consider the time factor very carefully as part of proper editorial planning.

No experienced propagandist will ever assume that just because a fact has been once communicated to a person, that person will thereafter remember it. He will know that one of the most important and effective propaganda techniques consists of repetition, repetition, repetition. But unless skillfully handled, repetition becomes boring, and thus violate another propaganda principle, viz: "thou shalt not bore thy audience". So while repeating, over and over again, the essence or substance of his message or advice, the propagandist will continuously vary the *form*.

One unobtrusive but effective device to facilitate recall and recognition is the use of an emblem or symbol, such as the symbol used by

the Tea Board or Air India's world-famous "Little Maharajah". The moment you see the "Little Maharajah" you automatically know that you are facing some communication from Air India whose management, incidentally, is certainly among the most adroit users of propaganda or promotion, if you prefer, to be found anywhere in the world. But it is not by any means enough to have a symbol or emblem: it must be an appropriate design or device, well calculated to produce a real and favourable impact.

Style

This takes us into the area of styling. As in all other fields of propaganda, what is needed is careful, deliberate thinking. Your message must be clear and suited to the medium concerned. Instead of many examples, let me choose just one illustration: you all have seen highly artistic posters which really look very good from a distance. As you step up to look at such a poster more closely, you find that it will take you a good ten minutes to read the text. The text may be extremely well written. But its very length automatically makes it totally unsuitable to a poster: A poster's message should be so terse that it can be absorbed more or less at a single glance: a poster is not a book.

Cinema slides pose the same problems as posters, only in an even more acute form: a person may, if desired, spend as much time as he pleases in front of a poster, whereas the time of exposure to a cinema slide is controlled by the projectionist and is unlikely to last more than a few seconds.

I have no intention of describing the differing requirements of the various media. The point I wish to underline is merely this, that each medium requires a distinctive approach and specialised thought.

Another important point to be borne in mind by the effective propagandist is the demonstrable fact that people will take an interest far more readily in something which is presented in terms of their own needs, hopes and aspirations than in something which is presented as an objective, however, praiseworthy, of some other person. This means that it will often be useful to emphasize the *enlightened self-interest* aspect of a proposed change rather than the aspect of *duty* to others.

There are exceptions to this general rule ; an appeal to patriotism in time of war or national danger being one particular illustration of such an exception.

In general, however, it will often pay to *personalize* the proposed activity, to depict it in terms of the personal experience of the audience whose cooperation is required.

Juxtaposition

Juxtaposition of items of information is another useful device since it enables the propagandist to let the audience draw a desired conclusion for itself. Thus it may be a good idea to mention, one after the other, and *without* drawing any *explicit* inference, the following four items :

An announcement that in village A there has been exemplary cooperation in the community development programme.

A statement that incomes in village A have risen more sharply than in other villages of the particular area.

A statement that health conditions were found to be least satisfactory in villages in area B.

A statement that area B had lagged behind in the community development programme.

Of course, you can make these statements only if they are actually true. But if they are true and you do make them, some such sequential arrangement as the one outlined above would probably have maximum impact. The members of your audience would almost be driven to conclude—but to conclude *by themselves*—that cooperation in the community development programme pays rich dividends in terms of better incomes and better health.

Bad news, setbacks of the programme, should not be hidden : they should be communicated to the villagers, not with alibis and unconvincing excuses, but with sensible, honest explanations. The alternatives are rumours, and the trouble with rumours is that they are almost invariably a lot worse than the events themselves.

Here are some other practical principles of propaganda which experience has shown to be generally effective :

Never talk down to an audience. Do not be patronizing.

True, whatever communication you wish to make should be expressed as simply as possible. But simplicity itself can be achieved only after very careful, methodical thought. A celebrated French lady-of-letters, Madame de Stael, who lived in the 18th century, once wrote to a friend : "Please forgive me for writing such a long letter. I do not have the time to write you a short one." This is no mere clever paradox : it is quite literally true. For the ability to write simply requires skills of a very complex order.

Just as importantly ; never talk over the heads of your audience. One does not—if one wishes to be understood—say, "The equine creature imbibed the hydrogen oxide". One says : "The horse drank the water".

The point is worth stressing, if only because of the tendency or temptation to speak to people in the language used in official documents. Thus, such an official instruction might say, "You are instructed to request the population of village A to assemble at 14 hours". And the VLW, acting on such an instruction, might post a notice with virtually the same wording : "You are requested to assemble at 14 hours". He might have done better to say : "Friends ! Please let us all meet this afternoon at two o'clock", adding perhaps : "I believe this will be an important meeting, of great interest to you. So please do come". (Or words to that effect).

Wherever possible, it is good propaganda technique to be specific. "The use of this new practice will save you about three rupees a month" is better than saying, "This new practice will save you money". To be able to get this sort of specific information usually requires a little research. In my opinion, the results often amply warrant the small extra effort required to dig up such specific information because of its usually much greater impact.

Never over-sell a programme by exaggerated claims. Suppose that you expect an improvement in a particular case of, say, 60%. A 50% improvement would still be a fine achievement. But if you have led your audience to expect the 60% improvement, the 50% improvement will come as an anti-climax and a disappointment. Whereas if you had forecast a 40% improvement, the same 50% advance would have been greeted with enthusiasm and hailed as a great triumph. (However, one must not let oneself fall into the

pitfall of the other extreme : if sights are set too low, there is a danger of too low a level of aspiration, of a slackening of effort. Like every other propaganda device, this one too calls for careful consideration and skillful planning).

A Sense of Humour

In proper hands, a sense of humour can be a most effective propaganda tool, both to dissipate tensions at meetings and to arouse interest or to mobilize community action. It can be particularly effective in deflating an opponent, provided it is not used so as to offend him. Irony may be most useful. Sarcasm is almost always harmful because of the lasting bad feeling which it is likely to arouse.

Audience participation offers truly wonderful possibilities, especially in such a field as community development where audience participation is fundamental goal of the programme itself. The best propaganda is never proclaimed or regarded as such. If the audience can

be made to feel that the ideas and plans are their own, they will carry them out with the greatest enthusiasm and diligence. And *that*—rather than the applause of the crowds—should be the most ardently sought objective of the propagandist, taking his satisfaction from the achievement of the plan by the people of the community. For thus will he have truly fulfilled his assignment. He must at all times strive to be unobtrusive, almost invisible. Enough if his superior officers know of his fine record of work, give him due praise for it and bear it in mind when promotion lists are posted.

One final point : I regard propaganda as a neutral tool which—like a surgeon's knife—can be used to heal or to slay. To call a person a propagandist is not at all the same thing as calling him an unethical or unprincipled scoundrel. He may be that—or he may be a most ethical and most highly principled person. It all depends upon the means which he chooses and above all, upon the cause which he serves.



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EVERY MOMENT MATTERS—Work Resolutely

Book Reviews

Thoughts On Basic Education by Salamatullah, Bombay, Asia Publishing House, 1963. 112P. Price Rs. 9.

BASIC education where an individual gets craft training side by side with academic training has almost become a necessity in developing countries. Because of lack of basic education in India most of the people go for clerical jobs after the completion of their education. The unemployment in this country to a large extent can be accounted for lack of sufficient basic education at elementary stage. Only a small percentage of children continue their education after they have received compulsory schooling. It is therefore necessary that they should be given such type of training that they can earn for themselves by doing manual labour rather than seeking clerical job which are at best available only for a very few.

This book, *Thoughts on Basic Education*, written by an authority on the subject, critically evaluate the problem of basic education in this country and the way in which it should be tackled.

In the first part "Meaning of Basic Education" the author has analysed the various charges which are made against basic education. The author feels that the charges against basic education are made because the present basic school are not functioning along the right-lines. Most of the tool subjects as well as content subjects are taught from textbooks rather than correlated with craft and other activities. This is all because our teaching personnel is not sufficiently equipped either academically or professionally to do justice to such a job. The remedy lies in better preparation of teachers. But since it is a long term procedure they should be provided with the right kind of literature and other materials for their guidance.

The second part deals with the content of such type of education and the methods of teaching. There is no rigid curriculum which can be provided for a long time. For, the curriculum must reflect the characteristics and peculiarities of the social and physical environment which varies from place to place and

from time to time. It should satisfy the interest and needs of the children, and help them grow properly.

At one place, it has been suggested that with actual things correlated things should also be taught. For example while teaching the making of wooden tray, the chemistry of the wood should also be explained. But it is very much doubted that a student learning these things at elementary stage can clearly understand the chemistry of a subject.

The teaching of mathematics in basic schools should not be of traditional way but should aim at making children familiar with those concepts and processes of mathematics which are needed to solve everyday problem relating to number and space.

More than half of the book has been devoted to the organisation and development of basic schools. Under this, the author has discussed the ways in which elementary schools should be turned into basic schools and what should be done beyond the basic schools. Research in basic education is also very much needed to bring it on a sound footing.

Since the Government of India and State Governments have accepted basic education as the national system of education at the elementary level, it is hoped that the book will serve as a useful guide for the education planners.

— J. L. Sachdeva

Library Census of Punjab and Himachal Pradesh

THE Indian Adult Education Association is undertaking a survey of libraries in the Punjab and Himachal Pradesh.

The field survey will begin sometime in August when investigators will visit 160 towns of Punjab and 16 of Himachal Pradesh and collect information about all the libraries existing in these states. The field survey may take about two to three months.

The project is pioneering venture because this is the first time that library resources of an area is being properly assessed by personal investigation and on-the-spot enquiry.

Indian Journal of Adult Education

INDEX TO VOL. XXIII

January 1962 to December 1962

Figures in brackets indicate the page of the number of the issue

A

- Adult Education for Tunisian Women—9 (4)
Adult Education in Africa—4 (7)
Adult Education in Hong Kong—Ieuan
Hughes—6 (3)
Adult Education in Urban Areas : A Perspective
—S.C. Dutta—7 (5)
Adult Education in Yugoslavia—11 (11)
Adult Education Problems In Malagasy—Jean-
Pierre Maillard—5 (5)
Adult Education Through Ambar
Charkha—7 (9)
Adult Learner : A Factual Survey—John
Meleish—1 (5)
African Educational Situation—2 (17)
Armchairing—6 (19)
Asian Conference on Adult Education—5 (2)

C

- CABE Social Education Committee
Meets—1 (3)
Cannot Win a War with Illiterate People—11 (3)
Condensed Course for Adult Women—S.C.
Dutta—8 (3)
Crusade Against Illiteracy—R.N. Gupta—4 (5)
Cultural Youth Centres in France—Lucien
Trichand—10 (17)

D

- Dedicated People Needed to Train
Educators—3 (14)

E

- Educational Activities for Youth in Foreign
land—K.G. Saiyidain—10 (23)
Educational Methods—Homer Kempfer—8 (5)
Educational Planning in Asia—J.P.
Naik—3 (7)
Education for Humanism—Rabindranath
Tagore—4 (16)
Education, Foundation of Progress—5 (18)

- Education in a Technical Age—Dr. William G.
Carr—4 (18)
Education Ministers call for Liberty—11 (4)
Employment Situation in Delhi—A.S.
Lall—12 (6)
Expenditure on Literacy, An Investment—5 (3)

F

- Facilities for Adult Education in
Yugoslavia—12 (10)
Film Televisions and Young People—12 (16)

H

- A House Divided—Sasidhar Patnaik—6 (9)

I

- Integrated Education Needed for Asia—3 (6)
International Conference on Adult
Education—9 (2)

L

- Labour Shortages Amid Unemployment—R.P.
Mehta—2 (12)
Linking of School With the Community
Through Technical Education—Stevan
Bezdanov—7 (13)
Liquidation of Illiteracy in USSR—S.
Titarenko—4 (9)
Literature Production Training Centre—Bruce
Roberts—3 (17)

M

- Methods of Social Education—B.B.
Mohanti—1 (9)
Mobile Technical School in Australia—5 (8)
My Experiences and Experiments In Adult
Education—Kulsum Sayani—11 (14)

N

- National Fundamental Education Centre—
Sohan Singh—6 (13)

National Seminar on Social Education and the Youth : Draft Working Paper—10 (3)
 New Approach in Developing Countries—Durgabai Deshmukh—3 (12)

O

Our Illiteracy, What its Costs—Sohan Singh—5 (13)
 Overall Educational Planning in Asia—3 (5)

P

Plan For Eradicating Illiteracy in UAR—4 (11)
 Popular Education Association of Vietnam—Mrs. Bui Kien Thanh, Saigao—7 (15)

R

Role of Village Panchayat in Public Health Programme—A.K. Sen—2 (9)
 Royal Society : Organised for Science—Bertha Gaster—1 (13)
 Rural Youth Need Agricultural Training—J.S. Pardeshi—10 (35)

S

Scheme for Mobile Library—Shankar Ram—12 (17)
 Score-card for Assessing the Literacy Programme in a Community Development Block—N.K. Sinha, J.Y. Hongakar, M.A. Mulla—4 (12)
 Social Education and Youth—Meher C. Nanavatty —10 (5)
 Social Education in the National Emergency—S.C. Dutta—12 (3)
 Social Education in the Third Plan—2 (3)
 Some Guidelines for Literacy Work Through Youth Clubs—H.P. Saksena—10 (13)
 Soviet School System—9 (21)
 Stating a Position on Adult Education—1 (15)
 Story of Adult Education in Northern Nigeria—J.O. Packer—11 (17)
 System of Associated Youth Enterprises (1959-1962)—11 (6)

T

Teaching Through Tests—Homer Kempfer—9 (5)

Television for Social Education—11 (21)
 Training for Adult Education in the Sudan—Hussan Ahmed Yusif—6 (5)
 Training of Social Education Organisers—S.A. Yelaja—6 (17)
 Twenty Year Plan for Adult Education—5 (9)

U

Universal Literacy in the Development Decade—Ella Griffin—12 (8)

W

Women's Education—2 (15)
 World Plan for Literacy—8 (2)

Y

Youth and Social Change—H.P. Saksena—10 (9)
 Youth and the Present Emergency—Mohd. Mujeeb—12 (4)
 Youth Organisations in Sylvan Areas—B.H. Mehta—10 (38)
 Youth Volunteers for Social Education in Urban Areas—N.F. Kaikobad—11 (5)

Editorials

	<i>Issue No.</i>
A Challenge	12
Doing Our Share	1
The Minimum Programme	8
Misconception	4
New Approach to Literacy	11
New Education Policy	3
Perspective Plan	9
Plan Falls Short	2
Right Step	7
Silent Revolution	6
Welcome Trend	5

Other Features

Book Review—1 (20), 2 (21), 5 (21), 7 (19), 8 (23), 11 (20) and 12 (20).
 Correspondence Course—1 (4), 8 (23).
 Standing Committee on Education—7 (2).
 UNESCO Activities 2 (2), 3 (3), 4 (3), 7 (3), 12 (2).
 Uttar Pradesh AEA Resolutions—1 (21).

Latest Publications from Unesco

Women in the New Asia

edited by Miss Barbara E. Ward

In January 1958 Unesco convened at Calcutta a meeting of social scientists to discuss the contribution which the social sciences could make towards furthering the objectives of Unesco's Major Project on the Mutual Appreciation of Eastern and Western Cultural Values. In general terms, this contribution was already seen as the task of placing cultural values in their socio-economic context, of acquainting the general public with the contemporary evolution of these values and of clarifying the new conditions of relations among peoples. The conference was concerned with the particular areas of study which could most usefully be selected for special emphasis in the fulfilment of this threefold task.

About one such area there was little dispute. It is an undeniable fact that almost the whole world has seen revolutionary changes in the status of women—politically, legally, economically, educationally. In country after country during the last fifty years women have gained the right of vote, to enter all forms of paid employment and to seek educational qualifications on equal terms with men. What do these revolutionary changes amount to in practice?

This collection of studies tries to answer the question by describing the impact of the new public status of women upon the private domestic lives of both sexes in the various countries of South and South-East Asia. Part I contains contributions by social scientists and personal autobiographical chapters concerning the following countries: Burma, Ceylon, India, Indonesia, Laos, Malaya, Pakistan, Phillipines, Singapore, Thailand and Viet-Nam. Part II contains a study of women's emancipation movements in Southern Asia and a demographic survey, with appendices, on the existing state of women's rights in the countries concerned and the measures for family planning being taken in these countries.

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Methods of Encouraging the Production and Distribution of Short Films for Theatrical Use (Reports and Papers on Mass Communication, No. 36).

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International Relations and Exchanges in Education

This year the International Exchange Service of UNESCO will inaugurate a series of studies on methods and techniques used in the conduct of international relations and exchanges in the field of education, science and culture. Particular attention will be given to international relations in education, and the 1963-64 UNESCO programme provides for a study of the subject which will also take into account international relations in the adult education field.

Under this series of studies an assessment will be made of existing methods and techniques and of the experience gained in their use. For this purpose, a review will be made of the institutions, both governmental and non-governmental, engaged in education and their International activities. On the basis of this work it should be possible to discern ways of promoting closer cooperation between institutions and more integrated and coordinated international programmes.

Adults and Adolescents

The New Education Fellowship, with the financial assistance of UNESCO, carried out a research pilot project in England recently on the relationship between adults and adolescents and problems of communication between them. The project was designed to explore the feelings and attitudes of young people towards adult and the adult world, and of adults towards adolescents.

The experiment was conducted in 14 voluntary groups, each under an experienced group leader, in which adults or adolescents or both could freely express and examine their opinions and attitudes. Professor J.W. Tibble, of the University of Leicester, England, directed the project.

The whole report of this project, including the objectives of the study, the method of work, the responses to some statements from the participants, salient things said in each group, and the conclusion by Prof. J.W.

Tibble, was published in a special issue of *The New Era* (volume 43, No. 10, December 1962), a regular publication of the New Education Fellowship.

Enquiries concerning the experiment should be addressed to the International Secretary, The New Education Fellowship, Alturas, Rotherfield, Sussex, England.

A Guide to Inexpensive Science Reading

Several years ago, a high school student in the United States wrote a letter to the American Association for the Advancement of Science :

"Many of us would like to own good science books", he wrote, "but we can't afford to buy expensive editions. We could afford to buy cheap paper-back editions if we knew what was worth buying and if we could find the books in our local bookshops."

The American Association acted on the student's suggestion and, in 1957, published, under the title "An Inexpensive Science Library", its first descriptive list of low-priced authoritative works on the sciences. Since then, a new list has appeared each year.

The 1957 edition listed 177 titles from among the 6,000 paperbacks book then in print in the United States. The current 1963 list, entitled "A Guide to Science Reading"*, gives the titles of 900 inexpensive books on the sciences published not only in the United States but also in Britain and, occasionally, in other countries (Japan, India, etc.).

The editors of this bibliography, in addition to describing briefly the contents of each book listed, also indicate its "level of difficulty" by assigning a number from 1 to 4. Books listed under (1) are suited to upper elementary or junior high-school students; under (2) to secondary school students; (3) to college undergraduates; and (4) to university students.

Unesco Features

* *A Guide to Science Reading* New American Library, Signet Science Book No. P. 2283.

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CONTENTS

Centre for Study of
Developing Societies

Bombay City Social
Education Committee

Facts & Figures from
Unesco

Naya Severa Schools

Educating Parents

The Process of Planning

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For Social Education in A Developing Society

THERE is not much doubt that, while the broad purposes of social education has emerged in great clarity in recent years, its immediate goals have needed precise definition. Moreover, since by its very nature social education has to contend with social and civic problems, these goals require periodically to be reviewed, especially in a society where change is being, or is sought to be, induced. Failure to do so, as our experience of the operation of the community development programme sadly but amply compels us to recognise, results in the isolation of social education from the realities of the field situation. If, therefore, social education is to be meaningful to larger national purposes, as it indeed has to be to ensure social transformation through a democratic process, the social education movement demands specific objectives as its focus.

The Centre for the Study of Developing Societies is an answer to this demand. As may be seen from the announcement published elsewhere in the issue, in sponsoring the Centre, the Association expects that it will, through its research activities and studies, help the movement acquire a perspective in the broader context of the social and political situation within which social education operates, and help it to realise effectively its purposefulness as an instrument to enable society transform itself democratically.

It is obvious that the tasks before the Centre are of a challenging character. To fulfill these, the Centre would need to unearth the operation of forces which constitute the dynamic of growth in a society on the threshold of momentous changes. It would behove of social education to garner the fruits of such research so as to accelerate the desirable trends and sustain, in the wake of these changes, the fundamental social aspirations of the masses of people. This would set for social education goals which have demanded definition ever since independence gave us the opportunity to articulate the ideals which motivated masses in their struggle for freedom.

Association Sponsors

Centre For the Study of Developing Societies

IN its early years, as adult education represented one aspect of the effort towards the larger national purpose of independence, ever since its inception in 1938, the Indian Adult Education Association has had two primary objectives before it viz : (a) to refine the tools of adult education and (b) to provide the orientation necessary for the movement to be meaningful in the larger social context.

Since independence, however, adult education has emerged, conceptually, as Social Education: operationally, it has come to be regarded as the agency for securing mass participation in the process of social change. The introduction of the Community Development programmes has enlarged the scope of its coverage.

The changes in the goals of adult education have resulted in a corresponding shift in the perspectives before the Association. Thus, while, in the initial stages, the focus of the Association was on popularising known techniques in adult education for apparently obvious objectives, in recent years, its focus has increasingly been on defining tangible objectives for social education in a society under the impact of change and on evolving suitable techniques of enabling mass participation in the process of change. Under the circumstances, it is evident that the Association can discharge its functions as a clearing house effectively only if it can continually review the impact of forces impinging on the process of change and derive from it the orientation necessary for its activities.

Hitherto, the Association has undertaken research in certain aspects of the problems facing the movement on an *ad hoc* basis. But the situation as it is developing underlines the urgency for establishing an integrated unit for continuous research and study. Moreover, the base that is provided by its new building and library, facilitate the creation of a nucleus for the purpose.

Objectives of the Centre

It is this background, the Association has sponsored a centre to study the processes of

planned change. The Centre is expected to feed the Association in fulfilling its role as a clearing house. Besides collecting available data on issues relevant to the social education movement, the Centre will also undertake or promote studies on different aspects of planned change. Broadly speaking, besides academic activities, the objectives of the Centre are :

- (a) collation and interpretation of data on the basis of investigation into behavioural aspects of social change as its primary activity;
- (b) organisation of seminars and study groups consisting of people from different areas of specialisation on specific problems of social change.

Approach

At the present stage, the Centre's work is expected to be guided by the following considerations :

1. Social education in this country is being increasingly influenced by the larger public setting within which it functions. The initiative taken by the State in social education and community development programmes, the activation of indigenous forces such as caste and regional loyalties, and the working of the electoral process, have stimulated vast changes that need to be carefully and systematically investigated, with a view to assessing the total situation in which voluntary programmes of social education have to operate. Analytic studies of the structure and behaviour of public personnel is urgently called for.
2. Obstacles to social mobilisation is a theme that is often discussed but not systematically studied. It is felt that a long-term project on the processes of acculturation into the values and attitudes of modernisation, and covering such aspects as communication patterns, public participation and consensus-formation, could be undertaken for such studies.

Bombay City Social Education Committee

Twentythird Annual Report

THE Bombay City Social Education Committee completed 23 years of its work in the field of Urban Social Education in the City of Bombay.

The Committee attends to the problem of Social Education, specially of the industrial workers, Bombay being a highly industrialised City. It draws its workers from different states of India i.e. from Uttar Pradesh, Bihar, Andhra Pradesh, Gujarat and Mysore and other parts of Maharashtra. The literacy percentage figures of these states are, therefore, given for comparison.

		Men.	Women
Uttar Pradesh	17.5	27.7	7.3
Bihar	18.2	29.6	6.8
Andhra Pradesh	20.8	29.7	11.8
Gujarat	30.3	40.8	19.1
Mysore	25.5	34.4	8.6
Maharashtra	29.7	41.8	16.7

It will be observed that the industrial workers come from states which can be considered "Back-ward" in Education and hence become a responsibility to the City of Bombay.

The overall average of Literacy in India has gone up from 16.6% in 1951 to 23.7% in 1961. Though these figures indicate a rise in the percentage of literacy, in terms of absolute figures, the number of illiterates has increased from 248 millions to 269 millions due to an increase in population from 35.69 crores in 1951 to 43.50 crores in 1961.

A similar picture is reflected in the state of Maharashtra and, the City of Bombay. The percentage of literacy in Maharashtra has increased from 20.96 in 1951 to 29.70 in 1961. The city of Bombay has advanced from 49.33% literacy in 1951 to 58.57% in 1961, thus, showing an increase of 9.14%. However, in terms of absolute figures of illiterate adult men and women in the age group of 15 to 44 years, there were 7,46,000 in 1951 while in 1961 they are estimated to be 7,54,954. Thus, there is an increase of 9,000 illiterate adults

inspite of the fact that the Committee has made 2,82,860 persons literate during the decade.

A Challenge to Urbs Prima

Hence the problem of literacy for Bombay City has been a perennial one and as gigantic as for the whole of India. A new awareness of the problem in Bombay is essential for the successful implementation of the scheme of Social Education in Bombay under this Committee. It is a great challenge to the people of the City of Bombay which takes pride to be *Urbs Prima*, and the Bombay Municipal Corporation and the Government of Maharashtra also will have to play a greater role in facing this challenge by sanctioning greater grants to this Committee.

The Committee has been a pioneer in the Literacy and Social Education movement in the country. With its different activities under the progress of Social Education, it has been going ahead steadily liquidating illiteracy in the city and educating, the masses in Bombay so that their condition of living is improved. This is very essential for the industrial worker who is an important factor for the success of industry. Thus, in view of the broader concept of Social Education where the aim is to train the adult into a well-informed, efficient and responsible citizen, the Committee has been successfully arranging increasing number of socio-cultural activities for giving instructions in health, sanitation, civics, national history and culture and general knowledge through its audio-visual aids, cultural and cleanliness programmes, excursions, exhibitions, etc.

But the physical figures of persons made literate is going down recently due to financial limitations of the Committee and the increase in per capita cost. Therefore, in view of the large number of illiterate persons migrating from other states as mentioned earlier, viz. Uttar Pradesh, Bihar, etc., the Government of

India should also contribute towards the expenses of this Committee.

31,135 More Received Education During the Year

During the year under report there were two complete sessions of 4 months each and one partial session. The first session, which was started in March 1961, was completed during the current year in the month of June 1961 and hence the figures of the said session have been included in the current year's report. The other two sessions, which were completed in November 1961 and March 1962 respectively were complete sessions.

In all 1,189 literacy and post literacy classes were conducted during the year under report. In all 27,740 adult men and women took the benefit of the Committee's Social Education Classes. Added to these, there were 143 more literacy and post literacy classes run by other agencies under the guidance of the Committee, with an enrollment of 3,395 men and women. Thus, in all 31,135 adult men and women benefitted under the Committee's Scheme of Social Education.

15,861 Pass the Prescribed Literacy Test

The literacy classes are meant for illiterate adults and follow a course of four months. Each literacy class is conducted, on an average, for an hour and a quarter every day. The daily lessons comprise literacy and Social Education subjects. During the year under report, there were 876 literacy classes (492 for men and 384 for women) with a total enrolment of 20,248. These are the figures of two full sessions of this year. Out of the 20,248 adults enrolled, 13,046 appeared for the literacy test, of whom 11,431 passed. Out of the 8,493 adults enrolled in 365 classes of the March 1961 session, 5,200 appeared for the literacy test and 4,400 passed. On the whole, 15,831 adults passed out of 18,246 appearing for the test. Thus, the percentage of those appearing for the literacy test to those enrolled comes to 62.77 as against 61 last year. Percentage of those who passed to those appearing for the test is 86.14 as against 83.1 last year; and percentage of those who passed to those enrolled comes to 54.05 as against 50.4 last year.

Post Literacy

In order to encourage the neo-literates to further educate themselves, Post literacy or

Continuation classes are conducted. Adults studying in the post literacy classes get a wider knowledge of the subjects which they had learnt in literacy classes; and they also get more opportunities for reading and writing. There are three stages of post literacy education each of 4 months, the classes for the second and the third stages are held when there are a demand by the adults. During the year under report, there were two full sessions, 313 post literacy classes (175 for men and 138 for women) were conducted and the same were attended by 7,492 adults (4,833 men and 2,659 women). Out of 7,492 adults enrolled in these post literacy classes, of the two full sessions, 5,197 appeared for the post literacy test and 4,548 passed. Besides, 4,168 adults enrolled in the March 1961 session's 156 post literacy classes, 2,380 appeared for the prescribed test and 2,059 passed. Thus, out of 7,577 appearing for the post literacy test 6,607 passed. The percentage of those appearing for the test to those on roll is 63.23 while it was 60.5 last year. The percentage of those who passed to those who appeared is 86.91 as against 81.6 last year; and percentage of those who were enrolled is 54.85 as against 49.4 last year.

During the year, there were 20 post literacy classes of the 2nd stage, equivalent to the 3rd standard with an enrollment of 555, and out of them 280 appeared for the test and 228 passed. Similarly there were 2 post literacy classes of the 3rd stage equivalent to IV standard with an enrollment of 50. Out of the total enrollment, 30 appeared for the test, and 20 passed.

Besides the post literacy classes of 1st, 2nd and 3rd stages, conducted by the Committee, there were further continued post literacy classes. There were two further continued post literacy classes equivalents to primary standard VI, run on voluntary basis by the Delisle Road Local Committee. Such classes have been recognised by the Committee only for supervision and examination purposes. These two classes had a total enrollment of 29 people, out of whom 19 appeared for the test and 17 passed.

Besides the regular classes of the Committee, there are three other categories viz. (1) Grant-in-aid classes, (2) Voluntary classes and (3) Employers' classes.

Grant-in-aid classes

Grant-in-aid classes are organised by local social welfare agencies. The Committee gives 50% grant on admissible expenditure to the agencies conducting grant-in-aid classes. During this year, there were 4 literacy classes with an enrollment of 79, out of whom 73 appeared for the test and 68 passed. The following voluntary agencies conducted these grant-in-aid classes :—

1. Bombay Presidency Adult Education Association—3 classes.

2. Municipal Primary Teachers' Federation—1 class.

The Committee paid a sum of Rs. 643.32 as grant-in-aid to these agencies.

Voluntary classes. The voluntary classes are organised by voluntary organisations or individuals with the help of honorary workers as teachers. The required teaching material viz. books, slates, blackboards and lanterns etc. is supplied by the Committee free of cost and also an honorarium of Rs. 7½ per month per class is paid to the organisation or the individual conducting these voluntary classes.

During this year, there were 20 voluntary literacy classes with an enrollment of 449, of whom 342 appeared for the test and 308 passed. Last year in 27 classes 470 adults were enrolled of whom 263 appeared for the test and 216 passed.

There were, also, 3 post literacy classes with an enrollment 10 adults.

The Committee spent Rs. 147 on these classes by way of payment of honorarium and supply of materials etc.

Employers' classes. Social Education classes are organised in the mills and factories of the city; and expenses for the same are entirely borne by the employers. These employers' classes, are organised and inspected by the Committee under its mills and Factories classes scheme. During this year, there were 58 literacy classes with an enrollment of 1,436 adults, out of whom 921 appeared for the literacy test and 762 passed. Last year, in 95 literacy classes, 2,308 adults were enrolled, out of whom 1,465 appeared for the test and 1,221 passed. The percentage of adults appearing for the test to those on the roll is

64.13 as against 63.4 last year. The percentage of successful adults to those appearing for the test is 82.73 as against 83.3 last year, and percentage of the successful adults to those enrolled is 53.06 as against 52.9 last year.

There were also 56 post literacy classes with an enrollment of 1,411 adults, out of whom 931 appeared for the test and 763 passed. Last year, in 73 post literacy classes 1,796 adults were enrolled, out of whom 1,100 appeared and 886 passed. The percentage of adults appearing for the test to the total enrollment is 65.98 as against 61.1 last year. Percentage of successful adults to those appearing for the test is 81.95 as against 80.7 last year; and percentage of successful adults to those enrolled is 54.07 as against 49.3 last year.

The classes in mills and factories are generally held in two batches between 2-30 and 4-30 p.m. i.e. one hour before the second shift begins and one hour after the first shift is over. The workers hesitate, to some extent, to attend classes after the day's hard work is over. But efforts are made to persuade them to attend the classes regularly. In this work, authorities of mills and factories have given ample co-operation and help in maintaining the attendance of these classes. The inspection work of these classes is done through 3 Asstt. Social Education Officers and 2 special supervisors for mills and factories classes. As in the case of the Committee's regular classes, extra-curricular activities like cultural programmes, cinema shows, talks, excursions etc. are organised through Asstt. Social Education Officers and Supervisors. The authorities of the mills and factories give good co-operation in carrying out these extra-curricular activities.

Organisation of the Social Education Classes

The Social Education classes are conducted in sessions of four months each. After the completion of each four months' session, 10 days are given for the examination of the classes. During the same period, new sessions' classes are also organised. This organisation work is done through van propaganda, personal contacts and census of illiterate adults. There after, the formation of the literacy and post literacy classes takes place. Actually the work starts much earlier. The Assistant Social Education Officer of the area selects compact localities and assigns the organisation work to

the supervisors and teachers. Meetings of local social workers and committee members are arranged to seek their co-operation and help in the work. Usually the classes are organised in compact localities in order to facilitate efficient supervision and inspection work. The local workers help in getting suitable accommodation for the classes and also in arranging effective propaganda work. Though there is a general awakening in the masses, a number of difficulties have to be faced during the organisation work. The illiterate adults for whom the classes are to be organised do not come forward to enlist themselves in the classes willingly. They have, therefore, to be motivated for Social Education through intensive propaganda and by local leadership. Activities like Cinema shows, Cultural programmes, Bhajans etc., are organised during the organisation period.

Problem of Attendance

Once the illiterate adults join the classes, the question of regular attendance presents a number of inherent difficulties. Only in very few cases the classes are accommodated in school buildings and sufficiently larger and properly ventilated private rooms. In a greater number of cases, difficulties like lack of proper light, insufficient space, extreme heat during summer and trouble from rains during monsoon, come in the way of securing full attendance. There are occasions like marriage ceremonies, religious and seasonal festivals like Ganesh Chaturthi, Holi, Ramzan, Diwali, and seasonal migrations on account of which a number of adults keep away from the Social Education classes. Domestic circumstances also affect the attendance adversely. The shift system, prevalent in mills and factories, at present, is another important factor influencing the attendance of the classes. The supervisors, teachers and the officers, therefore, keep on contacting the absentees and persuade them to attend the classes. The members of the Chawl and Local Committees also help in this work.

The average number on roll and average attendance during the year were 21.2 and 14.56 in literacy classes and 24.3 and 14.7 in post literacy classes. The respective figures during the previous year were 23 and 13.5 in literacy and 26 and 14.4 in post literacy classes.

Guidance to Teachers and Supervisors

With the object of ensuring definite improvement in the range and quality of instruction, educational guidance is given to the teachers and supervisors in charge of the Social Education classes. The study courses in literacy and general social education are discussed in monthly meetings of teachers and training in methods of teaching is given through demonstration lessons arranged from time to time. Besides this, a short term training course for teachers is regularly organised at the end of each session. The supervisors are given guidance in inspection work at the time of meetings of supervisors held in the Head Office. The officers also guide the teachers and supervisors during their frequent visits to all the classes every month.

Examinations

At the end of each four months' session, examinations of literacy and post literacy classes are conducted with the help of external examiners who are generally selected from the trained primary school teachers. The examination is partly written and partly oral and is taken in four groups of reading, writing, arithmetic and general Social Education. A printed question paper for the written examination is supplied to each student. The student is expected to write answers on the same paper. The examiners are supplied with a set of 50 short questions on each topic of general Social Education included in the syllabus, and they are expected to make use of these questions in the oral examination.

Literacy Work among Women

Both, men and women illiterate adults receive the benefit of the Social Education classes conducted by the Committee. Social Education classes for men are generally conducted in the morning between 8-00 and 10-00 A.M. and in the evening between 5-00 and 10-00 P.M. The women's Social Education classes are held during the day time, between 11-30 A.M. and 4-30 P.M. During the current year, 384 literacy and 138 post literacy classes were organised for the illiterate women in the City. The total enrollment in literacy classes was 7,711 of whom 6,219 women passed the prescribed test. In post literacy classes the enrollment was 2,659 of whom 2,073 women

(Continued on page 19)

IN a nationwide referendum last January, Iranians voted by an overwhelming majority for six major reforms proposed by the Shah. The most important, together with the land reform, was a law setting up a new kind of literacy corps—the Army of Knowledge. Under this plan, youths who have completed high school can be exempted from military service and sent instead into the countryside to teach in remote village schools.

Illiteracy is a serious problem in Iran whose ancient culture gave the world so many famous writers, philosophers and poets. Considerable progress has been made since 1941 when only an estimated 5 per cent of the population could read and write. But, even to-day, only about half the school-age children are actually attending school.

Twenty-Year Plan

Faced with this problem, the Government, which allots huge sums to education—about a quarter of the national budget—drew up a 20-year plan designed to provide six years of free and compulsory primary education for all children in the 7-13 age group. This programme was prepared as a result of the adoption, at the Unesco meeting at Karachi in 1960, of a plan for the development of education in Asian countries.

Under the Iranian plan, the number of children attending school—at present about 1,760,000—will rise to 3,766,000 in 1973, and should reach 6,540,000 by 1983. The 20-year plan, which is conceived in four phases, provides that between now and 1968 primary schools will be established in all villages with over 1,000 inhabitants, and by 1973 in villages with more than 500 inhabitants. By 1983, even the smallest hamlets will have their own schools.

Between now and 1983, however, the population of Iran will have grown from 22 millions to an estimated 32.7 millions and conventional methods of achieving these target figures will not be enough. Extra credits will be necessary and, in addition, a corps of 53,000 teachers over and above those presently available is required. Hence the creation of the "Army of Knowledge".

In Iran, military service for a period of 18 months is compulsory in theory. But, henceforth, all young men having completed their secondary education—with the exception of a small number who choose to serve in the regular army—may be drafted into the literacy corps.

During the first four months of their service, they undergo intensive combined teacher and military training. They wear army uniform, are under military discipline, live in barracks and receive a sergeant's pay. Altogether, it is hoped to train about 10,000 student-teachers each year.

The syllabus of teacher training and the system for technical supervision of the corps were drawn up by the Iranian authorities with the help of Mr. James Dunnill, a British teacher provided by Unesco as an educational expert. Mr. Dunnill also helped to train a large number of the teachers in charge of these education courses in the military camps.

Literacy Corps in Action

At present, the first 2,500 recruits of this literacy corps are undergoing intensive training in barracks: 950 are at Shiraz, and the remainder at Isfahan and in three camps near Teheran. After this course they will be assigned to rural areas where they will set up single-teacher schools for both girls and boys. The syllabii of these schools will be adapted to the needs

of each area so as to allow farmers' children to attend classes without compromising the work and economy of agricultural communities. In villages where there are no school buildings, it is expected that the villagers will erect them themselves or make available suitable premises.

The Iranian authorities hope that, at the end of their 18 months service, many of the young recruits of the "Army of Knowledge" will decide to take up teaching as a career. If they do so, they must then take a year's course at a regular teachers' training college. Thanks to this basic training and to the practical experience acquired in village schools, these young teachers will be well equipped to make a solid contribution to the educational and cultural crusade undertaken by their country.

UNDER the titles *Social Change and Economic Development* and *Social Research and Problems of Rural Development in South-East Asia*, Unesco has recently published two surveys, which though quite distinct, are nevertheless connected and in some ways complementary.

The first is a collection of articles which appeared during 1951, 1952 and 1954 in the "International Social Science Bulletin" (now called the "International Social Science Journal"). The backbone of this collection is formed by the group of reports drawn up for a round-table meeting on economic motivation and stimulation in under-developed countries, held in Paris in March 1954, under the sponsorship of the International Social Science Council. To these have been added surveys on economic progress and its social implications.

The papers, which cover very diverse regions—South and South East Asia, Africa, Australia, Peru and even the Eskimos of Thule—are presented and commented upon in a hitherto unpublished introduction by Mr. Jean Meynaud who underlines their basic timeless interest, the reason for their reprinting. Mr. Meynaud stresses the "anthropological points of view" which play an important part and he quotes from the general report by Mr. G.

Balandier who states that under-development is not primarily a matter for the economist.

Similar contentions can be found in the surveys published in *Social Research and Problems of Rural Development in South East Asia*, particularly in the paper by Father Alain Birou on "Problems for sociological research in the countries of South-East Asia". The documentation assembled in this paper comes from a meeting held under the auspices of Unesco and FAO: a seminar organized by the Vietnamese National Commission for Unesco in March 1960 in Saigon.

This seminar, devoted to the introduction of new techniques in agricultural production in essentially rural and "traditional" regions, was attended by specialists from Viet-Nam, Thailand, Australia, Japan, China (Taiwan), the Philippines, Laos and Indonesia.

A 47-page booklet on human rights, *The Great Question*, which is to serve as a guide for community action, has been produced by 34 non-governmental organizations as part of their celebration of the Fifteenth Anniversary of the Universal Declaration of Human Rights, to be held on 10 December 1963.

The guide book resulted from a meeting held in the fall of 1962 on the initiative of the United States National Commission for Unesco, attended by representatives of national organizations concerned with human rights.

Mrs. Ethel Philips, of the American Jewish Committee, served as chairman of the editorial committee producing the guide book.

The guidebook contains such instructive chapters as the following: The history, contents and accomplishments of the Universal Declaration of Human Rights; Human Rights in the United States; How to rally your community for human rights action; How to celebrate Human Rights Day and plan for all the days ahead. How to promote human rights by use of the information media; and a list of helpful material on the subject, including pamphlets, films, filmstrips and recordings.

(Continued on page 17)

Canada's New Labour College

By Max Swerdlow Director of Education, Canadian Labour Congress

EARLY in June, some 60 trade unionists began a seven-weeks course at the Labour College of Canada—the realization of a long—cherished dream of the Canadian labour movement.

Labour education is as old as the labour movement itself. As far back as 1886, a motion was made by Brother B. Lynch, Knights of Labour Assembly in Toronto, to institute a labour education programme in the labour movement. In 1911, at the convention of the Trades and Labour Congress of Canada, a motion was adopted to inaugurate a labour college. And again in 1958, at the convention of the Canadian Labour Congress, a motion was unanimously adopted instructing the officers to explore the possibilities of establishing a labour college in cooperation with university.

From 1958 to 1961 the Congress discussed this project with a number of universities. Finally a memorandum of agreement was reached between the CLC and the University of Montreal and Mc Gill University. Subsequent-

The founding of a labour college by organized labour in Canada caps a long period of education activity and experimentation.

Ever since the merger of the Canadian labour movement, the education department of the Canadian Labour Congress has conducted an aggressive programme which reached thousands of Canadian union leaders each year. The Canadian programme included weekend and one-day conferences, one-week resident schools and specialized approaches for local union leaders and special programmes for staff members.

National and international unions cooperated with Canadian Labour Conference in developing this programme, supplementing these approaches with their own activities. Provincial and local labour groups also cooperated with the programme.

All this work has laid the foundation for the step towards a labour college.

ly, upon the request of the universities the Confederation of National Trade Unions was invited to participate.

The College established in Montreal is chartered as an independent institution, with a board of governors drawn from its four sponsoring bodies. It will use the facilities of Mc Gill University and draw on both universities for teaching staff. The staff will be supplemented by professors from other universities and from the labour movement.

The purpose of the College has been outlined by the board of governors as follows :

“The need for a labour college arises out of the expanded role and responsibilities of trade unions in Canada. Leaders who are deeply aware of the problems and opportunities of the trade union movement are a continuing requirement and the training which will ensure such leadership must go beyond acquiring particular skills in negotiation and organization.

“A labour college, providing basic studies in the humanities and the social sciences as well as specialized instruction in the theory and practice of trade unionism, would do much to meet this need, especially if it were founded and operated with the full cooperation of the universities. It would open the way to higher studies for men and women who, although intellectually competent, may not meet formal university entrance standards. For those who show particular academic ability, it could provide a bridge to a full university degree programme.

“Location of the College in Montreal, and the collaboration of both a French-speaking and an English-speaking university, would make possible a completely bi-lingual, bi-cultural institution. This aspect of the college in itself would serve an important purpose in Canadian society.”

The College has set for itself a minimum objective for a three year period of 225 students and an operating budget of \$ 240,000. The campaign for students and funds began in

November 1962 and by January 1963 more than the required number of students for the 1963 term had enrolled. It is quite possible that a number of applications will have to be deferred to the 1964 term. The College planned to offer 10 scholarships of \$ 1,000 each for the 1963 term. However, in view of the number of students that are being sponsored by unions themselves those 10 scholarships will be offered for the 1964 term. Almost 50 per cent of the funds required for the three-year period already has been received or pledged. Although it is expected the main financial support will come from the labour movement, an appeal for aid from public and private foundations and the government will be made.

The support for the College is coming from many sections of the labour movement. Many organizations that normally are not too pre-occupied with labour education programmes are sponsoring students or making financial contributions. About 35 unions are sending students this first term. The estimated cost to the union per student, considering lost time, transportation, tuition fee, etc., is about \$ 1,300. Most of these unions have pledged to send students for the next two years as well. Over 300 local unions have made financial contributions ranging from \$ 10 to \$ 1,000.

Students will be drawn principally from the national labour bodies. Other qualified applicants also will be accepted. The selection of students will be undertaken on the basis of merit, ability to benefit from the programme and the capacity to participate in the work of the college.

Labour College representatives have been designated in over 20 Canadian universities across the country. These representatives are cooperating with the College in developing a programme of preparatory work done extramurally. Representatives also are responsible for screening applicants for the Labour College in their respective regions.

Labour College patrons are prominent public figures sympathetic to the aims of the College who, without any administrative or policy responsibilities, will aid in the fundraising and help interpret the college to the public.

The Programme will consist of five major fields of study as follows :

Economics. The course examines human

needs and wants in relation to the scarce means of satisfying them in the process of production and exchange. Particular attention will be paid to the meaning of the gross national product and its components, as well as to the internal and international factors which helps to determine the magnitudes of these components and their interrelationships. The associated problems of economic growth, investment, income distribution inflation and deflation and especially employment and unemployment and the economic role of the state in the federal country will be explored.

History. The course will examine the development of industrial societies, with particular emphasis on the industrial revolution of the 19th century in Great Britain, Western Europe and North America. The major economic and social movements of the 19th century, especially as they influenced Canadian development, also will be studied.

Sociology. The course, which will be in two parts, will begin with an examination of the problem of population expansion in the world and will indicate in some detail the growth of Canadian population since 1900. The second part will be a comparative study of social institutions and social structures. The characteristics of occupations and the impact of industrialism on the pattern of social organization as well as the forces tending towards social conflict and cooperation will be examined. Finally, the trade union movement as social institutions will be examined in the context of the dynamics of social evolution.

Political Science. This course will examine the theory and practice of government in the modern state. Attention will be directed towards the problem of the integration of economic and social policies in a federated country like Canada and the role of political parties in the provinces and nationally. The major components of Canada's international relations, including her membership in the commonwealth, the United Nations, the North Atlantic Treaty Organization and her participation in UN agencies, her close association with the United States and her non participation in the Organization of American States.

Trade Unionism. Theory and practice. This course examines the nature and role of the
(Continued on page 14)

Naya Savera Schools

an experiment in functional literacy

By Shri Mushtaq Ahmed, Director, Literacy House.

AFTER nine years of teaching adults, Literacy House decided to evolve a system of teaching which will enable the illiterate adults and adolescents to achieve "functional literacy."

This method would help the adult achieve skills in reading and writing enabling him to express his daily problems in writing and read with understanding any books in simple language and the major portions of the daily newspaper in his language.

The system is divided into two parts. First is a primer which imparts the basic skills of reading and writing. This is followed by three graded readers which will fix the primary skills learnt through the primer and help him further in reaching the goal of functional literacy.

The lessons revolve round themes closely related to adult needs. They also impart citizenship education through readable lessons.

Before mass printing these new materials it was decided to test them in a number of experimental adult schools.

Location

The schools are located in villages on Lucknow-Sultanpur and Lucknow-Raibareili road about 9 miles from the city of Lucknow. Two clusters of villages in two V.L.W. circles were selected within a few miles radius. At present twenty-one schools are running in these two clusters. This intensive approach is helping to build a psychological atmosphere for learning as the attendance figures given will show :

Name of the Centre	No. of School	Total Enrolment	Average Attendance.
1	2	3	4
Hasanpur Khewli	Women 2	32	69.37%
-do-	Men 2	23	73.6%
Yusufnagar	Women 2	40	77%
	Men 2	37	76%
Muzaffarnagar			
Ghuswal	Men 1	23	69.13%
Nizampur			
Majhigawan	Men 1	30	26.66%
Barauli Khalilabad	Women 1	15	68.3%
	-do- 1	35	70.8%
	Men 1	27	77.3%
Rani Khera	Women 1	15	89.0%
	Men 1	21	95.6%
Chaudhri Khera	Men 1	30	69.5%
Barauna Khas	Men 1	34	35.6%
	Women 1	17	83.5%
	Women 1	12	55.0%
Budhu Khera	Men 1	28	86.5%
Pipri Khera	Men 1	27	77.3%

TOTAL 21

The age group of students in these schools is between 14 to 50.

Before setting up the schools a preliminary survey was made of the villages in the circles to find out :

- the leadership pattern,
- the availability of teachers, their influence in the village,
- accommodation and housing facilities,
- ways and means to interest the pan-chayats in running the schools, and

(e) to establish contact with prospective learners.

Several interesting factors emerged during the survey. Where the majority belonged to the higher castes and were economically better off, the percentage of literacy was a bit higher, as a rule the illiterates among them were neither interested in reading and writing nor the upper castes who were eager to become literate. Wholehearted support came from the middle and the lower castes for literacy work.

The Response

In one village a prospective student demolished the partition wall between two rooms to provide space for the class. In another village free accommodation was offered for the craft class and the craft teachers. The Pradhans undertook the job of maintaining sufficient attendance in the class.

Enthusiasm amongst the women in village like Hasanpur-Khewali, Barouna, Yusufnagar, and Barouli Khalilabad was very encouraging.

Budhukhera (230) is a small village of Harijans. Almost all the adults joined the class. The women met and decided not to lag behind. They requested for a class for themselves. We informed them that we could not persuade a teacher from outside to reside in the village on a salary of Rs. 25/-. It was suggested to them that the man teacher was from their own village and if they were keen they should also learn from him. At first reluctant, finally they agreed and have formed a class under the same teacher. This was a novel step for them to take but the class began to function.

These schools are now in full swing in both the cluster of villages. At the end of the experiment they are likely to provide valuable data on techniques of motivation, training and supervision of teachers, methods of teaching, factors leading to regularity in attendance, and the period required to reach the stage of functional literacy.

These schools will also enable us to test not only the method for achieving functional literacy, but to ascertain the problems of organising adult classes in a concentrated area.

Undoubtedly, at present the motivation both among the learners and the leaders of the village is strong. The ordinary villager who trudges to school is either a landless labourer,

has small holdings, or is an artisan. To him the printed page is a promise of a new hope, better standard of living and making the best of life.

The following case studies will graphically show that this hope brings them to their class daily after the day's work is done.

Case Studies

In the Harijan women's school at Barouli-Khalilabad, 15 women attend the night school. The teacher reported that with the bhindi picking season, often they come at night with sore hands, but once they begin reading their excitement slowly mounts up, and they start writing without realising that their hands were tired. Two young girls when asked what they would like to become said 'Just like our teacher'.

The old accepted concept of being resigned to their lots is weakening and a Harijan girl was hoping to take up a teaching profession.

Bansi Lal, a labourer in a brick factory, dreams of a job while he moulds brick in the hot sun. A family of three, with a boy aged 10, who work in the same factory, dream of a better future for their 10 year old. One one hears from these students that they never missed a class in spite of the day's work. Most of them have a feeling that only by learning can the gap between poverty and affluence be bridged.

In Hasanpur Khewali, 4 schools are running, two for men and two for women. The two schools in the Harijan Colony are doing very well. The night class sometimes finishes at 11 p.m. as the women want to devote the maximum time to their studies.

Chowdhri Khera—a hamlet of village Barauna, is mostly comprised of milkmen—Ahirs numbering about 300. The only school for the children was two miles away when Literacy House opened its school. The teacher is a local man and a high school graduate. One of the students, Raghunandan about 26, goes to the city to earn Rs. 1.25 per day. His wife also works to support the family. Both the husband and wife are illiterate. Raghunandan, who is a gifted folk dancer, was the first to join the class. His enthusiasm is fired by his great interest in singing hymns and songs, which he hopes some day he can compose himself.

The Process of Planning

and its implications

by An Economist

THE formulation of development plans implies certain basic social and political decisions. Firstly, of course, the nation has to decide not only in favour of planning the means for accelerating economic growth but it has also to take a decision regarding the political and social goals which economic planning must promote. These goals, in turn, become the framework within which plans are constituted and implemented. India has accepted a socialistic pattern of society with democratic institutions as its goals. In doing so she has consciously set before her a more difficult challenge than countries which in a similar situation adopted authoritarian political systems. From the point of view of economic growth this meant planning for a relatively modest rate of growth to start with. Later when democratic institutions are well-established in the social system the rate of growth could be pushed up to make up for lost time without any damage to the social goals voluntarily accepted.

Objectives for Growth

Given the limit set by political considerations, the determination of a more specific objective for growth relates mainly to the availability of physical and human resources from within the country or outside. It was these considerations which led to the acceptance of the target of doubling the national income in 25 years, that is by 1975-76. This target simply means that the country's capacity for producing goods and services would be twice as high in 1975-76 as it was in 1950-51 when the planning was undertaken.

Economic targets of course have value only in their relationship with people. Thus the

more significant aspect of an increase in national income is its impact on the income of individuals and families. The concept commonly used to describe this impact is change in per capita income, or income per head of the population. As the national income increases over time and the population does too, the rate of increase in terms of per capita income is always lower than the rate of increase in national income. For example, if the national income was rising at an average rate of 4% per year and the population was increasing at the rate of 2% per year, the per capita income would rise by about 2% per year.

Having determined the rate at which the national income or per capita income is to grow, the next problem in planning is to find resources to bring about this rate of growth. Given the material endowments of the country viz., land, water, minerals, etc., the two main resources required are labour and capital. Labour in most underdeveloped countries is abundant (although training is required for new types of jobs), while capital is generally scarce and demands special effort to obtain.

Financing Plans

The most important source of capital is domestic savings, that is the part of the national income which is not consumed either by the Government institutions, corporate bodies or individuals. On account of widespread poverty, the capacity of an underdeveloped country to save is naturally small. Nor can it be easily increased without a palpable rise in the income levels. This cannot take place because of inadequate savings. Planning aims at breaking through this vicious

circle and it can do so only by injecting into the economy such an amount of investment that the resulting increase in income can provide both for a rise in consumption as well as in savings. In practice this is done as in India, first, by mobilising as much of the savings as is feasible from the better-off sections of the people, and second, by obtaining whatever aid for investment from foreign countries is available on reasonable conditions.

But before setting upon the task of increasing investment in the economy, it is necessary to have a clear notion of the magnitude of investment which would be consistent with the target for increase in national income. This can be done by assessing the marginal efficiency of investment or capital/output ratio. These terms refer to the net income which will be generated by a unit of invested capital. For example, if the increase in income desired is Rs. 10 and the capital/output ratio is 3:1, then the required investment would be Rs. 30. This simple relationship is, however, not enough.

Choice for Investment

Capital/output ratios vary from one branch of activity to another, and in the same branch between different types of techniques. Thus the capital/output ratio for the whole economy would depend on the branches of activity to be emphasised and the types of techniques adopted for them. For example, on a very broad level, industry has a higher capital/output ratio than agriculture, so that if industry received relatively greater emphasis the capital/output ratio for the economy would be higher than if agriculture was favoured. Similarly take a narrower branch of activity such as irrigation, its capital/output ratio would be lower if wells, tanks and tube-wells were used instead of canal irrigation which requires the construction of big dams. Problems related to the choice of emphasis between branches of activity and techniques are some of the most difficult encountered in planning.

Prima facie one might say that those branches and techniques which have a lower capital/output ratio should be accepted as they would give the best result for a given level of investment effort. While this is true from a short time perspective, it is not so for a longer period of time. To sustain a high rate of

economic growth, it is necessary to build up capital assets such as railways, power plants, and basic machine building industries. The construction of these assets is capital intensive and raises the capital/output ratio for the economy. The object of planning is to so distribute investment expenditure between the high capital requiring and the low capital requiring sector as to meet the immediate needs of higher income without sacrificing the long term prospects of growth.

The problem of choice is not only confined to education of investment between sectors and branches of activity but also between regions. This is equally important as socially it would be highly undesirable to allow one region to advance while the other lags behind.

This allocative process concerns not only the totals for the entire plan period, but also its break down into annual amounts. Allocation of investment resources over the plan period is commonly known as phasing. We shall discuss this in the next article.

Canada's New Labour College

(Continued from page 10)

trade union as it affects the worker, management and society as a whole. It will stress the philosophy and the social, economic and political objectives of the organised labour movement in Canada. The course is divided into number of parts which will include the history and development of trade unions in Canada and other countries; the structure and government of the trade union and the trade union centre; labour management relations, including various aspects of collective bargaining; legislation pertaining to the labour movement, the role of government in labour management relations and the role of labour in the political life of Canada.

Present plans are to hold one course of seven weeks in 1963, two courses (seven weeks each) in 1964 and two courses in 1965. Thereafter it is hoped to expand the programme and eventually reach a regular seven-month academic course.

Educating the Parents

a programme for adult education

By Shri S. B. Kakkar, Government Training College, Jullundur

SCHOOLING and its methods are often emphasized for the education of the young. New objectives and newer learning experiences are sought by the school to impart fuller education and effect wholesome growth of the child. But parents, as compared to school, are in a more favourable position with regard to making their influence on the child more effective. It is however not untrue to observe that parents, more often than not, neither play their educative role in the life of their young ones nor care to understand the vital importance of their role. Those who do, fail to perform their tasks as efficiently as they can. As such a training of parents in the obligations of knowing and looking after the education of their children is necessitated.

One of the legitimate, and yet essential, functions of a school is to teach parents to understand the child's needs, nature, potentialities, at different stages, and difficulties so as to avoid mistakes. How far is this function being performed by any agency or school in our country is anyone's guess. All the same there are fortunate schools at places which are doing adequately in this behalf.

The Authoritarian View.

The old view was that parents' part in the child's development was authoritarian in the sense that child's character which was innate, depending mostly on individual factors and on child's intrinsic will, was acted upon by parents' admonitions, threats, punishment, rebukes; promises, intimidation, reasoning etc. Psycho-analysis, child Psychology and Psychiatry have since belied this concept of personality development. Another extremist view was to leave the child free and to let him grow without adults' intervention. Experience has shown that it would be disastrous to do so. These methods perhaps were at a time popular because of the immediate results produced, but it needs no evidence to assert that the subsequent effects of these methods were ruinous.

Training parents involves changing their attitude. Parents have to be convinced that their child's personality with which they find fault is not something given and divorced from themselves. They need to be taught that personality embodies a relationship of the child with its environment, evolved during its early years through intimate contact with the personality of adults, especially parents and also through child's responses to events and to others' attitudes. They have to be explained that children are not born liars, but that they tell a lie to evade punishment or to reassert themselves after a humiliating experience or to do as parents—who have no compunction in telling lies—do. They should be made to understand that these habits, however bad and embarrassing, do not break unless the factors causing them are removed. Parents should also understand the process of child's development. They should watch significant changes in the child's growth and support such changes as lead to individual and social responsibility in place of dependence and family attachment. They should discourage his continuing infantile behaviour and childish habits. They need to understand that child's self-centeredness, self-conceit and fastidious love should gradually give place to the social acceptance of external codes and conventions involving social adjustments, accommodating others, sharing responsibility and cooperation. They also have to learn how family troubles develop and how these cause tension in the home set-up and make child's education impossible.

Difficulties in the Process

Obviously this kind of training is a challenge to deep-seated beliefs, it is unusual, and is somewhat difficult to impart and to receive. It may, therefore, meet stiff opposition. Some people may regard it as outrageous, others may think it is irreverent and profane, still others may view it with indifference and

suspicion. Conversely some who are more enlightened may be drawn towards this idea and will wish to profit from it in their own and their children's interests.

Even when the parents training is started, difficulties arise because the ideas diffused in teaching affect their personality and psychology. The entire family background and the parents attitudes are to be studied. The parents are made to identify their own personality traits, influence of these traits in the family and the origin of these traits. If the influence of these on the child has been deleterious, this fact has to be brought home to them. This may provoke stiff resistance, complicate matters or even make parents give up the role of education. It is therefore hard to make parents interested in these problems. More mature parents however would welcome guidance especially when they experience difficulties in the path of parenthood.

No Short Cuts

Fundamental training in the psychology of family relations would be the main task of any agency which undertakes to train parents. An essentially realistic teaching, it excludes theoretical jargon and would be given by experts possessing personal experience of children and of family problems. These experiences can be drawn upon to explain problems and their solution, taking care not to make generalizations in situations where individual cases have to be reckoned with. No short-cut solutions or universal prescriptions should be offered, as this may lead to failure and disillusionment.

The courses of study may be the child, its stages of development, its needs (physical, mental, emotional, and social), its personality development, difficulties and changes in its growth, adolescence, preparation for adulthood, married and vocational life. The course may include school and occupational problems which always bother parents, discussion of the child's experiences, the parents' personality and the influences which developed it.

The whole scheme may appear impracticable if it envisages setting up of regular schools, the way there are schools for children. Parents can't be led to schools. It is neither wise nor necessary to now make them school-going which they finished long ago.

The courses to be taught them must reach their homes—and this through the agency's journal—may be called "Parents' Forum". This journal after due publicity may be subscribed by more and more parents throughout the country. The published courses should be supplemented by occasional meetings to be organized by the agency, where the reading parents would discuss practical problems with the experts. The meeting starts with a talk on the building of child's personality and parent's influence, after which begins a general discussion involving parent's actual and personal problems and their causes. Intricate details of the problems, the influence or influences which cause them, and the effect, they have on family life are brought to light. The attitudes of the family-members, in a particular case, and their influence on each other come to be considered. Solutions may be offered keeping in view the real family situation and the characteristics of its individuals. An atmosphere of optimism and encouragement should prevail at the meeting. There is no reason that the people after such a meeting do not find themselves relieved and confident enough to understand and solve their problems. Surely they would go home relaxed, changed and with a will to improve things in their family. Thus parents would be trained to deal with their child's early formative years when foundations of his personality are laid.

Later similar meetings will be arranged to help parents deal with and educate adolescents. A talk on the main characteristics of adolescence and the influence of parents' attitudes towards him is given, to begin with. Then the parents are encouraged to review the effects of education they received and to recall the events of their own childhood and the significant impressions that have lasted so long. Then they are stimulated to talk about their maturity, their views and ideas on life, on future occupation and on their marriage. Finally they are led to compare their expectations and ambitions with the realities or married life and those of the occupation they are now engaged in. The object is to help them to avoid frustrations, misconceptions, and those habits which cause tension, irritation, conflict, and restlessness.

(Continued on page 18)

FACTS AND FIGURES

(Continued from page 8)

THE first meeting of the Governing Board of the International Institute for Educational Planning began in Paris on July 18 under the chairmanship of Sir Sidney Caine, director of the London School of Economics and formerly Vice-Chancellor of the University of Malaya, whose appointment as Chairman of the Governing Board is announced by Mr. Rene Maheu, Director-General of Unesco. Sir Sidney's acceptance of this appointment symbolizes the unique character of the newly formed Institute as a coalition of educators, economists and other development experts joining forces to help the nations of Africa, Asia and Latin America to accelerate their economic and social development programmes by integrating educational expansion more effectively with overall development plans.

The Institute was created as an autonomous body by a resolution of the General Conference of Unesco in December 1962. It is financially supported by Unesco, the International Bank for Reconstruction and Development and the Ford Foundation. The French Government is providing the premises and all necessary physical facilities for the Institute. The Institute will work through Unesco, the International Bank for Reconstruction and Development, and regional development institutes, as well as national agencies, to help them strengthen their staff and expert knowledge and to conduct research and training programmes in their field. The Institute itself will carry on research and training at an advanced level, directed primarily at solving the practical problems which confront development workers in the field. It will also cooperate with universities in longer range and more theoretical research.

The Governing Board has eleven members of whom five, in addition to the Chairman, have been named. They are :

Mr. Ly Abdoulaye of Senegal, historian and deputy director of the Institute francais d'Afrique noire, at Dakar;

Mr. Helmut Becker of the Federal Republic of Germany, lawyer and expert in the field of

adult education, and president of the Federation of German Adult Education Centres since 1956;

Mr. G. Betancur Mejia of Colombia, educator and chairman of the OAS Task Force for Education, and former Colombian Minister of Education;

Dr. C.D. Deshmukh of India, economist and president of the Indian International Centre at New Delhi since 1959, Vice-Chancellor of Delhi University, former Finance Minister and Chairman of the University Grants Commission;

Mr. Nicolas K. Gontcharov of the U.S.S.R., educational researcher, vice-president of the Academy of Pedagogical Science and Editor of "Soviet Pedagogy".

The five other ex-officio members will represent the Director-General of Unesco, the Secretary-General of the United Nations, the President of the International Bank for Reconstruction and Development, the Director-General of the International Labour Organization, and the Director of the Latin American Institute for Economic and Social Planning. The latter two board positions will later be held in rotation by the UN Food and Agriculture Organization, the World Health Organization, and new UN development institutes in Africa and Asia.

Philip H. Coombs, economist-educator, recent U.S. Assistant Secretary-of-State for Educational and Cultural Affairs and earlier a Ford Foundation official, who has been named Director of the Institute, has been working since May 1 drawing up plans for the Institute's inaugural meeting and its programme of action.

The link between education and economic growth has been increasingly recognized by lending and aid agencies. The International Bank for Reconstruction and Development, through the International Development Association, is now for the first time making loans to countries for educational projects. In addition, the Inter-American Development Bank and the US Aid programme have entered into the "loans for education" business. The UN Special Fund is directing a large portion of its "pre-investment" funds into education,

convinced that developing countries will move ahead only if they first develop their people.

"Economists, and development planners," Dr. Coombs said recently in Paris in explaining the Institute's background, "have become more acutely aware that a society can achieve sustained economic growth and build viable social and political institutions only if it invests adequately, and early, in the development of its peoples talents."

"Education's help is urgently needed to provide the trained and educated human resources essential for economic growth, for strengthening local institutions and for general social advancement. New steel mills, dams and jet airports can end up simply as expensive status symbols unless a nation's human resources are developed in balance with its physical resources."

"For these resources to be effective, however," Dr. Coombs said, "educational expansion must be carefully planned in relation to the rest of the economy. The developing countries must design their own educational systems to fit both their needs and pocketbooks. There is a serious shortage at present both of expert knowledge and of well qualified experts in this new field of educational planning. That is needed, essentially, is a new breed of animal which might be called an 'educational development strategist', able to see a whole educational system in perspective and its relationships to the complex process of economic and social development."

Educating the Parents

(Continued from page 16)

For very abnormal or unusual cases special meetings both for individuals and small groups may be held, where personal consultations would yield suitable remedies.

The proposed agency can also deliver goods at the door by supplementing its journal with short pamphlets dealing with day-to-day problems, of children and adolescents, illustrated with actual cases i.e. the truant child, the only child, stepmotherly treatment, bickering parents, rewarding wrong acts etc. These articles will particularly help those parents who are unable to attend the meetings.

This is a task both humanitarian and educative. It requires the joint effort of educationists, psychologists and sociologists who can work in a team and provide effective guidance to parents besides contributing useful written material. Above all, the task is demanding and exacting in that the workers need to make some sacrifices in terms of time and energy. Financial burden if any would best be borne by the state. The scheme would undoubtedly yield abundant dividends in the shape of happy homes, integrated community, end of delinquency and crime, individuals with wholesome personalities and prevention of maladjustments.

TO MAKE THE NATION STRONG

**Make the People Literate and
Knowledgeable**

Bombay City Social Education Committee

(Continued from page 6)

passed. Of the 2,943 women enrolled in 142 literacy classes of the March 1961 session, 1,613 passed the test; and out of 1,241 enrolled in 53 post literacy classes of the same session 680 passed. Besides the classes of the Committee, there were 1 literacy and 2 post literacy classes of women in the Textile Mills. The proportion of women's classes to men's classes is 29:37.

Sewing and Cutting Classes

Besides the regular literacy and post literacy classes for women, the Committee has been conducting special sewing and cutting classes for them since 1955. As an useful home craft, this activity is becoming more and more popular among the women in the working class localities. But for want of funds the Committee has to restrict the number of sewing and cutting classes. This year, there were 15 sewing and cutting classes. The examination results of these classes are as under :

Number of classes 15; Number enrolled 330; Number appeared 305; Number passed 291.

Matru Vikas Kendras

Another special activity undertaken by the Committee for the women is the scheme of Matru Vikas Kendras. The object of Matru Vikas Kendras is to develop intellectual, Cultural, Moral and Physical qualities of Mothers, Wives and Young Girls, through a comprehensive programme of self-education in the Art of home-management, Child care and healthy

family living and to provide training facilities in such home craft.

Sewing and cutting is taught as a major craft and other crafts like Embroidery, Knitting, Paper work, Doll making, Stationery preparing, etc., are also introduced as supplementary craft subjects. Women from the lower middle class are enlisted as the members of these Kendras and are expected to pay a nominal fee of 25 nPs. Besides teaching of crafts, extra-curricular activities like cultural programmes, debates and group discussions, trips, cinema and filmstips shows, food demonstrations, essaywriting competitions, Rangoli competitions and Talks on important subjects like health, family planning, home science, child-care etc., are organised from time to time. The members of these Kendras are, also taken to visit important places and Centres like Textile Mills, Recreational parks, Museums, Art galleries, Hospitals, Nursing homes, Craft-Centres and Remand Homes.

Work Among Harijans

While organising Social Education classes for the general illiterate adult population in the working classes, the Committee also makes special efforts to organise classes for the backward classes are mostly conducted in the working class localities where the Harijans and other backward communities reside in quite larger proportions. Spectal efforts are made to enroll people of tde backward class communities in the Social Education classes organised from time to tlme. The following statement will show the work done for removing illiteracy from the p ople of the backward classes during this year.

LITERACY CLASSES

	No. on roll				No. passed.			
	Scheduled caste.	Scheduled Tribes	Other backward classes.	Total	Scheduled caste.	Scheduled Tribes	Other backward classes.	Total
Men.	2692	—	1046	3738	1503	—	705	2208
Women	1990	—	165	2155	1019	—	73	1092
Total	4682	—	1211	5893	2522	—	778	3300

POST LITERACY CLASSES

Men.	1856	—	313	2169	1018	—	204	1222
Women	778	—	131	889	373	—	62	435
Total	2614	—	444	3058	1391	—	266	1657

In all 8,951 adults from the backward class communities were enrolled in both literacy and post literacy classes. Out of these, 4,957 were successful in the tests. On the whole 28.74% of the adults enrolled in the Committee's Social Education classes are Harijans.

PUBLIC COOPERATION

Chawl and Local Sub-Committees

Co-operation of the public is always sought while organising the Social Education Classes other extra-curricular activities. Members of the Local Chawl Committees and other Social Welfare organisations are often approached for helping in the work of getting suitable accommodation for the classes, mobilising local artistic talent for the cultural programmes and maintaining the attendance of the classes through the influence of local leadership. New Chawl Committees are also formed and their co-operation secured for the effective working of the Social Education classes. The Committee appoints, through the President, Local Sub-Committees consisting of active local workers and gets their voluntary services in organising and supervising Social Education classes in different compact areas. Members of these Local Sub-Committees regularly inspect the classes of their respective areas and submit their reports to the Committee regularly. They also help in taking steps for improving attendance, securing better places for classes and collecting funds during the Social Education Week and similar programmes. During the year under report, there were 8 Local Sub-Committee in different areas. In all 65 meetings of these Local Sub-Committees were held during this year. There were 230 Chawl Committees helping in the work of the Committee in different areas. These Local Sub-Committees and Chawl Committees are also very useful in organising cultural pro-

grammes, cinema shows, chawl cleanliness campaigns and special programmes during the Social Education Weeks.

Co-operation of Students

The most valuable help that is given by the student community to the Committee is the collection of funds during the Social Education Week. The students of the city schools and colleges also help the Committee by taking active part in its Social Education Campaign. A few schools help in contributing items in the cultural programmes organised by the Committee from time to time. Students of some schools have recently started the work of educating the illiterate adults in their own localities. The students from Dr. Shirodkar Educational Institutions, Parel and Saraswati Vidya Mandir High School, Lalbaug took up the work of educating workers of Parel and Lalbaug areas. Three batches of students from the Tata Institute of Social Sciences gave series of talks to the adult pupils of classes in Delisle Road, Lower Parel, Ghodapdeo and Nagpada areas. Students from Sophia College, K.M.S. Parel High School, Maratha Mandir's High School at Worli and Saraswati High School, Lalbaug also, visited classes in different areas and gave talks on different subjects of Social Education.

OTHER ACTIVITIES

Libraries

Circulating Libraries. Mobile library service is a very effective means of successfully retaining the newly gained literacy of the adult pupils of the Social Education classes. It also helps to widen the general knowledge of the pupils through books on varied subjects. The Committee has introduced a system of circulating library boxes containing books on various subjects of general interest and educational value.

These circulating library boxes are provided in the post literacy classes in different languages. The reading interests of the adult pupils is kept up by arranging special library periods when the teachers and supervisors guide the pupils in the selection of books and method of reading etc. Each circulating library box contains about 50 books on different subjects; and the same is transferred to different classes at intervals. During this year, there were 296 circulating library boxes. The distribution of these boxes according to languages was, Marathi 93, Hindi 73, Urdu 55, Telugu 16 and Gujarati 61. In addition to these, 40 boxes in Marathi and 20 in Hindi were distributed to the classes in Mills and Factories.

Area Libraries. With a view to providing supplementary reading material to the workers in the field and the advanced literates, the Committee has set up six area libraries in different localities. These area libraries contain books on different Social Education subjects like History, Geography, Civics and General Science. At present, these are six area libraries.

There are about 690 books in four languages viz. Marathi, Hindi, Gujarati and Urdu. Approximately 650 people took advantage of these area libraries.

The Central Library. The committee has one Central Library at the Main Office. This Library contains nearly 5,563 books, 35 monthly magazines and other periodicals. This library is useful to the officers, members of the Committee and the Field workers. During this year, 64 new books were added to this library.

News sheets and Magazines

The Saksharata Deep (The Lamp of Literacy). The Saksharata Deep is a monthly magazine published by the Committee in Marathi with a Hindi section, under the editorship of the Social Education Officer. It contains articles on Social Education, stories and poems useful for the neoliterates, information about Committee's regular activities, important current news items and articles based on the syllabus of the Social Education classes, useful for the field workers. This magazine, mostly useful for the neoliterates and the workers of the Committee, provides supplementary reading matter for them. The articles meant for the neoliterates are printed in big type and those for the workers and teachers etc., are printed

in the normal small type. Its annual subscription is kept at a nominal rate of Rs. 1.50 nps. per year, including postage and a Special Diwali Issue of about 60 pages. A number of copies of the Saksharata Deep are distributed free to the Committee's classes. It is subscribed by people and organisations from a number of places in the State of Maharashtra and also other Marathi speaking areas of the country.

This Saksharata Deep used to be published in the form of a fortnightly news-sheet with 8 pages only till May 1961. Since June 1961, the Committee decided to change its form and periodicity. Since then, it is being published in the form of a Monthly magazine with 24 pages and a reduced size. At the suggestion of Shri S.L. Silam, President of the Committee, the Saksharata Deep is changed into a monthly magazine with 24 pages instead of a fortnightly with 8 pages. 1,500 copies of the Saksharata Deep are printed every month.

During the current year, the total income from the subscription and advertisement was Rs. 4,528.20 and the expenditure was Rs. 9,194.39, thus entailing a deficit of Rs. 4,666.19.

Other news sheets. Besides the Saksharata Deep, the Committee receives 425 copies of "Lokrajya" free from the Director of Publicity, Government of Maharashtra. These copies are supplied to the Committee's classes.

Publication of Inexpensive Literature

With a view to encourage and supply suitable books to neoliterates for improving their skill and practice in reading, the Committee publishes useful special books and news-sheets at a nominal cost.

A Letter to the Editor

Dear Friend,

Your editorial in volume XXIV No. 7 July, 1963 is neither of correct statement of facts nor a correct appraisal of the situation as it obtains. Every movement of an organic character—like a living being—alternately works and rests; and the rest is never a waste; it is preparation for better and harder work. Even metallic instruments need respite—time, without work, to recoup.

You must have been reading about the world wide search for new trends in Adult Education ; and you must be aware that whenever a turn is effected the fast moving vehicle is always almost stopped ; is reduced to its minimum.

You are also aware that in our own life time the great movement of Independence, did not continue without rest; it had periods of rests of even ten years during 1921-30—and it was not feared to be lost, as you have done. You know and must know that : “Education is a process of implementing the decision (on social order) of elders....taken by ballet or bullet”. The reports like Balvantry Mehta Committee, have raised fundamental question whether our overall efforts in national reconstruction must continue as it is, or a new decision is essential. You also know that in February, 1963, a big U.N.O. World Conference was held in “the appreciation of science and technology in developing areas”, which has been accepted as the beginning of New Age.

Even on the matter of total and immediate eradication of illiteracy... new experiences are coming up ; that “it has to go hand in hand

with the elimination of all other wants and therefore it has to be slow as UNESCO puts it.

You are perhaps not in direct touch with your member organisations in field who were not satisfied with whatever has been going on, stopped it and have been seeking a more appropriate programme.... Even the top most in C.D. programmes have very recently realised. “Government can do many things—but the one thing it can not do is—preparing peoples minds and hearts.” S.K. Dey.

And therefore, it should not be a surprise or a shock for the Association like ours, with its 21 years standing, if the post of SEO is abolished or merged with something else. It should not have been created—created as a tail end of programmes, for immediate results.

I would therefore suggest and request friends like you, editors, not raise sharp cries declaring the death of a programme which is undergoing an operation—operation for a cure.

Yours truly,

S. PATHIK,

General Secretary,

All India Mass Education Society.

Defeat China by Strengthening Production Front !!

The evil intention of China is to stop useful production in Bharat by mere intimidation of a fight !

It is upto you to defeat their end by extending your cooperation to the stepping up of production—primarily of Educational Aids !

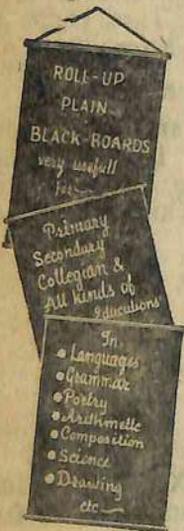
We are proud to say that we have been specially manufacturing for the last 39 years, SLATED ROLL-UP BLACK BOARDS which are useful for pre-primary, Primary, Secondary, Higher, Basic, Social, Adult, Community, Welfare, Agricultural, Commercial, Technical, Engineer in medical and military Education.

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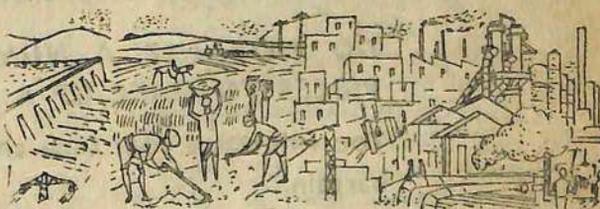
planned development

Over eighty per cent of the schemes in the Third Five Year Plan are an essential part of defence and the rest of the Plan is also indirectly concerned with it.

The Plan is now well geared to quicken industrial development and strengthen the sinews of defence.

Production of steel and machine tools, minerals and raw materials has been stepped up. The capacity of engineering and allied industries will be utilised to the fullest.

Planned development is the very basis of defence. By implementing the Plan with greater speed and efficiency, you build up defence and truly strengthen India.



for
**NATIONAL
DEFENCE**

something 'Psychological'...



Psychologists tell us to resist any comparison of our children with other kids. It hinders normal growth, they say. So it is with metric weights! To get the best out of the young ones (and metric weights), accept them as they are.

**DO NOT USE A NUMBER OF METRIC
PIECES TO MAKE UP A SEER OR A VISS.**

You will waste your time and often lose in the bargain.

FOR QUICK SERVICE AND FAIR DEALING

**USE METRIC UNITS
IN ROUND FIGURES**

DA 63/71

*On
Other Pages*

Investigation of Reading Habits
in Ghana

Social Implications of
Urbanisation

To Keep a Secret, Learn to
Read and Write, Say Niger
Adults

Mysore State
Adult Education Council
Twenty-first Report

Liberal Education for
Workers

News Briefs

Clearing the Decks

THE Standing Committee on Social Education has done well to clear the air of confusion which has bogged down social education programmes and which has forced the minds of social education workers into purposeless channels of futile controversy. Even so, to set the record straight, it should be admitted that such of those workers who live among people and help them to keep abreast of developments taking place in their midst, were by no means concerned with definitions in the abstract. The Standing Committee's report has, therefore, great relevance primarily in sorting out the validity of the claims of those who desire control over the movement, without being aware of the field situation and without doing field work.

The Standing Committee has done well to emphasize the social aspect of social education which, if applied to actual field situations, will bring into focus, the social problems arising out of the national effort to develop itself. The various activities constituting an effective programme of social education, which the Committee has enumerated in its report, have obviously to be worked out with this perspective in view.

A foot-note to the report of the Standing Committee is the consensus of opinion which is understood to have prevailed at a preliminary meeting of the sub-group appointed to draft recommen-

Why are Our Literacy Classes Ineffective?

an administrator's opinion

By K. Prasad IAS

IN the pre-Independence period, very few literate men were available in the rural areas. Since then, there has been appreciable increase in the school going boys at the lower levels and persons with sufficient knowledge in the language are available in practically every village. The urge to know reading and writing therefore, is not as much as it would have been if there was absence of this education.

The independence movement had roused interest of everyone in the rural areas. Any news was exciting news. The very idea of reading was itself exciting. With large scale rural programmes going around now its excitement value has been lost. The kind of literature being supplied to the villages are not interesting from his point of view. Even story books is academic.

Dearth of Voluntary Workers

The programme could be sustained as long as voluntary workers with a sense of service

Clearing the Decks

dations on social education in the Fourth Five Year Plan. These, reported elsewhere in the issue, provide a viable base for an effective projection of the concept of social education as defined by the Standing Committee.

These developments should help to remove such doubts as have contributed to crippling of the movement and wrapping of the imagination of those under whose charge social education is. It is time, therefore, for us to heed the call of Dr. Mohan Sinha Mehta, who, in his foreword to the report of the Standing Committee, has urged workers to bury the hatchet and work unitedly for the cause of social education.

were available. Paradoxically enough large scale rural reconstruction programmes have denuded the rural areas of such men. Thus apparently there does not seem to be much reason why villagers should go in after literacy classes. At least this is the impression I have got after talking to large number of them. It is doubtless, however, that they feel happy if they know how to read and write. The small number who have been benefitted from the literacy classes testify to it.

Lackadaisical Planning

No particular criteria has been fixed for opening literacy centres. They are selected more on the ground of equitable distribution of programmes in the block than on the availability of able organisers. This is carried on in a routine fashion. Even supply of necessary materials is not ensured.

The percentage of adults attending these centres is very low. This is being treated more or less like tuition classes for primary school children or some sort of a routine class for the children of poorest villagers. The whole purpose of these centres has been lost. The villagers also feel that these centres are being run for achieving some short of expenditure target and they don't take much interest in it.

Indifferent Supervision

The quality of instructors is very low. He is himself not aware of the way which interests the villagers most. He has no sense of mission. He is only interested in getting more money towards honorarium and contingency to which he is entitled. Sometimes the same instructor is employed to run centres from place to place and when his home is far off from the centre he also absents himself.

There is practically no supervision of these centres. Those who are supposed to supervise lack a faith in the programme. Everyone has been taking an indifferent view towards these centres.

(Continued on page 22)

The Social Implications of Urbanization in Developing Areas

By Paul Mercier

IN most developing countries, towns—especially large towns—are an entirely new phenomenon which has forced itself suddenly upon essentially farming communities. These were village communities where economic and social relations developed often within very narrow horizons, where most of the social life was based on family relationships, and where attachment to the soil had a religious or quasi-religious significance. The city environment is radically opposed to this traditional way of life.

It is significant that in various regions of tropical Africa, for instance, visits to the city or temporary residence there should be some extent have replaced the initiation rites—considered very dangerous—to which youths had to submit before being able to occupy a fully adult position in society. Their first experience of the city was therefore of a foreign, difficult and hostile world, but one which was attractive nonetheless for many reasons.

For nearly all developing countries, entry into the modern world found its expression in the development of towns—administrative centres in colonial countries, commercial centres almost everywhere, and, in a few cases, industrial centres.

The new towns were very primitive at first. Their urban area was slightly built up, while the residential areas were either huge villages or “shanty towns”. (Many of these towns are still unable to accommodate all their inhabitants). Their municipal organization was only in its formative stage and so was the labour market.

But, in recent times, especially since World War II, many of these towns have developed and their activities have diversified. This trend is extending now, especially in the cities of former colonial countries where commercial, industrial, administrative, political and educational activities are increasingly combined.

A characteristic feature of the new towns is their heterogeneous population, diverse from regional, ethnic, linguistic and religious viewpoints. The town plays a big role in contributing to the establishment of contacts between these different groups, and to the mixing of the different elements of society—a highly important factor in countries striving to achieve their unity. However, towns can also be the seat of tensions which sometimes develop into bitter conflicts between individuals, between regional and ethnic groups, or even between different castes.

A paper on the “Social Implications of Rural Development and Urbanization of Developing Areas” by Paul Mercier, professor at the Paris University, was presented at the United Nations Conference on the Application of Science and Technology for the Benefit of the Less Developed Areas, held at Geneva in February this year. Professor Mercier has specialized in the study of African communities, and this excerpt from his paper deals with the phenomena of urbanization in developing areas.

Moving to the City

One of the main reasons which account for intensive migrations to the towns is over-population in rural areas.

But though such migrations concern a large section of the adult male population—often the greater part—most migrants do not settle permanently in town, or do not have the intention of settling there permanently. It was found, for example, in regard to industrial labour, that in most developing countries, the number of workers was small, but that they were continually being renewed.

In India, as in Africa, the village remains their “home”, and even those who settle fairly permanently in town return there periodically

to visit their relatives, to help with the harvest, to take part in ceremonies, etc. They continue to fulfil the social and religious obligations imposed on them by the village. In this sense, there is no breach between urban and rural populations. But the temporary town-dwellers or those who remain largely alien to their new environment are inadequately equipped to meet the social and economic demands of the town.

Looking for a Job

Migration to the town means looking for a job, a hopeless task for many new arrivals. Most censuses taken in recent years show a high proportion of unemployed and, more generally, of people who have no set employment. If the migrant does not immediately find employment, he stays in town knowing that he will always be able to subsist there with the help of the "relatives" he will find there. Anyone who finds a permanent job is a privileged person. Relatives often come to live at his expense and he usually accepts these survivals of traditional forms of solidarity.

Not all town-dwellers without permanent employment are entirely unoccupied, however. Everywhere there is an abundance of domestics, small traders, middlemen, people who earn some money by rendering minor services. The enormous development of the non-wage earning section of the population is a typical indication of the extent of the under-employment in towns.

The Housing Shortage

In urban areas which are still inadequately equipped and where productive activity lags far behind the population increase, the housing shortage is always acute. Everywhere there are shapeless "shanty towns". Overcrowding is the rule, and even the townsman with a job often has no more than a "corner to sleep in."

Having developed too quickly, town communities are insufficiently organized and consequently show a lack of equilibrium. The individual is meagerly provided for in the sense that the groups to which he belongs do not offer him adequate help in the difficult choices facing him, and in his efforts towards adaptation.

The basic nucleus of the new social organization emerging in the cities is still very fragile.

This is the small family unit of the man-wife type, which is tending to replace the large family group. But the transition is not without difficulties for people inadequately prepared for the new form of relationships which it involves between men and women, parents and children. These difficulties are only partially offset by maintaining relations with the large family groups in the migrants' "home" villages.

For peasant boys, straight off the farm, working in industrial surroundings demands a radical "change-over". This is true of all forms of non-traditional labour offered by the town. The migrant who finds employment has to enter into an entirely new set of relationships, whose features among others are the wage system, payment in *money* and the division of labour. He finds it very difficult to grasp the new concept of economic and social relations in work.

Adapting to the Technological Age

The instability of labour (already mentioned) has its counterparts in poor skill and low productivity caused by various physical, psychological and social factors. While the new townsman learns the work processes fairly easily either through proper professional training or, as is usually the case, by "working on the job", he finds it much more difficult to adapt himself to the context of the work. It lacks the social and religious significance of traditional work, it is specialized and fragmented and he cannot grasp its overall meaning. Its rhythm seems artificial to him and he cannot understand its significance.

New forms of social stratification are gradually emerging in the towns. Several more or less contrasting types of townsmen can be distinguished fairly easily. Major social categories become prominent by reason of the length of their stay in town, of the type of education they have received, their professional qualifications, their participation in new political organizations, trade unions, etc., or by their way of life (housing, food, leisure time activities, and so forth), and the links they maintain with traditional social forms and values. All this combines to produce a new society and or new scale of values very different from those which prevailed in the old communities. The nucleus of townsmen who are permanently established, have permanent

(Continued on page 17)

WHAT THEN MUST WE DO ?

A Tissue of Statistics

Community Development is a sound concept, and extension services as the method to bring it about are exactly what the villages of India desperately need. The sole solid claim of the CD programme to date is that it has multiplied the number of extension personnel and taken them from the district level down to the level of the block. In addition to District Agricultural Officers, District Veterinary Officers and the like, we now have qualified personnel at the block level too. What is required is to strengthen these extension agencies even more and to take them further down to the level of the villages, so that their services will be available to each and every farmer and rural artisan. As against the achievement of multiplying the number of extension personnel, the CD programme has on the debit side innumerable slogans and distractions, the latest of these being the VVF and the Defence Labour Bank, the statistical requirements of which have occupied the energies of officials to the hurt of agricultural development.

Of what avail is it that the CD programme now covers 99 per cent of rural India if the

coverage and quality of the agricultural extension service are insufficient? How unsatisfactory the state of the extension service is can be judged from the recent remarks of Mr A.D. Pandit as Vice-President of the Indian Council of Agricultural Research. He told the Advisory Board of the Council on July 24: "Although private farmers earn prizes and distinction as Krishi Pundits within a stone's throw of the Government farms, the output in the Government farms itself is such as to lead to a loss of confidence of farmers in our scientific methods and our agricultural scientists" The teams sent out recently by the Planning Commission to the States to enquire into agricultural shortfalls found that the percentage of demonstrations of scientific agricultural practices that had failed was as high as 60 to 75 per cent.

What the country needs and what it expects of the CD Ministry in the days to come are fewer slogans and fewer statistics, and more of practical unglamorous work in the field.

—From an Editorial in *Thought Weekly*

SOCIAL EDUCATION IN 4TH PLAN

The Ministry of Education has set up a Sub-Group for drawing up the Fourth Plan for Social Education. The first meeting of the Sub Group was held on 3rd September in New Delhi. Dr. K.L. Joshi, Dr. T.A. Koshy, Serveshri A.R. Deshpande, A.C. Deve Gowda, Jagdish Singh, Neki Ram Gupta, P.C. Sharma, M.C. Nanavatty and S.C. Dutta attended.

The Group, it is understood, discussed the outline of the plan, and suggested certain tentative targets. It is reported to have emphasised that removal of illiteracy should be the core activity for which a sizeable fund should be earmarked. It is also reported to have stressed that Social Education should be the responsibility of the Ministry of Education at the centre and of the Education Department in the State and that funds earmarked for Social Education should be allotted to the Ministry of Education and the departments of

Education in the States. It strongly felt that earmarked funds should not be diverted to any other item of expenditure.

PROGRAMME ADVISORY COMMITTEE OF NFEC

The National Council of Educational Research and Training has set up a Programme Advisory Committee for the National Fundamental Education Centre. The President of the Association, Dr. Mohan Sinha Mehta, has been requested to be the Chairman of the Committee. Other members of the Committee are Shri S.C. Dutta, Honorary General Secretary of the Association, Shri A.R. Deshpande, Shri S.L. Silam, Shri Bhadracharya and Dr. T.A. Koshy, Director, National Fundamental Education Centre.

To Keep a Secret, Learn to Read and Write Say Niger Adults Say Niger Adults

By Edouard Esmerian

“WHY do you wish to learn to read and write? One hundred adults were asked this question in the pilot region of Maradi, in the south of the Republic of the Niger.

The answer, in most cases, was: “To keep secrets.”

In four months, the Government of the Niger, with the help of an international team of specialists, has succeeded in teaching 770 adults in this region to read the Latin alphabet, to read and write in their native language Hausa, and to count and express themselves in French, the official language of the country, using 200 key words.

These people represent barely 5 per cent of the population of the ten villages in this zone. And, in the Niger, there are some 9,000 villages with the 3,000,000 inhabitants, of whom 90% are illiterate.

The experiment, directed by a young Italian working for Unesco, Pierluigi Vagliani, began early in 1963 in a fast-growing area.

Teaching Adults in an Adult Way

“It’s no use teaching people how to read and write in a place where nothing happens,” Vagliani declared. “That creates needs that no one can satisfy and, consequently, suffering and psychological problems.

“Our experiment was born out of a desire by villagers, regional leaders and the government—not just one minister, but all of them. Throughout the country, I had observed that people were sceptical about adult education. ‘Adults don’t want to learn’, I was told. In fact, several attempts had failed—after ten days or so, people stopped going to classes. The reason for this failure was very simple: primary school methods were used—as they are elsewhere. Adults were taught in the same way that children are taught. But an adult takes a short course; he is not going to continue at school for years. The ABC’s

useless to him. Then, too, you cannot treat an adult like a child telling him: ‘go to the blackboard’, ‘do this’, ‘do that’. Often, he has had more experience than his teacher. He knows things of which the teacher is ignorant. The teacher on the other hand knows how to read and write. This means that these courses must take the form of an exchange.”

“It is true.” Vagliani continued, “that people are happy to be able to read and write so that they can keep their correspondence a secret. But an adult learns mainly because something is stirring in his village, because he wants to keep up with his times and acquire practical knowledge. In our project, for example, we talk mostly about hygiene and agriculture.”

Vagliani works in a team with Gaston Louis Soleres of the French Ministry of Cooperation, an educational guidance specialist, and two teachers from the Niger, Hassane Koulibaly and Boukar Gonimi. Soon, the local teachers will take over from the experts and organize literacy teaching in the Niger on their own.

Humiliated by the prospect of sitting on the same benches as their children, participants in the course decided to build special huts in the middle of their villages. Everybody lent a hand and, consequently, everybody could tell himself: “I have a right to come.” In each village, a committee was sent up to organize construction and enrolment. It was composed of the village leaders and the most active inhabitants.

The courses began in January. They were given every evening except Sunday by village school teachers. Each class lasted two hours, but teachers agreed to be paid only for one hour.

“We prefer to have paid teachers,” Vagliani explained, “so that we can expect classes to be held regularly.”

(Continued on page 20)

Standing Committee Defines Social Education

Dr. Mehta Calls for Intensified Efforts to Implement Schemes

THE Standing Committee on Social Education which was appointed by the Government of India in 1962 has defined in its first report, the concept of social education as "adult education with greater emphasis on social implications."

Tracing the history of the development the concept of social education the Committee has said that adult education had been known and practised in India since the last quarter of the nineteenth century but it was limited to literacy work which failed to create interest among adults or produce sustained results. As a consequence, adult education was enlarged to include general education and was so conceived as to link it with the life of the people.

When, in 1947, India emerged independent, the task of training people to adapt themselves to the impact of modern forces on the traditional way of life became imperative. The concept of social education, therefore, emerged as an answer to the need for bringing about desirable social change to ensure all-round development of the country, said the Committee.

Dr. Mohan Singh Mehta, President of the Indian Adult Education Association, it may be recalled, was appointed Chairman of the Committee. Its other members were: Dr. D.P. Mishra, Shri Satyacharan, M.P., Dr Sarojini Mahishi, M.P., Smt. Akkamma Devi, M.P., Smt. Susheela Pai, Shri S.L. Silam, Shri N. Bhadriah, Dr. T.A. Koshy, Shri A.R. Deshpande, Member Secretary.

In his foreword to the first report of the Committee defining the concept of social education, Dr Mehta has called upon all those concerned with adult education to bury doubts and controversies. "Our need", Dr. Mehta says, "is unitedly to implement the schemes of Social Education for the uplift and

enlightenment of our millions." Dr. Mehta hoped that the report of the Committee would create public understanding of the basic concept of social education which was a part of the wider subject of adult education.

The Committee has, at the outset, distinguished between "concept" and "content" which, it felt, had led to considerable confusion, among others of leading to an identification of social education with one particular type of programme or activity. "A statement of concept", says the Committee, "has to be in general terms which convey ideas of what, why and how".

Defining meaning of Social Education, the Report says :

"The objectives of Social Education are to bring about a desirable social change by acquainting people with the ever-changing currents in social, economic and political life and to instil in them a faith in themselves and in the future of their country. It seeks to inspire them to take a living interest in the affairs of the State and its plans and programmes of development and in the many problems of social reconstruction. The wider objectives of Social Education are to make the people understand the significance of the period of transition and its dangers and to train them to be prepared to combat anti-social activities. Understanding has to be developed among people so that they live happily in peace with their neighbours and unite against elements which tend to disintegrate social life. Education for healthy life, to keep homes and surroundings clean and to make life useful and enjoyable is an essential part of Social Education. The need to train people to organize the economic and social life on a cooperative basis and to develop in them in a practical way a sense of their responsibilities for social

and national security is also included in the broader concept of Social Education."

Explaining that Social Education should promote improvement of all aspects of the life of the individual, the Committee says :

"Social Education thus aims at improving the life of the individual by educating him in better skills and by creating in him an understanding and knowledge of the technological advances which Science has made. It enables him to find full expression for his creative urges through healthy and cultural and recreational activities and pursuit of hobbies. In relation to the society in which he lives, Social Education aims at enabling him to be a useful member by educating him to organize groups to solve the problems which the community is facing. Social Education also enables the community to better its social, economic, political and moral life so that the community may fulfil its duties towards the nation. Lastly, Social Education also aims at developing tolerance and international understanding so that people of the world may live together in peace and harmony.

"Knowledge of reading and writing is no doubt of great help. Literacy is, therefore, an essential ingredient of Social Education. Education in reading and writing should not, however, be treated as a thing apart. The will to become literate is evoked among illiterate adults only if literacy can be made to serve some valuable purpose in the life of the individual and of the people. Education for better life, need not, therefore, be made to wait till full literacy is obtained. Campaigns for eradication of illiteracy are, therefore, not taken up independently but as a part of the comprehensive effort of Social Education.

"Social Education has to be related to the life of the people if it is to have a real meaning for them. It has to be education for better life in all its aspects—work, rest and recreation.

"Social Education also aims at providing further and continuing education for those people who desire to acquire more knowledge. It is a life long process since it provides education for all people for all time by creating in them an urge and a desire for more

knowledge on various subjects, not only to gain higher skills in vocations but also knowledge for its own sake. Knowledge should reduce differences between different sections of society not only in social and economic spheres but also in intellectual and cultural standards."

"The best measure of a Nation's strength is the quality of its intellectual resources. Social Education is directed towards this end and, therefore, aims at providing opportunities for all classes and for as large a part of population as possible to enjoy benefits of liberal education, to as large an extent as possible. Thus, Social Education properly understood is a part of Adult Education, which has a very vast field. Those wider fields of Adult Education are also of immense importance and deserve proper attention and appropriate action.

Social Education is "informal" as against "formal" education and is meant for adult men and women both as individuals and as members of their communities, for ensuring for them a fuller and more useful and productive life.

"The concept of Social Education can now be stated, in short, as follows :—

- (a) Social Education in Adult Education.
- (b) Social Education in education for a desirable social change.
- (c) Social Education in education for betterment of individual, social, economic, political and moral life.
- (d) Social Education is education which enables a community to assume direction of its own development.
- (e) Social Education is education for better work, better rest, better use of leisure and better recreation."

The Report has also classified the broad categories of programmes which would further the objectives of Social Education. The Committee has listed numerous activities, both educational and organizational, which constitute a programme of social education. These activities, the Committee has said, should be

activities selected according to the needs of the people in the particular area and adjusted to the cultural level the persons for whom it is meant.

The following is a broad classification laid down by the Committee to indicate the type of activities consistent with objectives of Social Education :

(a) *Activities for Imparting Knowledge* : These include a drive against illiteracy and ignorance, organising literacy campaigns and literacy classes, holding vacation camps for social education with the aid of student and teacher volunteers, group discussions on health, sanitation and citizenship problems and numerous follow-up activities intended to prevent relapse into illiteracy and ignorance. These follow-up activities cover a wide range : Production of literature for neo-literates, editing a wall newspaper and a suitable journal, forming reading and writing clubs, providing rural circulating library sets, reading rooms, community listening sets, use of such audio-visual media as films, film-strips, magic lantern slides, posters, mobile exhibitions and the like. People are also encouraged to learn better skills, and adopt improved practices in agriculture, cottage industries, home management, housing, etc.

(b) *Activities for Bringing About Social Change* : These include lectures, talks and group discussions on a variety of subjects like :

- (i) Social changes that have taken and are taking place in the world and the desirable social changes India has to bring about for progress.
- (ii) Technological changes, development of science, scientific discoveries, changed circumstances as regards caste and family, Family Planning.

(c) *Activities for Education in Community Organization* : These aim at educating the people in the process of group formation so as to give a formal structure to the good activities begun so that they may take firm root and develop with vital force. Helping people to organize youth clubs, women's clubs, children's

groups, cooperatives, village guards, and establishing community centres as the nuclei for various social amenities are among the aims of this broad programme.

(d) *Activities for Recreation and Culture* : The objective of these activities is to organise the people to provide for themselves healthy recreational and cultural facilities. These include sports, games and gymnasiums for the improvement of physical health, formation of dramatic clubs, community singing groups, and arranging recitals from well-known literary works, lectures, debates, poetry readings, etc. Special efforts are to be made to encourage and preserve traditional forms of recreation such as folk arts, folk dramas, folk dances and folk songs. The reorganisation of traditional festivals and fairs and their celebration in an organised manner is to be attempted. Holding exhibitions and encouraging cultural pursuits and hobbies also come under these activities.

(e) *Special Activities for the Under-privileged Classes* : In India, there still exist some under-privileged classes and in some communities women are by custom, denied equal opportunities with men. A concerted effort has to be made to improve their lot. Social Education activities for them may differ from area to area. They are to be planned after a careful study of the disadvantages from which the particular class suffers and the special problems which they have to face.

(f) *Special Activities for Tribal People* : India has groups of tribal people living generally in hilly areas. These tribal people are at different cultural levels and their life is bound by tribal customs and superstition. Social Education activities specially suited to the tribal people are necessary to bring them to the level of the people in the surrounding areas.

(g) *Activities for Further and Continuing Education* : These are conducted through Adult Schools, Janata Colleges, University Adult Education Departments, Public Libraries and relate to production of literature for the new reading public, and use of media of mass communication like press, film, radio and television."

Mysore State Adult Education Council

Twenty-first
Annual
Report

DURING 1962-63, substantial attention was paid to improve literacy work and methods of teaching. 1,112 literacy classes were started admitting 21,887 adults for instruction. Out of them 126 classes were exclusively for women with 2,226 adults. 11,673 adults passed in the first test conducted among 769 classes. 8,310 adults became literate after passing in the second tests conducted in 525 classes.

Out of 397 classes continued from the year 1961-62, 257 classes completed the second tests and 4076 adults became literate.

The total number of adults made literate during the year 1962-63 is 12,386.

Follow-up Book Clubs

With the intention of preventing the adults from relapsing into illiteracy, follow-up clubs were started in 587 classes. Each follow-up club was supplied with a follow-up book set and in all 22,641 follow-up booklets published by the Council under Adult Education Series were supplied. Neo-literates evinced considerable interest in perpetuating the literacy they had acquired and among them 230 members became subscribers to 'Belaku' a weekly news-sheet published by the Council.

Libraries

The Rural Library movement gained momentum during the year. 26 new libraries were started and in all 2598 libraries functioned in the state. Attention was paid for consolidating the existing libraries. Contributions for starting and maintaining rural libraries were received from Village Panchayets and the public. Besides, a Central Library for each district and one in each of the city areas of Mysore and Bangalore continued to work distributing additional books on a circulating basis and there were in all 12 such Central

Libraries working in the state. There were 10 Circle Libraries in the state working satisfactorily in special localities. 1099 rural libraries subscribed for Central Library membership and borrowed books from them. Additional books were supplied to the Rural,

The Mysore State Adult Education Council recently completed 21 years of adult education activities in the State. Its activities during the year consisted of literacy work, follow up book clubs, rural libraries and publications besides the running of Vidyapeeths. A detailed account of its activities are embodied in the accompanying of report.

Circle and Central Libraries as detailed hereunder :-

<i>Libraries</i>	<i>No. of books</i>	<i>Cost</i>
1. Rural Libraries	11,032	Rs. 20,364-25
2. Central Libraries	1,001	Rs. 1,999-27
3. Circle Libraries	1,926	Rs. 3,383-45
	13,959	Rs. 25,746-97

Publications

The Council continued to maintain a Publication Section with a printing press, which shouldered the task of printing the requisite adult education text books, follow-up booksets (Adult Education series) publication of 'Belaku' weekly (intended for neo-literates) and 'Pustaka Prapancha' monthly magazine intended for rural libraries and for general public. On an average 5,033 copies of Belaku were printed every week. 230 neo-literates, 941 literacy classes, 1610 libraries and 2,252 general public subscribed to *Belaku*. The 20th

and 21st volumes of this weekly were covered. Subscriptions for the monthly magazine *Pustaka Prapancha* published by the Council were received by 1,318 libraries. On an average there were 1790 copies under circulation.

In addition to this, 20,000 copies of the II Primer of Literacy Text Book were published. 15,000 copies of fine new books for neo-literates were published. New editions of three old publications were also issued.

Library Series

Several manuscripts were received for consideration in the series of which two were selected for publication.

Special Series of Classics

"Sharava Charitamrata", written by Sri Siddaiah Puranik was under print and the book is under completion. It is contemplated to get a book written on 'Bhagavata' and Sri N. Bhadracharya and Sri M. Yamunacharya were requested to take up the work. The preparation of the manuscript was in progress.

Fine Arts

This section helped in preparing illustrations for the books published. Each book was profusely illustrated. Besides coloured posters were specially prepared for Dasara Exhibition.

Research

The Research Assistant was abroad and she reported to duty on 14-11-62. Revision of Vayaskara Ganitha and Vayaskara Vodhuva Pustaka (Reader) was undertaken. The revision of Teacher's guide was completed. The analysis of the questionnaire on Vidyapeeth training programme and its evaluation was undertaken.

Audio-visual Education

Intensive propaganda was carried out during the year and the film-shows were of a great educational value. Book exhibitions and general exhibitions were arranged during the tour of these units in rural parts. These units carried along with them recorded speeches and other materials of cultural value and replayed them on tape recorders. During the year, 8 audio-visual

education units functioned in the districts of Mysore, Bangalore, Tumkur (Tumkur unit worked for the months of April '62 and May 62 only), Kolar, Chitradurga, Shimoga, Bellary and Hassan. The units have toured for 924 days and have arranged 1,425 films shows. One unit was under repairs. This helped a good deal of propaganda and this occasion was utilised to ask the people to send their children to school without fail. Besides, the aims and objects of Five Year Plans were explained. The need for literacy, the necessity for building up a library etc., were explained.

Social Education Centres and Integrated Library Service

There were 40 Social Education centres working satisfactorily (under the aid of the Government of India) through the Government of Mysore all over the State. There were 4 Community centres and 4 Circle libraries and one Central Library working under the scheme of the Integrated library service in Devanahally Taluk.

Community Centres

177 Community Centres started during the year, undertook the work of developing cultural activities among the villagers and imbibed a spirit of co-operation among them. They even advised on economic and fiscal matters and played a noticeable role in the cultural activities of the village.

Folk Arts

Revival of folk arts formed an important part of the work. Besides the students of Vidyapeeths were given intensive training in learning and display of several folk dances. Folk arts were conducted in Ryot melas, Jathras and they were encouraged by distributing prizes.

Training Camps

A close association developed between the Council and the National Extension Service department during the year.

(a) Refresher courses were held in batches, one at Shivaragudda Vidyapeetha and another at Kengeri Vidyapeetha during the months of July and August '62 respectively for the benefit of the Adult Education workers.

(b) Training camps were held in various parts of the state for the benefit of teachers and librarians of the Council. 289 adult literacy class teachers and 111 librarians were trained in these camps.

(c) A series of lectures on "Adult Education" were arranged at Men's Teachers Training College and Women's Teachers Training College in Mysore for the benefit of pupil teachers.

Financial aid from UNESCO Project

The UNESCO continued to guide financial assistance under the gift coupon scheme earmarking the purpose. A sum of 179 Unum (Rs. 4,251-25) from Denmark was received during the year. Since the inception of the scheme Rs. 85,522-50 has been received out of which Rs. 79,420-00 has been spent on purchasing equipments for which the coupons were ear-marked. Financial assistance was received for the maintenance of the Vidyapeeths, started under the Ford Foundation Vidyapeeth project.

Vidyapeeths

The Vidyapeeth scheme received a considerable initiative during the year. The Council continued the Danish-Mysore project. Mr. Hansen, Mr. Thiesen and Mr. Bent Boring the Danish experts who have settled in Shivaragudda imparted technical knowledge and practice to the trainees. Training was imparted to rural youngmen in the Vidyapeeths at Nanjangud, Shivaragudda (Mandya) Hassan, Kengeri and Tunga (Shimoga), in rural leadership. Constructions were in progress in Pampa Vidyapeeth (Bellary district) and Vidyapeeth at Yenigadale (Kolar district). During the year 150 young men were trained in the above 5 vidyapeeths. Training was imparted in Liberal Education with agriculture and craft, Poultry-forming, Weaving, Carpentry, Tailoring, Mat-weaving, Bee-keeping, Dyeing etc.

Functions and Visits

A convocation was held on 29-9-62 for the outgoing students of Vidyapeeths at Hassan Vidyapeeth. The State Minister for Finance, Sri B.D. Jatti, delivered the convocation address and distributed certificates. Another convocation was held in Nanjangud Vidyapeeth on 24-3-63 under the presidentship

of Sri A.N. Rama Rao, President-in-charge of the Council and certificates were distributed. Mr. Hansen, Leader of Danish-Mysore project addressed the students.

Short term courses in two batches were held for the benefit of rural women in Vidyapeeth, Shivaragudda and at Thunga Vidyapeeth in Shimoga district. The training was imparted in Home Science, Family Planning, Child-care etc. 48 women participated in the training camp. Hon'ble Minister for Social Welfare Smt. Yasodaramma Dasappa delivered the valedictory address on 25-10-62 at Shivaragudda.

A week's training camp was held at Vidyapeeth, Shivaragudda by the Orientation Training Centre, Government of India, Mysore for Block Development Officers and Village leaders from 17-3-63 to 24-3-63.

The Union Minister for Co-operation and Community Development Sri S. K. Dey, Dr. Mehta, Chairman, Standing Committee on Social Education, Government of India and the members of the Committee, the members of Dairy plants of Denmark, the State Minister for Education Sri. S. R. Kanti, Smt. Ysshodara Dasappa, Minister for Social Welfare, the Deputy Ministers Sri. Kondajji Basappa, Smt. Grace Tucker and Sri. Abdul Gaffar visited the Vidyapeeth, Shivaragudda and expressed their appreciation about the steady progress in vidyapeeth.

Sri. Veerendra Patil, State Minister for P.W.D. visited Vidyapeeth, Kengeri in August 1962 and expressed his appreciation.

During the year, Sri. R. M. Patil, the State Home Minister, Prof. William Palmer of American University and his wife, Sri. Narayanamurthy, Psychologist in Belgium, the President and the members of Education team of the Plan Projects, the President and the members of the Standing Committee on Social Education and many other officials and non-officials visited the Vidyapeeth, Nanjangud and expressed their appreciation.

Dr. Mehta, the Chairman of the Standing Committee on Social Education and the members of the Committee visited the literacy class and the library at Immadihally, Bangalore South and visited the District Offices of the

(Continued on page 17)

Liberal Education For Workers

and its purpose

By Jack London, University of California, Berkeley.

WORKERS' education has always been concerned with liberal education but there has been great confusion as to how it relates to a total programme of education for workers. The initial organization of the Workers' Educational Association in Great Britain (WEA) had a primary interest and concern for providing liberal education to a working class clientele. And since its inception, the WEA, although increasingly catering to a middle class audience, continues to focus upon liberal education. In contrast, the American labour movement has had a more pragmatic view of education, as being primarily concerned with "bread and butter" topics that would help the labour leader to do a more effective organizational job, but also having a continuing interest and desire to liberalize the teaching of the more practical subject matter requested by unions.

A recurring problem for the American unionist has been the conflict over whether loyalty and solidarity of the union member can better be developed through focusing upon "bread and butter" subjects or more general education concerned with the individual worker as a total human being. While many advocate a merging of liberal and "practical" education, the expedient is to concentrate upon the short-run need to train workers in skills of organization and collective bargaining to enable them to fulfill their organizational roles more effectively.

Liberal and Practical

The thesis that we would like to examine is that there cannot be any effective education for workers unless it is a combination of

In the United States, worker's education has been, traditionally, "bread and butter", oriented. Its emphasis has been on imparting such education as would make unions more and more effective. In this article, in *View Points*, Jack London, questions the belief in "Practical Education" and contends that "illiberal education is always impractical".

liberal and practical, and in fact, illiberal education is always impractical. We will do this by attempting to define liberal education as we think it should be in workers education, and suggest that our approach is far more practical and realistic than the tendency to subscribe to "bread and butter" programming on the theory that it fills an immediate need, and therefore is expedient and practical.

There are many different definitions of liberal education, and a great variety of models of the liberally educated man.¹ But whether we start with one definition or another, the essential quality of all definitions seems to be a concern with what it takes to produce an individual who is continually at work at his own development. In other words, the essence of a liberally educated man is that he is active in pursuing a more or less systematic programme of learning which is never completed.² The liberally educated individual is the

individual who has developed the ability to learn how to learn.³

A common component, however, of many current views of liberal education is their prescription that the way to liberal education lies only along one clearly defined pathway—the disciplines of the so-called liberal arts. Thus, many programmes, characterized as liberalizing, prescribe educational activity of a ritualistic kind. This is true even though we have learned from our educational experiences that there is no single road to learning, and that in spite of the claims made for one discipline or another, an approach to liberal education ought to provide for a variety of methods and subjects.

Many thoughtful writers have expressed strong opinions on this subject. Robert Redfield, for example, urged: "No particular programme is right for everyone. Distrust the claim that someone has found the ultimate curriculum, the right way to learn for all men."⁴ John Dewey said that what is liberal in education is not determined by the particular subjects but by the way in which the subject is treated.⁵ A.N. Whitehead also rejected a prevailing traditional view of liberal education when he declared that "The antithesis between a technical education and a liberal education is fallacious. There can be no adequate technical education which is not liberal education which is not technical."⁶

Liberalizing Experience

Our own approach to liberal education, as we relate it to the labour movement, is that its objective should be to provide liberalizing education *experience*, to help the worker-student to learn how to learn, how to think clearly, to free his mind from narrow prejudice, or indifference; or to state it positively, to open up new areas of interest and concern, buttressing these with the knowledge and understanding that will enable him to become more than he is, and, thereby, to develop within himself the need and desire to engage in a continuous and systematic programme of life-long learning.

Many advocates of "liberal education" have a rigid image of the kind of person who is qualified for such study. They see an "elite" type of individual with a prescribed level of formal schooling as the only kind of person who can profit. A widespread view is that we can readily separate people into "natural"

categories of the bright and the dull, the "bright" being the only ones able to engage in higher education. Or to profit from liberal education. The theory is that the "less able" should be given a rote, mechanical programme of study because that represents the limits of their ability. A graphic statement of this was made by the State Employment Director of California, when he said that, "Each kid (or adult) must be given a series of tests—either he has it or he doesn't."⁷

While we accept the view that education makes a difference, the prevailing attitude persists that human beings can be ordered into a hierarchy of ability, and only at the top of the hierarchy are those with the capacity to profit from higher learning. Faced with the need to educate workers, there is a tendency to look askance at those students who come with neither the formal credentials that generally determine eligibility for "higher learning," nor the normally accepted signs of "brightness."

Another related problem is the traditional bias against adults seeking education, as if the young were the only ones able to profit from formal schooling. The specialists in workers' education desiring to liberalize their educational programmes must be convinced that adults have the ability to learn, and are able to learn at a very high level of achievement if they are properly motivated and are helped to gain many of the skills of learning needed to maximize one's accomplishments.

Working Class Adults

If the labour movement is to be involved in programmes of liberal education, the views that limit the potential of adults, and particularly working class adults, must be rejected in favour of philosophy of education which bases itself on the assumption that workers, without the usual academic qualifications, *can* come to grips with great ideas and systems of thought. There is, of course, considerable evidence that they can—if they are helped to learn how to learn, if they are involved in educational programmes which make ideas come alive, where subject matter is presented by teachers who can convey to students their own enthusiasm for learning and have confidence in the adult student's potential to share this enthusiasm and to learn. The key seems to be to generate the expectation that the worker-student can learn, that he can develop the motivation to expend

effort and to make the commitment of time necessary for intellectual growth.⁸

The practical and expedient approach to workers' education is no longer feasible today. The very rapid social, technological, and economic changes that we are experiencing have produced profound effects upon trade unions, and emphasize the importance of labour itself becoming committed to extend education of union officers and members, if it is to survive and grow. But this commitment must be to a liberalizing educational programme which stresses the human dignity of the person as the end, rather than the use of the individual as a means to the end of the trade union organization. Trade unionists must have a conviction that their organizations serve, and will continue to serve, a vital function in the preservation of our democratic society, and that liberalized education programmes will increase the importance and effectiveness of organized labour as it competes with other large scale organizations of business, industry, government, and special interest groups in our society.

1. Frederick Mayer, *Philosophy of Education for Our Time* (New York: The Odyssey Press, 1958); G. B. Harrison, *Profession of English* (New York: Harcourt, Brace & World, 1962); and Howard Mumford Jones, *Reflections on Learning* (New Brunswick: Rutgers University Press, 1958).

2. Robert Redfield, *The Educational Experience* (Pasadena: The Fund for Adult Education, 1955), p. 41.

3. Irving Lorge, "Exploring Man's Intelligence," chapter 5 in Lyman Bryson, editor, *An Outline of Man's Knowledge of the Modern World* (New York: McGraw-Hill, 1960), p. 131.

4. Redfield, *op. cit.*, p. 9.

5. John Dewey, *Democracy and Education* (New York: The Macmillan Co., 1916).

6. A. N. Whitehead, *The Aims of Education and Other Essays*. Mentor edition, p. 58.

7. *San Francisco Chronicle*, September 22, 1961, p. 4.

8. There is evidence that the abilities of people are not set by genetic factors but arise out of the sociological conditions prevalent in their society. "...to an important degree, a society generates its level of ability, and further that the upper limit is unknown and distant, and best of all, that the generation of ability are potentially subject to intentional control." Robert E. L. Faris, "Reflections on the Ability Dimension in Human Society," *American Sociological Review* (December, 1961), p. 837.

Mysore State Adult Education Council

(Continued from page 14)

Adult Education Council in Bangalore and a few more centres in Bangalore.

Dr. Sohan Singh, Director, Fundamental Education Centre, New Delhi, participated in the inauguration of Circle Library at Vijayapura, Devanahalli taluk and inspected a new centres in Mandya.

The University Extension lectures were arranged at several centres in the state, with the co-operation of the University authorities. The Council's propaganda work made the lectures very successful.

A Sahitya Shibir was held in the premises of the Adult Education Council offices in Bangalore, arranged by the Department of Public Instruction. Adult education workers participated in the Shibir held from December '63 to February '63.

Mr. & Mrs. Sootz of Madras visited several Adult Education centres in Mysore city on 24-8-62 and expressed their appreciation.

Mr. Erik Burnstaf of Denmark visited several Adult Education centres in Mysore city. Cultural programmes were arranged and folk songs were tape recorded. He also visited Shivaragudda Vidyapeetha and had discussions with the officials of the Council.

The Library at Dandina Shivara, Turuvekere taluk, was inaugurated by the Deputy Minister, Sri M. Mallikarjunaswamy, last year.

The Social Implications of Urbanization in Developing Areas

(Continued from page 6)

employment, and the highest incomes, and who have adopted to a large extent non-traditional ways of life are highest up in the social scale. This nucleus plays a decisive role in political life, not only in the city but in the country as a whole.

The town, therefore, is an important centre for the creation of modern elites, and this feature to a large extent explains its prestige and its attraction for the rural population.

From material supplied by Education Clearing House, Unesco.

Growing Pains in Educational Expansion

MINISTERS of education and high educational officials from 88 countries attended International Conference of Public Education convened at Geneva by Unesco and the International Bureau of Education. Delegates drew up a balance-sheet of the picture of education on a world-wide scale and noted that most countries were increasing the proportion of their national budgets devoted to education. Such funds are increasing at an average rate of 15% every year. A notable advance has been made in Yugoslavia, where the increase last year amounted to 47%.

Twenty-three governments reported measures which they have taken to extend the period of free and compulsory schooling. But this trend involves a risk : teacher shortages, even for primary grades, are very serious. Of 83 countries reporting on this subject, 63 said that they were obliged to hire teachers without proper qualifications. In spite of efforts

being undertaken to attract more people to the teaching profession, 26 countries said that the situation grows more serious every year.

The Conference unanimously adopted a recommendation asking for strong measures to ease teacher shortages.

A second recommendation adopted by the conference concerned educational and vocational guidance, and stressed the need for keeping up with technological progress. At the same time it emphasized that social progress also implies respect for the individual.

The Conference based its recommendation for more co-operation between teachers, parents and those responsible for economic and industrial life of the community on the results of a survey which was made in 73 countries by Unesco and the International Bureau of Education.

FOR THE GUIDANCE OF THOSE THAT LOVE SOCIAL EDUCATION.....

At the outset let us congratulate you upon your love for the spread of Social Education ! !

At the same time let us remind you that general literacy is the bed rock of Social Education and without if no strong edifice of the same can ever be erected ! !

And general literacy cannot be achieved without proper literacy aids which should be taken kindly to, by the illiterate public ! ! !

In this connection we have to point out that we have been working in this field of Teaching Aids for the last 33 years and have been manufacturing Slated Roll-up Black Boards, which have been blessed, recommended and patronised by eminent educationists at home and abroad for their Quality, Utility, Portability and durability.

Is it not high time that you had tried them ?

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NAYA SAVERA SCHOOLS

Sir,

I have read with much interest in your August '63 issue the report on Naya Savera Schools, an experiment in functional literacy. From the intensive approach that is being tried, it appears that high motivation has been created in the illiterate adults as shown by the average attendance figures. However, it is difficult for anyone to form any conclusions from these attendance figures as there is no mention in the report as to how long these classes have been running and the number of days from which the average has been calculated. It could be one week, one month, six months or even a year. The report would be more useful to literacy workers if these figures are given and also the season of the year as it has been observed that attendance in adult literacy classes held in rural areas varies considerably with the different seasons such as growing season and harvest season.

Yours faithfully

N. A. Ansari

Assistant Director,
NFEC, New Delhi

Seminar on Social Welfare

A Seminar on "Social Welfare in a Developing Economy" will be held in New Delhi from 22nd to the 26th September.

The Seminar which is being convened by the Planning Commission will discuss the following issues ;

- (i) Social Welfare vis-a-vis Economic Development ;
- (ii) Social Work Education and Training; and
- (iii) Social Work Literature, Research and Documentation.

Among those expected to participate in the Seminar are Dr. V.K.R.V. Rao, Member of the Planning Commission and Shrimati Durgabai Deshmukh besides a number distinguished experts from abroad.

Shri S.C. Dutta, Honorary General Secretary of the Association will attend the Seminar on behalf of the Indian Adult Education Association.

A meeting of workers and others interested in the cause of adult and social education, held on 21st July, unanimously decided to revive the Delhi State Adult Education Association.

Representatives from National Fundamental Education Centre, New Delhi, the Social Education Department, Directorate of Education, Delhi, Indian Adult Education Association, I.C.A. Education Centre, New Delhi, Social Education Department, New Delhi Municipal Committee attended the meeting which was held under the Presidentship of Shri S.R. Pathik, General Secretary All India Jan Siksha Sanstha.

The meeting set-up an Ad-hoc Committee with Shri Kidar Nath as Convener and Shri Balbir Chopra as Secretary, to draw up the constitution as also to conduct membership drive.

The Ad-hoc Committee which met on the 17th August, 1963 finalised the constitution and fixed the minimum annual institutional membership fee at Rs. 5/- for individual members, Rs. 2/-. Membership forms are available at the office of the Indian Adult Education Association, 17-B, Indraprastha Marg, New Delhi.

NFEC Seminar

The National Fundamental Education Centre is organising a seminar on Research and Publications in Social Education which will be held at the University of Rajasthan, Jaipur from September, 20 to 25, 1963. The seminar will be attended by State Level Officers in charge of Social Education, representatives of voluntary organisations engaged in Social Education, Research or Publications, Instructors of Training Centres in Social Education and such other institutions.

(Continued from page 8)

“Learning for Better Living”

Before and after the beginning of each course, the teachers attend classes themselves to learn how to use teaching methods and materials in adult education. Each village is equipped with a radio set, a film strip projector (running on kerosene) and a blackboard. Each teacher also receives a monthly bulletin, published by the Literacy and Adult Education Office, entitled “Learning for Better Living”. This bulletin is used as a reader and as a guide to teachers. It includes illustrations, drawn by Mrs. Soleres, and adapted to local needs. Radio courses, broadcast three times a week, give the men a chance to ask questions about almost anything: the political organization of the Niger, agriculture, taxes, child care, disease, the role of women, the origin of wind and the rain, and so on. A regional committee has been set up with persons competent in these various fields and its members answer questions.

Learning to read and write is not enough. If a student does not have regular opportunities to apply his knowledge, he will soon forget it. Vagliani and his collaborators now intend to supply adults in the Māradi region with reading material in French and in Hausa.

Planning for the Future

“That’s our main goal for next year,” he said. “We would also like to enable villagers

to participate in the cost of the publication that we are going to send them—so that they’ll read it. We may even succeed in finding a way for them to pay their teacher themselves with, for example, the income from [the village’s] community land. In three years, the centres created this year will have to operate on their own without our help, and this will also apply to the committees.”

“Next year, we will extend the programme to 100 villages, and this means teaching about 8,000 men. The ones who have already learned will have to help teach the others. If we can’t organize this, there’s no hope of coping with the constantly-increasing number of illiterates—not, that is, when you have only 365 teachers and when only 7% (36,000 of the children are in school.

“In our bulletin, we publish a women’s page on home economics, hygiene, illness, children and so on. Husbands read it to their wives and we hope that the women will gradually become interested in joining our classes.”

Can the team’s methods be exported?

“Yes, if you mean its principles of participation by the people and respect for the individual,” Vagliani said. “But you can never take adult education methods for granted. Each case demands an individual solution.”

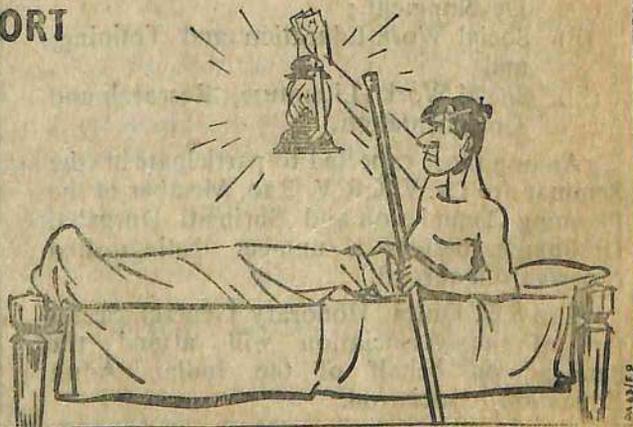
(Unesco Features)

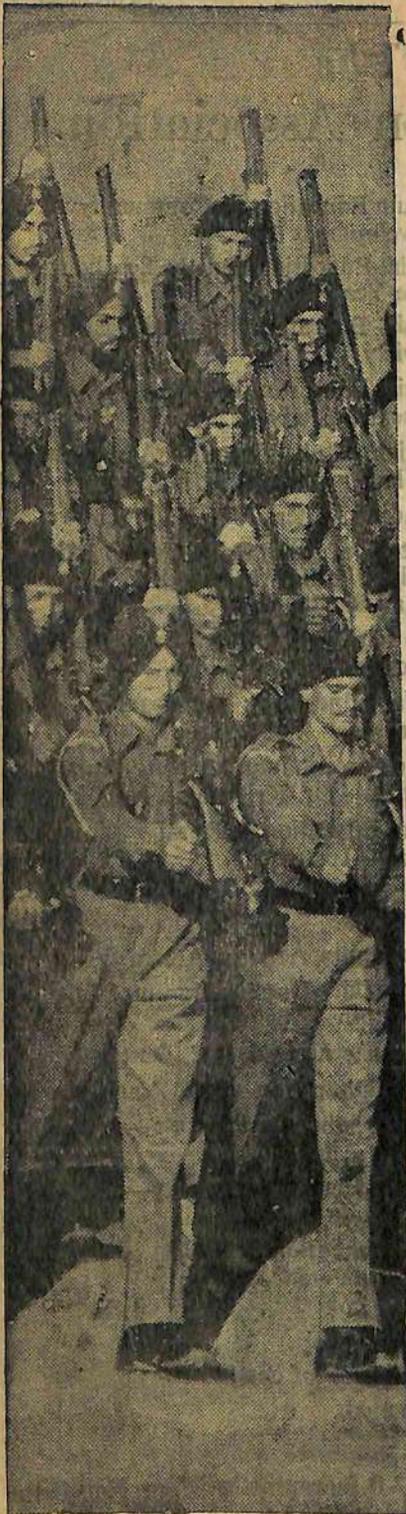
Freedom is in peril, defend it with all your might —Jawaharlal Nehru

DEFENCE OF THE COUNTRY NEEDS CONTINUOUS EFFORT

The external danger that faces us is not of today only. It may last for a considerable time. So the nation will always have to be on its guard. There can be no complacency, no slackening of effort to strengthen defence in every way.

WORK RESOLUTELY





planned development

Over eighty per cent of the schemes in the Third Five Year Plan are an essential part of defence and the rest of the Plan is also indirectly concerned with it.

The Plan is now well geared to quicken industrial development and strengthen the sinews of defence.

Production of steel and machine tools, minerals and raw materials has been stepped up. The capacity of engineering and allied industries will be utilised to the fullest.

Planned development is the very basis of defence. By implementing the Plan with greater speed and efficiency, you build up defence and truly strengthen India.



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DA63/F-4

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Publication Section, Indian Adult Education Association, 17-B Indraprastha Marg, New Delhi

ADULT EDUCATION

Vol XXIV October 1963 No. 10

On Other Pages

Association's
Silver Jubilee Anniversary

Not Castles...but Home Libraries

Gram Shikshan Mohim—An
Exciting Approach to Mass Literacy

The Study Circle Method—Report
of an Experiment

Youth Adult Relationship—The
Social Milieu

Adult Education in Europe
Two Patterns

Facts and Figures from Unesco.

Research in Social Education

IN the past few years, there has been a welcome awareness of the need for research in various problems relevant to social education and considerable work has been done in this field. Even so, there has been an urgent need to review the position in the light of experience gained and determine what more needed to be done how it should be done and by whom.

The Jaipur Seminar recently convened by the National Fundamental Education Centre, which considered these questions for the first time, has done well to bring into focus the need for social education agencies to apply their mind to these problems. The Seminar has also done well to define the areas where research is demanded and specify pre-conditions for its successful execution.

Among the recommendations of the Seminar, particular note needs to be taken of the suggestion to create a cadre of research workers. It would be worthwhile considering whether an agency like the Indian Adult Education could have such a cadre at its disposal who could be deployed to field agencies as and when needed by them. This would ensure that those voluntary agencies which might not need or afford a full-time staff on their pay roll would be in a

Editorial Board

Dr. M. S. Mehta. Shri Maganbhai Desai. Shri J. C. Mathur. I.C.S. Dr. T.A. Koshy.
Shri H.P. Saksena.

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SHRI K. T. MANTRI

We deeply regret to record the death of Shri K.T. Mantri at Bombay.

Shri Mantri was one of the founder Secretaries of the Bombay City Social Education Committee and was actively associated with its activities to the last. He was one of its Vice-Presidents at the time of his death.

Shri Mantri was one of the pioneers in the production of literature for neoliterates and the *Shaksharata Deep* owed much to the inspiration provided by him.

In Shri Mantri's death, the adult education movement in the country has lost one of its devoted leaders and the Indian Adult Education Association one of its pillars.

Silver Jubilee of the Indian Adult Education Association

Executive Appoints Committee to Plan Programme

In December this year, the Indian Adult Education Association will complete 25 years of its existence.

TO celebrate the anniversary of the Silver Jubilee Year, the Executive, at its emergency meeting held on September 13, has appointed a Committee under the Chairmanship of Prof Mujeeb to work out details of an appropriate programme for the occasion. The other members of the Committee are Shri Sohan Singh, Dr. T.A. Koshy and Shri S.C. Dutta.

It is expected that Committee will submit its suggestions to the Executive for the Silver Jubilee Conference to be held early in 1964.

The Executive also decided that a Silver Jubilee Number of the Indian Journal of Adult Education should be brought to mark the twentyfifth year of the Journal.

The Executive approved a suggestion that the theme of the next national Seminar should be "Social Education and the Youth", Dr. T.A. Koshy was nominated Director of the Seminar.

Governing Body for Centre of Developing Societies

The Executive nominated the following as the members of Governing Body of the Centre for the Study of Developing Societies :

1. Dr. Mohan Singh Mehta, President, Indian Adult Education Association Ex-Officio Chairman;
2. Prof. V.K.N. Menon, Director, Indian Institute of Public Administration.

3. Prof. M. Mujeeb, Vice-Chancellor, Jamia Millia.
4. Dr. A.J. Dastur, Head of the Department of Political Science, Bombay University.
5. Dr. Bhaskaran, Head of the Department of Political Science, Madras University.
6. Dr. M.N. Shrinivas, Head of the Department of Sociology, Delhi University.
7. Shri S.C. Dutta, Hony. Gen. Secy. Indian Adult Education Association.
8. Shri Rajni Kothari.

By a resolution the Executive thanked the Asia Foundation for the grant to sponsor the Centre.

The Executive approved the audited statement of accounts for the year ending to March 31, 1963 as also the budget for 1963-64 which amounts to Rs. 2,96,473.45 showing a deficit of Rs. 22,224.17.

Social Education Research

position to utilise their services whenever necessary.

The Seminar has rightly called upon the Government to provide unstinted assistance to voluntary agencies to develop research units. It is to be hoped that the Planning Commission and the Government will see the wisdom of the recommendation and evolve healthy policies and traditions to support the effort of non-official agencies.

Not Castles . . .

But a Home Library

By Shri Artur Isenberg, Formerly Senior Consultant, Southern Languages Book Trust

CALL it coincidence. Call it whatever you please.

The fact remains that just as I began to settle down to work on the article which you are now reading, the postman put in his appearance and handed me among other things a familiar envelope containing the October '63 issue of "Pustaka Prapanchamu", "BOOK WORLD". I found the title for my article on page one of that little magazine, in the letter column, where it appeared in one of the two letters written in English, all others being in Telugu.

The letter-writer is Andhra Home Library Plan subscriber No. S.O. 6064, otherwise known as Shri S. Viswanatham, from Vizag. Having just received a parcel of books under the "Home Library Plan", he wrote :

"My joy knew no bounds when I received my parcel....Now I am building not castles but a big Library."

A little further on, we shall hear of similarly enthusiastic reactions from other home library plan subscribers in Kerala, Andhra, Madras and North India, subscribers already numbering more than twenty-six thousand. But first let's back up a bit to learn what the home library plan is and how it all started.

Under the Home Library Plan evolved for Telugu readers by Andhra Pradesh Book Distributors, Secunderabad, a subscriber pays five rupees a month, for eighteen months, or Rs. 90/- in all. In return, such a subscriber receives one hundred rupees' worth of Telugu books, *chosen by him* from an annotated catalogue listing more than 2,000 Telugu books. In addition, he (or she !) gets ten books, chosen from more than thirty, as free book dividends. All books are delivered free of transportation and packing charges, wherever the subscriber may reside. The "Home Library Plan" subscriber also receives copies of the monthly magazine already mentioned, "Pustaka Prapanchamu", featuring articles of interest to

booklovers, as well as short stories, poems, etc. All told, the Home Library Plan subscriber's *average* benefits amount to some Rs. 130/- worth of books and services, corresponding to a saving of forty rupees. For the subscriber who completes the entire subscription period, there are certain additional benefits at no extra cost : a permanent discount, some credit facilities, and a few other advantages.

The Andhra "Home Library Plan" was launched in May 1960. Even earlier, in January of the same year, a similar venture was set in motion by that remarkable, pioneering organisation, the Sahitya Pravarthaka Cooperative, Kottayam, for Malayalam readers. A year ago today, in October 1962, Hind Pocket Books (P) Ltd., Delhi, made available their "Gharelu Library Yojana" for Hindi readers. And in April of this year (1963), the Book Industry Council of South India, Madras, announced their home library plan scheme for Tamil readers.

It is worth noting that two of the organisations involved in the conduct of these schemes are private profit-earning undertakings; one is a co-operative of authors while the fourth is a non-profit book industry association. In other words, the scheme is so flexible that practically any organisation with regular access to books could operate it, regardless of the structure of the organisation concerned.

If the reader will bear in mind the very short time that schemes of this kind have been in operation, there will be better appreciation of the fact that rather more than half a million books have *already* been distributed. Indeed, under the fastest-growing plan, the "Gharelu Library Yojana", more than fifty-thousand Hindi books are being despatched to subscribers *every month* !

Who, then, are the subscribers ? The answer to this question will make it clear why this article appears in a journal devoted to adult education ; it may surprise you and, in any event, should please you.

Surveys already conducted show that approximately sixty percent of all home library plan subscribers live in *rural* areas. A survey of the Andhra "Home Library Plan" subscribers disclosed that slightly more than ten per cent (10.6% to be precise) are farmers. The largest single group is, as one would expect, made up of students, teachers, college principals; together they account for just about thirty per cent of the subscribers—another reason why these novel schemes might well be of interest to educators.

At a recent (September 14 & 15, 1963) conference of representatives of organisations operating home library schemes, attended by several Government of India officials and others as observers, there was unanimous agreement that such schemes must be regarded as being "of outstanding social, cultural and educational significance".

This was no idle exercise in mere rhetoric.

Let us remember that there are no regular bookshops in Indian villages. While the situation is somewhat better as regards small libraries and rural reading rooms, it can be described—with some charitable restraint—as still far from adequate. Under these circumstances it takes an unusually determined rural booklover to secure books for reading, let alone for building up even a modest home library.

Suppose that such a rural booklover has somehow managed to solve the difficult problem of learning what books are available and where to order for them. What happens next is instructive—and depressing.

Our rural book-loving friend will discover that it will cost him (or her) *more than two rupees* to obtain a book with a list price of *one rupee*. Unlike his fellow reader in the city, the villager must pay postage on a postcard to order the book: that costs extra money. He must then pay transportation (and sometimes even packing) charges, including registration and perhaps V.P.P. or M.O. fees. Add them all up and you will see that in the average case these *extra* payments amount to more than one rupee.

This urban-rural barrier to the easy flow of books is as deplorable as it is effective. It is by no means the least of the advantages of the

several home library plan schemes that they provide for the demolition of this barrier: for the subscribers, at least, the urban-rural barrier to the flow of books has fallen. For the first time, perhaps, the reader in a village can *and does* get books at exactly the same price as his urban fellow book-lover. Small wonder that a majority of the subscribers are villagers!

To the city reader, books are something to be taken for granted. Any urge to browse among books or to read them is easily satisfied: every city has several libraries and several bookshops. To the book-starved village reader, books are *events*. The point is well illustrated by the pathetic letter written by a lady subscriber in Sivarapuram (population: 65) in Andhra, to the Home Library Plan operators in Secunderabad:

"The parcel of books has just reached me. You cannot possibly imagine what the arrival of books means in a village such as mine. *You have brought Light into my Darkness* (Original in Telugu).

That the average income of the subscribers is well below Rs. 200/- per month should not come as a surprise. It should, however, explode once for all the libelous assertion that the people of India are just not interested in books: they are interested—if the books are brought to their notice (no easy task!) and made available on reasonable terms.

A thorough-going sceptic, while retreating before the barrage of facts accumulated by those who are actually operating home library plan ventures in India, still has one or two strings to his bow. Let's listen to him:

"All-right: granted that some of our literate villagers are interested in books and will spend the considerable sum of five rupees a month to build up a home library. They know precious little about books. Their tastes are uneducated. They will most probably buy trash—detective stories, shallow romances: that sort of thing. But they won't buy good books!"

This sounds eminently plausible. Unfortunately for our sceptic, however, he'll have to surrender that weapon, too. For while there are of course *some* subscribers for almost any book listed in a catalogue, the average subscriber, whether rural or urban, wants good

(Continued on page 23)

Gram Shikshan Mohim

an exciting approach
to mass literacy

By Dr. T. A. Koshy, Director, NFEC, New Delhi.

DURING the decade 1951 to 1961, the percentage of literacy in India has increased from 16.6 to 24.0; an increase of 7.4% but, during the same period, the population of the country has increased from 357 million to 439 million, an increase of 21.5% for the decade. This means that there were 36 million more illiterates in India in 1961 than in 1951 inspite of the small increase in the literacy ratio; the corresponding figures being 297 million and 333 million. This small increase of 7.4% is largely due to the increase in the number of children in school during the 10-year period. If the number of children of age 14 or below is taken out of the illiterate population, the number of adult illiterates (age 14 to 40) is 133 million.

One can visualize the immensity of the task of making 133 million persons literate. At present through hundreds of scattered adult literacy classes in the country, every year about a million adults are made literate. It is estimated that at the present rate of increase in literacy, in 1971 about 33% of the population will be literate. This will be 17% short of the target set by Unesco to be achieved during the Development Decade (1962-1972).

Low Literacy a Blot on Democracy

As a nation, more so as the biggest democracy in the world, we are put to shame by these figures of low literacy. Fifteen years after independence over three-fourths of the people of India are not able to read and write any language. Any talk of strengthening democracy at the grassroots level, democratic decentralization, enlightened electorate and such other attributes of democracy would,

under these circumstances, be empty words without any content. The principal requirements of democracy are free and unfettered elections, educated and enlightened citizens. It is too much to expect that with over 75% of the population illiterate, this nation can make much progress in social, economic, political and other fields. Therefore, a substantial lowering of illiteracy, if not complete eradication, in a short period of time, should have a high priority in the scheme of national development. If this priority is accepted, the present approach to literacy programmes has to be replaced by a mass approach.

Mass Approach to Literacy

The *Gram Shikshan Mohim* is one such approach and therefore, it deserves the careful consideration of all those who are concerned with the problem of illiteracy in India and its solution. The Adult Education programme in the erstwhile Bombay State was well over 20 years old and had passed through several phases before the idea of the *Gram Shikshan Mohim* was conceived. In 1937 when the popular ministries took over the administration in the Provinces, the Government of Bombay appointed a committee to prepare a plan for eradication of illiteracy. This was followed by the creation of a Provincial Board of Adult Education in 1939 which functioned till 1947, although its work was disrupted during the war years.

With the coming of independence, adult education was broad-based and the concept of Social Education was accepted, and adult literacy received greater impetus in Bombay State. The State Government appointed

Regional Social Education Committees and entrusted the responsibility for Social Education in the respective regions to these committees. Although considerable progress was made under the direction of these committees, the achievement in adult literacy was not up to the expectation of the State Government. This led to the introduction of a new pattern—called “mass literacy campaign” in the Community Development Block areas in 1958-59. Each C.D. Block was to organize at least 40 classes of 25 illiterate adults each, who were to be made literate within a period of two months. The primary school teachers who conducted these literacy classes were paid an honorarium of Rs. 4/- for each adult made literate in the class. However, the campaign did not make much headway. It was at this stage that the District Educational Inspector of Satara district came to the conclusion that unless Social Education became a mass movement, largely under the direction of the people themselves instead of the Government, the objectives of Social Education could not be achieved. He, therefore, decided to make an appeal to the people and he chose the village Lahasurne in the Koregaon block of Satara district for this purpose. He discussed his plans with the teachers of the village school and they agreed that the money received by them as honorarium for making adults literate would henceforth be given to the village for its development work provided the people of the village took a vow before the village Diety that they would achieve cent per cent literacy in that village within a specified period of time. With this assurance of a sacrifice by the teachers, the District Educational Inspector called a meeting of all the villagers in the premises of the local temple and explained to them the importance of literacy and Social Education in the lives of the people. He also announced that the school teachers had not only agreed to run literacy classes but to donate the honorarium received, to the village Panchayat for development programmes on condition that the village became cent per cent literate. Inspired by the talk given by the District Education Inspector, the Headmaster of the school announced that from that day onward he and his colleagues would perform their duties in the field of Social Education with greater zeal and that in addition to what the Education Inspector announced earlier,

they would donate to the village the amount they had previously received for making people literate.

Successes at Satara

These two announcements generated a new spirit in the village as a result of which the whole village pledged in the name of the Diety that every effort will be made to attain the goal of cent per cent literacy for that village in three months. The effect of this oath-taking on the village has been eloquently described by the Editor of *Kurukshetra*, who visited the village a few months later. I quote from his article :

“Lahasurne was a changed village after this oath-taking ceremony. It was gripped, by a new spirit of dedication to a cause. In June, 1960 out of a total population of 1,400, the illiterate numbered about 400. About 15 adult education classes were started for educating the people. Almost every nook and corner of the village became a centre of learning. The village panchayat managed to provide lanterns and kerosene oil. The slates and the pencils were provided by the Social Education Department. The books were purchased by the neo-literate or donated by philanthropic individuals. Within three months. Lahasurne had fulfilled its vow by attaining cent per cent literacy. The total cost on education worked to less than Re. 1 per head for the entire period of 3 months during which the first phase of the campaign lasted.

There was great rejoicing throughout the village. A unique ceremony known as the *Gram Gaurav Samarambh*, symbolising the achievement of cent per cent literacy was held. The whole village was cleaned, lighted and tastefully decorated with torans and festoons. A public meeting attended by a large number of villagers was held in the evening. About 15 other lamps, representing the number of classes conducted in the village, were then lighted.”

In order to hold the *Gram Gaurav Samarambh* cent per cent literacy is not enough. The village must have also achieved complete cleanliness of its streets, wells, buildings, etc., must have provided good sanitary arrangements and facilities for drinking water and must have built approach roads.

(Continued on page 20)

The Study Circle Method

short report of
an experiment

By Shri Dharam Vir, Deputy Director, ICA Education Centre, New Delhi.

THE first training course for the study circle leaders started at the ICA (International Cooperative Alliance) Education Centre, New Delhi on 6th July 1963, the International Cooperative Day and ended successfully after ten days. It was a part time course run every evening for two hours.

The course was the outcome of deliberations at several seminars on Cooperative Member Education and Study Circle Methods organised by the ICA Education Centre for the South-East Asia. The participants to the seminar on Study Circle Methods organised in New Delhi in January this year had decided to run study circles on pilot basis in different parts of the region. The Delhi Cooperative Institute, which is a body in charge of Cooperative Member Education activities in Delhi area, came forward to try out this first in collaboration with the ICA Education Centre. Thus a training course for the selected study circle leaders from consumers cooperatives in Delhi City was organised. The Course was preceded by adequate preparations. Study material entitled "Consumers Together" dealing with consumers problems and a manual for the Study Circle Leaders were compiled for use in the Study Circles. Cooperation of the Assistant Registrar of Cooperative Societies (in charge of Consumers Cooperatives) in Delhi was enlisted. Visits were made to some consumers stores in Delhi in order to get suitable persons for training. Applications for the training course were invited from the Consumers Societies in Delhi City and out of the applicants 12 candidates who were office-bearers of their societies, were selected by the Delhi Cooperative Institute.

Methods of Training

These participants did not seem to be familiar with the nature of study circles when they first met for their training on the 6th July, 1963. They were dissatisfied with the present day functioning of their stores and had many complaints relating to their stores. Problems were heard and then the idea of running study circles for members of the consumers societies was put forward as an approach to educate membership which would ultimately help in solving these problems. It was explained to them that a study circle is a group of ten to fifteen people who come together regularly in order to discuss their common problems with the help of relevant study material. Each group elects a leader and works in close contact with a teacher employed at the Cooperative Union. The study groups thus formed write reports and answers to the questions given in the study material and send them to the teacher. The teacher checks the group answers and sends the answer books back to the group. This two way correspondence makes the educational work interesting. Some of the advanced cooperative movements have tried this method and found it practical, time-saving and very economic. Many of the participants took to the idea and felt that such an inexpensive and participative method would succeed in arousing the consciousness among members of their societies and help build their loyalty. Others said that a study circle must be organised to provide a forum where leaders of the consumers societies in Delhi may discuss their problems. In order to make the trainees understand well the functioning of a study circle, literature was distributed,

talks on the subject and demonstrations of study circle meetings were given. Throughout the training course, the participants themselves were made to work as a study circle. The model study guide was composed so as to provide suitable discussion material for the participants. Points for discussion and pertinent questions were raised at the end of each chapter. The questions included both descriptive open-end questions and grip questions for which several alternative replies were suggested in the study material. Special answer sheets and instructions for their use were provided in the study material. The group discussions gave an opportunity to the organisers of the course to test the practicability of study material prepared by the Centre and the manner in which various aids could be used. Audio-visual aids such as chalk-board, film, film-strips, tape-recorder and visits were used during the course.

The Procedure Followed

Each day members were required to finish the reading assignment in their spare time and then conduct discussion in the evening meeting on the basis of their experiences and knowledge gained from the material. The discussions took place under the guidance of a leader and a secretary who were elected by the group on the previous meetings. All the participants in turn were given opportunities to act as a leader or a secretary. They were also given individual guidance for conducting discussions and writing group reports and such other practical matters. On the concluding day an open discussion was held and the functioning of the training programme was evaluated. It was felt that the study circle leaders should meet for further training and discussion of problems of their societies from time to time. Six of the participants also decided to run immediately study circles for the members of their societies. The Delhi Cooperative Institute indicated that it will give Rs. 5 per study circle meeting to the leader for meeting refreshment expenses for the members during their meeting. One of the participants donated Rs. 10 to help meet expenses. The training course concluded successfully and at least some of the trainees realised that they had started to engage in a significant, though small, experiment in the field of Cooperative Member Education. The experience gained in this

course by the ICA Education Centre may be useful also to the efforts in other South-East Asian Cooperative Movements to improve their member education programmes.

Evaluation

A few observations may be made about participants of the training course. First, the participants wanted to have immediate solutions of their problems. Therefore, they wanted the constant presence of an expert in their group meeting who would supply them with solutions. It was difficult to change the attitude of dependency on experts with the self-activity which is the basis of the study circle methods. Secondly, they appeared to be less interested in a systematic programme which could take them up step by step and ultimately provide them with the tools for solving their own problems. As the course progressed, however, the participants interest and awareness of the need for member education significantly increased.

Conclusions

On the basis of the training programme it is felt by the organisers that the following aspects should be kept in view in the conduct of study circle programmes :

1. The study material must be prepared on various topics and adapted to local conditions and language.
2. Some time of the study circle meeting should be devoted for the discussion of problems of the local society.
3. Opinions expressed and conclusions arrived at in the groups should be publicised through the cooperative press.
4. Solutions arrived at the group discussions should be implemented by the members with the help of authorities concerned.
5. Audio visual aids like interesting films should be used frequently in order to attract and sustain member interest.

Youth-adult Relationships

the social milieu

By Otto Wilfert

IN many countries a marked estrangement is evident between adults and adolescents. This estrangement, which begins for youth with the development of an independent personality at puberty, has assumed proportions which give cause for thought. Adults and adolescents, in many cases stand opposed to each other as rivals, or are completely isolated from each other without any mutual understanding and without any attempt being made to bridge the gulf between them. One of the vital tasks of social workers, therefore, is to find means of bringing young people and adults, including young people and their parents, closer together. Their efforts will not be successful, however, unless we try to understand and get a clear impression, not only of the adult world but also of the world in which our young people live. This understanding of the adolescent world is particularly necessary in times of social transformation when there are changes in the adult way of life and, to some extent, in traditional values. If this understanding is not looked for there is a danger that even the best intentioned measures will miscarry for the reason that though they undoubtedly reflect our own mentality and satisfy our own pedagogical requirements, they are alien, incomprehensible and unadapted to the needs and experience of the young.

A few aspects of the problem will be dealt with in this essay. One difficulty, however, is that of touching on problems and possibilities which are relevant to all countries. The relations between adults and adolescents are without doubt largely determined by the traditions, form of government, prevailing religion and state of development of the individual

countries. Nevertheless, the present period of growing industrialization presents certain symptoms which are to be found to a greater or lesser degree in many areas. For this reason, the aspects of the problem which will be considered here may be said to be generally valid for all industrially developed countries.

The attempt to make this paper universal in application must not however be carried so far as to ignore or pass over the concrete elements in the description. It should therefore, be mentioned that our comments are based mainly on the experience gained and the observations made in our own work in Vienna with adolescents (whether socially adapted or in need of care and protection) together with supplementary material from foreign literature on the subject.

There has been an increasingly marked change in recent years in the entire social behaviour of adolescents. Whereas, a few years ago, a section of the adolescents in various countries drew attention to themselves by the creation of gangs and by mass action which took the form of hooliganism and vandalism these symptoms have recently become less common. The extent of aggressiveness towards the adult world appears to have decreased.

Aggressiveness and antagonism as general symptoms characterizing adolescents are particularly to be expected at times when changes in social forms are taking place. Many countries have experienced a transformation process of this kind during the present century, or are at present experiencing one. Adolescents have reacted to these changes by creating

crises which can be described in terms of two phases :

(1) The phase in which the traditionally inherited patriarchal system of the adult world has outlived itself and the absolute validity of the adult standpoint is no longer unconditionally accepted by the youth. The young people begin to be more critical and to question the correctness, truth and absoluteness of the standard and models presented by adults. They detach themselves and attempt to build a world of their own. They form groups and 'sub-cultures' of a strongly antagonistic nature with a tendency to extremes and a certain escapism, but also with positive features and a good many idealistic concepts. The free youth movements in Germany are characteristic of this period.

(2) With the progressive dismantling of the patriarchal structure, and with growing industrialization, the tendency towards a new form of society becomes apparent. The individual tends to live less in small, well-organized, well-defined groups and more in larger communities with overlapping spheres of influence. The positions adopted are much less easily definable, and very little clear guidance and few constant examples are offered. Freed from the rigid standards of the patriarchal structure, the individual has the feeling, indeed, that his personal possibilities are greater but he is conscious at the same time of his anonymity within the framework of the larger groups and can only with difficulty evaluate his own influence, degree of responsibility and capabilities.

The adolescents, have great difficulty, in the beginning, in coping with this lack of clarity and comprehensibility which characterizes the new social structure. This is particularly true at puberty once they have left the clear-cut structure of the school behind them and, in the case of many, when they break away from the uncomplicated family environment. Their own confused position and their lack of clear directives create a sense of insecurity. Whereas, in the earlier phase, adolescents had clearly marked goals, the ill-defined structure of the adult world gives rise to an uncontrolled and diffuse state of tension which discharges itself from time to time in the form of sudden and uncontrolled acts of aggression. Rioting by 'teddy boys' which has already passed its peak

in various countries, seems to be characteristic of this period.

An increased inclination to criticize adults is symptomatic of both phases, being aimed more particularly perhaps, at specific individuals in the first phase and at adults in general, as representatives of the 'adult group' in the second.

Symptoms indicative of a growing relaxation in relations between adolescents and adults are now appearing in several countries, where young people have during the past few years developed an amazing capacity to adapt themselves to the modern form of industrial society. They no longer show much opposition to the lack of definition of the social structure but now seem to accept it with fewer feelings of resentment. Protective and protest reactions, which earlier expressed themselves in group action, are less frequent. Young people are not so concerned about having a clear-cut line of conduct or guiding ideas to follow; they seek less after models to identify with and therefore no longer protest against their absence. Whereas previously they sought guidance from individuals, they now find that guidance in the functions of society. They think less about the worthiness or worthlessness of people in responsible positions but consider them rather as functionaries whose actions and reactions they must observe closely for the optimum furtherance of their own interests. They now accept much more readily a tendency apparent in the modern social structure towards adaptation to existing social forms and to definite reference groups. The earlier symptoms of maladjustment, often displayed in challenging forms, are therefore also disappearing, even in the case of adolescents in need of care and protection. There is less open conflict, and the individual tends to sink more and more into the anonymity of the new social order.

This new social order is also marked by an interesting symptom among adults. Whereas under the patriarchal system the laws were more peremptory and the class system more rigid there is now greater personal freedom and upward movement—social advancement—has become easier. Instead of peremptory laws, and inflexible and sometimes almost dictatorial exemplars, we now find reference

groups and organizations which also develop certain standards of behaviour and certain criteria which have to be accepted as the rules of the game in human group relations.

Such special group standards are also found among adolescents, and are exploited, and often extensively influenced and encouraged, by the modern methods applied for recruiting young people into the economy. They give them a sense of having an identity separate from that of the adult world, and at the same time avoid producing intense antagonism or aggressiveness. The tendency towards the development of ideologies, characteristic of puberty, disappears; adolescents wish neither to be 'eternally young' nor 'grown up', and adapt themselves to their situation with a relative minimum of inner problems.

In this social structure, the tension between adults and young people is markedly reduced. This does not mean, however, any great progress in their mutual understanding. True, the adult is no longer regarded as an adversary—for the freedom of young people is restricted much less—but as a reality which has to be accepted or tolerated up to a point, without further debate.

Adults are often shocked by the materialistic, matter-of-fact and self-seeking attitude of adolescents, particularly so perhaps, because they themselves live in a much more matter-of-fact and materialistic way than the earlier models they themselves have followed. This inner contradiction makes it difficult for them to maintain a clear position and establish contact with young people.

It will be seen from the foregoing that the relations between adults and adolescents, and the causes of the tensions and crises in those relations, can be explained not only as the result of individual cases or the psychological development of adolescents, but also as the product of a changing social situation. On the other hand, it is not surprising to find that the relatively new science of psychology dealt—particularly at a time of social transformation and stormy debate among adolescents—with disquieting attitudes adopted at puberty and that it described many of the symptoms which we should be more prone to regain retrospect, as being determined by social

conditions, as if they were characteristics conditioned by psychological development.

Where strong tensions and strong antagonism to the adult world appear as general symptoms characterizing young people, the adult is not going to be readily accepted when he puts himself forward as an absolute authority or leader. He would be better advised to give young people sufficient scope to form their own groups and develop their own 'sub-cultures'. Thus, as a considerable degree of insecurity is also a feature of this period of criticism and antagonism, the adult has a better chance of being accepted in the role of adviser, for in that position he concedes the young people their independence, on the one hand, and can give them the help and security they need, on the other. From this position, too, he can to some extent succeed in influencing socially antagonistic adolescents and adolescent gangs. Under these conditions, he builds his authority, not primarily as in the patriarchal system on his status as an adult, but on the basis of his own personality and experience. There is no doubt, however, that this form of authority makes greater demands on the adult than when a consolidated patriarchal system exists: the latter by its very structure, lends authority to those of senior rank—to the adult as opposed to the adolescent. It is not surprising, therefore, if many adults, who would perhaps have been equal under the earlier system to the demands made on them, lose contact with and authority over their children when the latter reach puberty, and consequently fail as educators. Nevertheless, if the adult has sufficient ability, he can often break down the barriers and renew contact surprisingly quickly. He can also serve as a model with which young people can identify themselves; for adolescents are able and willing to form attachments during this critical phase in which they are subject to strong emotions and seek models on which to base their conduct.

To the extent that adolescents have already adapted themselves to the modern social structure, the possibilities of contact open to the adult also change. He no longer meets with such strong rejection and resistance, but with a certain measure of indifference instead. While it is true that he does not have to break down barriers, he often finds that the possibilities of establishing contact are reduced. In

this new situation, likewise, the personality of those involved in individual contacts remains of course decisive: competent parents and capable teachers, educators and social workers obtain much better results, have a much stronger pedagogical influence and establish more satisfactory relations than persons who are unsuited or who are unwilling to put everything into their efforts. Nevertheless, even conscientious educators and successful teachers have to recognize that although the disciplinary difficulties in respect of the young people under their charge—whether in ordinary schools or in educational establishments for young people in need of care—have decreased on the whole, the basis on which successful educational work can be developed also seems to be narrower. The competent teacher seldom serves as a model for his pupils to-day and when he does, his influence is less durable than in earlier periods. Though the school will undoubtedly continue to be an important factor in character-building, the influence of the guiding principles and models which the school can provide for future living seems to be less durable. The adult is now more at a loss and more ill at ease than when adolescents displayed tangible symptoms, when, for example, they demonstrated and gave vent to their antagonism. The social worker who wants to help adolescents must ask himself how far he can succeed in his work by pursuing traditional pedagogical aims such as the creation of strongly affective relation and a scheme of values. He needs to decide whether and how far he can or should accept the tendency of the new society towards adaptability and greater realism. Without wishing to enter into ideological problems of pedagogy which are of topical interest in this connection, we must stress that the social measures and attitudes which characterize our approach to young people stand in need of criticism. At times we have the impression, that adults, confronted with adolescents who are increasingly adjusted to reality, adopt attitudes and take measures, prompted by their own inner confusion, uncertainty and lack of harmony, which often reveal tendencies towards different and even diametrically opposed lines of action. They project their own problems on youth, excuse all or condemn all, and react either aggressively or sentimentally.

We will quote only one example to illustrate

this point: we talk a great deal about the problem of guilt and publicize adult guilt for the failure of a certain section of youth. It is a striking fact, however, that young people have appreciably less guilt problems than adults in the new social framework. The feeling of personal guilt is replaced by a consciousness of wrong and improper action for which they take the risk and for which they will have to pay—like a commercial transaction. In consequence, the adolescent's reaction to adult guilt is also different from what it has been up until now. And since this adult guilt has thus become an accepted idea, he regards it, proceeding from his realistic attitude, as a useful means of shifting the responsibility for his own misdeeds to adults. He succeeds in doing so all the more easily in that educators, in carrying out their research have, directly or indirectly, created the demand for a faultless adult. The result has been to construct a 'model adult' such as could never be lived up to in practice, but which has served to fix the permanent collective guilt of the adult world. But it is precisely at this juncture, when young people have fewer sound standards and values to abide by, that there is all the more need to strengthen the feeling of individual responsibility. Apart from confessing the faults of the adult world, therefore, we will have to begin more openly and systematically to recognize and defend a certain human fallibility in adults.

What is the present attitude of adolescents towards the State and towards youth organizations? It is clear that in the new social structure, while making greater efforts to adapt to themselves outwardly, they usually avoid joining groups and accepting group responsibilities which demand intensive personal participation. Not only adolescents but also a large section of adults are at present prepared to accept membership on a 'limited liability' basis only. Not only do adolescents enrol in socially adapted groups to a lesser degree, but the groups constituted by socially maladjusted adolescents in the form of gangs display less absolutism as regards group duties and group laws. In place of the earlier gangs, many of them with a clear-cut structure, we now find groups, the structure and membership of which is in most cases no longer clearly definable.

The State is neither felt to be personified in

individual leaders with whom young people identify themselves or to whom they are opposed, nor is it felt to be a corporate body towards which they are conscious of a major personal duty and responsibility. It seems rather to be looked upon as an institution to which certain services must be rendered more or less willingly, but which in turn is required to guarantee the individual a large measure of protection, help and security. The State thus becomes an impersonal entity for which adolescents accept commitments only very rarely on special occasions and in exceptional circumstances. Exaggerated nationalism cannot therefore, be said to be the reason for the demand in many countries that youth should be educated to greater civic consciousness.

Since young people have become less willing to accept group responsibilities of a binding nature, youth organizations, themselves have been experiencing difficulties. They are still able to attract a section of the youth, but in much smaller numbers than before. While the young people belonging to these organizations often constitute an elite, as it were, the organisations themselves are losing influence among non-members. While youth organizations previously occupied what might be called a central position and were able to spread their influence among the unorganized youth around them they are now on the side-lines, and have thereby lost the possibility of extending the scope of their work. Without endorsing the opinion held by some people that youth organizations have had their day and that new forms, such as youth clubs, are the sovereign remedy to delinquency it has to be pointed out that the structure of most youth organizations needs to be adapted to meet the new situation. They are usually centrally controlled to a high degree, and it may be found necessary to delegate a certain amount of planning and decision-taking, previously reserved for the central body, to the individual groups, so as to enable them to operate more flexibly and in better co-ordination with the existing environment. This means, of course, that the leader chosen would also have to be fully capable of making decisions. Moreover, this delegation of authority would require a leadership working in close harmony, as well as a sound system of supervision, for otherwise there would be a risk, as in any large organization, of eventual loss of uniformity and final disintegration. Exceptional steps would have to be taken for

the placement—i.e., directly—of competent trained adults in leading positions in youth groups, possibly as advisers. The fact that adolescents are no longer opposed to adults on principle, and that the 'youth in charge of youth' trend in education uncompromisingly advocated by some youth organizations has thus lost its applicability to the exigencies of the present social situation, would seem to make it easier to realize this possibility of delegated authority.

One truth must be recognised, however, and that is that tried and tested institutions cannot simply be taken over and run uncritically along traditional lines. Adults, in every field in which they come into contact with young people, must be prepared review their behaviour and actions, discarding any preconceived ideas. Whereas, previously they ran the risk of being criticized, rejected or attacked, the risk they now face is that they will be misunderstood, not taken seriously and laughed at.

If the movement towards greater objectivity and great realism succeeds, we shall obtain a promising basis for initiating and developing relations with young people. True, we shall no longer serve as an 'identification model' to the same extent as before, nor is there any reason to expect such strongly effective relations, even if our efforts are successful. Future contact will be rather in the nature of a partnership in which it will depend on the competence of the adult whether he wins acceptance as the more experienced, mature and recognised partner or not. It is only thereby that he will be in a position to exercise any considerable influence.

These observations, which have deliberately been kept on a very general plane, have been able, at most, to deal only briefly with particular aspects of possibilities and difficulties in our relations with young people. Their main purpose was to indicate the continuous change in our social situation, and the ever new problems, but also the new possibilities, which this change offers. Social work will never be able in practice to establish universally and permanently valid standards, and must itself always remain dynamic, in line with the dynamic development of society. Only then can it achieve the greatest possible success in the given situation and be of maximum assistance to young people and adults alike.

Research and Publications in Social Education

Recommendations of Jaipur Seminar

THE Seminar on Research and Publications was inaugurated by the Rajasthan Governor Dr. Sampurnanand, on the September 20th at Jaipur.

The six-day Seminar organised by the National Fundamental Education Centre, recommended that Social Education agencies should be encouraged to set-up regular research units of their own and the Ministry of Education should give cent per cent grant for the purpose to suitable agencies.

The Seminar also demarcated the areas of research and accorded priority to literacy and literature for neo-literates. Among problems in the field of literacy, priority was accorded to the study of factors of motivation for literacy, evaluation of existing literacy methods, and co-relation of literacy and economic development.

The Seminar also recommended that the Indian Adult Education and the National Fundamental Education Centre should arouse public opinion for research, undertake basic research, effect coordination and bring the research findings to the notice of field agencies.

Among those who acted as resource persons were Sarvshri Sohan Singh, S.C. Datta, N.R. Gupta and K.S. Muniswamy.

About 40 social education workers, teachers and administrators attended the Seminar. The participants were divided into three groups. Shri Thimme Gowda of Mysore, Shri Venu Gopal Naidu of Hyderabad and Shri K. N. Srivastava of Udaipur were the group leaders.

The following are the recommendations of the Seminar

Recommendation I

Realizing that research activity geared to the solution of problems is essential for the development of realistic programmes in the field of Social Education,

Considering that there has been inadequate and spodic activity in this regard, due to

lack of proper appreciation of the need for research, paucity of research workers, lack of their proper orientation and lack of finance.

The Seminar recommends

1. That problem-centred or action research should be undertaken on a large scale by agencies equipped for the purpose; the main areas of research being :
 - (a) Adult Literacy and follow-up (Mass Literacy, integrated literacy work, literacy for special groups, etc.).
 - (b) Evaluation of the different programmes.
 - (c) Literature for neo-literates.
 - (d) Media of Mass communication.
 - (e) Personnel—selection and training.
 - (f) Recreation.
 - (g) Youth education and leadership training.
 - (h) General education programme for social development.
 - (i) Community organisation.
 - (ii) Group organisation and programmes and centres for them.
 - (iii) Citizenship education.
 - (i) Education for vocational competence.
 - (j) Continuation education programmes.
2. That a cadre of researches should be built up speedily,
3. That all field-work agencies should use the findings of research for improving practices in the field,
4. That Indian Adult Education Association and the National Fundamental Education Centre should arouse public opinion in favour of research, under-

- take basic or fundamental research on important subjects on their own, effect proper coordination of research activities among several agencies and disseminate research findings to field agencies.
5. The N.F.E.C. should, in addition to the above, arrange orientation courses for social education workers at different levels, in the methodology of research.
 6. That the state Governments in collaboration with State Associations of Social Education, wherever they exists, should convene annually a state level conference of workers in the field of social education to determine the problems and the programmes for research.

Recommendation II

Reviewing the researches carried on in the field of Social Education, the agencies which have conducted them and the impact that these have made on the field,

Realizing that a vigorous programme of research is essential for the development of Social Education and the cooperation of all agencies is essential for the purpose, and

Considering that the agencies need financial assistance, technical guidance and training facilities for the purpose.

The Seminar Recommends that

1. Social Education agencies should be encouraged to set up their own regular research units, with a minimum of competent personnel.
2. The Union Ministry of Education should give cent per cent grant to suitable agencies for establishing their research units. The pay scales of the staff in such units should be comparable to similar posts in Government Departments.
3. The N.F.E.C. should provide training to field workers in research methodology, technical advice in designing research projects and guidance in the field work. It should also convene conferences for workers engaged in research in social education from time to time.

4. The N.C.E.R.T. should continue to provide grants to Social Education agencies for specific research projects and for building up the necessary reference material for research. It should modify its present scheme of grant-in-aid providing for pay scales for Research Assistants making it comparable to the grades available in Research Departments of the Government. The minimum period of 3 years prescribed for the eligibility of grant, should be reduce in deserving cases. The stipulation that no grant shall be made for a project started without their prior approval may not be rigidly followed and the scheme should cover individuals interested in social education research provided he/she applies for grant-in-aid through an University, a research organisation or institution of repute or a recognised Social Education Agency.
5. The Indian Adult Education Association should prepare and publish abstracts of research studies made in this field.

New Era Reorganised

The New Era, the official publication of the New Education Fellowship, an organization of some 14,000 members in 22 countries, has been expanded under a new Editor, assisted by Associate Editors from a number of countries including the United States. The reorganized magazine includes evaluative articles on state-supported education, independent schools, teacher training, social and educational research, and newer educational developments in member countries. Dr. Margaret Meyers, Mall Cottage, Chiswick Mall, London W-4, is the Editor, and inquiries concerning the publication should be addressed to her attention.

Another activity of the New Education Fellowship is the publication by the New York Chapter of *NEF International Bulletin*. This is free to both individuals and libraries on request from :

Dr. E. Alice Beard, Editor, Hunter College 695 Park Avenue New York 21. New York

AT its session which began on 25 September, the Executive Board of Unesco is discussing the preliminary draft programme and budget for 1965-66 presented to it by the Director-General, Mr. Rene Maheu. It is in the light of these discussions and of comments from the Member States that the Director-General will prepare the proposed programme and budget which he will submit to the General Conference at its 13th session in October 1964. In the introduction to the document presenting his ideas regarding the programme and budget for 1965-66, the Director-General suggests a new orientation for certain Unesco activities, new but "in accordance with the Organization's loftiest purpose."

The Director-General stresses "two main trends" in the draft programme for 1965-66. The first consists in continuing and increasing aid for development—this is the Organization's operational activity—"governed by essentially practical considerations", and on which most of Unesco's efforts have been concentrated over the past few years. The second trend, which is the complement and the justification of the first, is the strengthening of activities in the realm of ideas relating to Unesco's primary purpose, namely the promotion of peace and international understanding.

As in the past, aid would be extended to educational projects deemed essential to economic and social progress; but scientific and technological progress—teaching and research especially—would henceforth be given equal importance. Unesco's work in regard to the application of science to economic development should be intensified, as was brought out at the UN Conference on the Application of Science and Technology for the Benefit of the Less-Developed Areas, held in Geneva last February. The increase in the budget for Science is among the outstanding points of the preliminary draft programme. The proposed

rise would bring the science budget to \$7,497,405, to which should be added about \$4,445,000 in UN Technical Assistance and approximately \$21,000,000 from the UN Special Fund, or \$33 million in all. Education would be allotted over \$11 million, plus more than \$7 million in Technical Assistance, and \$7,488,000 from the Special Fund, in all close to \$26 million.

The extra funds to be provided for new activities would thus be entirely absorbed by operational activities in the educational and scientific fields.

These extra-budgetary funds in 1965-66 should almost equal the ordinary budget. The activities financed by them might be so considerable as to disrupt the balance of the overall action of Unesco, as Mr. Maheu points out. Insisting on Unesco's autonomy in the fields of its competence, he demands the right for the Organization "to transform this aid by fitting the operational activities it entails into a framework of scientific and moral ideas."

Because Unesco must carry out "an ethical action, universal in scope because immanent in every practical attainment" the Director-General also proposes "a complete re-organization of the whole section comprising cultural activities, the social and humanistic sciences and philosophy."

The Humanistic Sciences, thus joined to the Social Sciences, would continue to contribute, like the other cultural activities, to the re-constitution of "the truly comprehensive study of man as a whole", thus fitting into "a new and resolutely humanistic perspective". These activities will be oriented towards philosophical reflection on the values and especially on the crucial problems of man's fate in "the vital uncertainties of this age." It concerns, continues Mr. Maheu, the study of "certain fundamental questions that give difficulty in

(Continued on page 22)

Adult Education in Europe

Two patterns

THE democratic revival which began with the French Revolution initiated in Switzerland also the movement for modern Adult Education. The shortlived "Helvetic Republic" contained in the text of its constitution some excellent promises, which, for lack of money could not be realized in those troubled years of foreign occupation and the Napoleonic wars. But during the early decades of the 19th century a system of elementary schools was developed in all parts of Switzerland. Attendance of these schools was made compulsory, but all the costs were paid by the cantons and the municipalities. Adult Education was spread by a free and popular press, by political parties anxious to promote their ideals among their adherents and the people in general. It was then, too, that the earliest associations of workmen began to provide Adult Education for their members. So did numerous patriotic, humanitarian, and scientific societies, groups of singers, folklore musicians, amateur actors, rifle shooting clubs, gymnastic societies, etc., which sprang up everywhere. Citizens from all parts of the country founded their national unions of gymnasts, shooters, singers, brass bands, etc. They met in large numbers at their annual federal meetings. In nearly every village the school house became the most important building after the church, and more and more the cultural and social centre of the community. Secondary schools were founded in almost every canton, and the new universities spread scientific instruction and higher education far and near.

When in 1848 the Swiss Confederation was founded, the tasks and the importance of Adult Education were greatly increased. The new political rights and liberties would be safe and an advantage to the nation, only if the people were capable and willing to make the best use of them. Many tasks which

before 1848 had been incumbent on the cantons, as well as many new ones, were now entrusted to the Confederation. For a time this created complications which were at first not always understood by the citizens. They were particularly puzzled by the rapidly growing number of economic, technical and traffic problems which they were called upon to solve. Thinking first and foremost of the betterment of their economic conditions they easily forgot to care for the country's cultural values, all the more so, as the old social order was crumbling and new conditions were produced by the increase of population, especially in the urban centres. When specialization became the rule in science and technics another danger to the unity of the nation became apparent. The specialists and the educated classes might have got out of touch with the masses. To overcome this danger to Swiss democracy new organizations were founded, new parties, economic societies and cultural institutions, which, in collaboration with municipalities, cantons, and churches, promoted the special interests of their members and eloquently represented them in the councils of the nation. In this movement the leadership of organizations pursuing Adult Education in the broadest sense was particularly noticeable.

In Switzerland, as in so many of the other countries, innumerable institutions catering for popular education and the spreading of knowledge by means of lectures, concerts, publications, exhibitions, theatrical performances, the cinema, and lately broadcasting and television, have enormously increased during the last 100 years. No less important was the work done by all kinds of societies, which, beyond the highly developed Vocational Education, provided for the masses of the people physical and mental relaxation and education through sports, scientific and artistic studies

and activities. All these distractions and hobbies helped to bring people together and to make individuals more fully conscious of their abilities and of the part they were expected to play in the social order. The movement did not differ very much from what was done in other countries. But it took a typically Swiss character through the fact that it grew as it were from the ground up. Even where it had been started by individuals, it soon was taken over for further promotion by societies, parties, trade unions, co-operative organizations, etc. Even today Adult Education is not officially recognized as a task of the Confederation, the cantons, or the municipalities. Nevertheless many of the cantons and municipalities have granted subsidies for the enlargement of the activities and the improvement of the programme of institutions for Adult Education which are not exclusively denominational, viz. controlled by churches, parties, or economic groups.

As Switzerland had been among the first countries generously to provide free Vocational Education for Adults in every canton and in every important communal centre, and as there were plenty of opportunities for cultural activities for young people, it was unnecessary to establish schools providing basic education for adults who could not even read or write. We have no illiterates and no slums, the inhabitants of which by philanthropic institutions would have to be raised from ignorance and social dejection to decent human standards. Even the Scandinavian Homes for Adult Education, in which young people spend a few months together in order to be prepared for useful lives, have found but few imitators in Switzerland. It is characteristic of the Swiss institutions for Adult Education, which were founded in the first half of the 20th century, that organizers and pupils usually belong to the same social group. There are neither superiors nor subordinates; all meet on a footing of equality.

Denominational organizations, parties, trade unions, co-operative societies, economic organizations, scientific and artistic societies, regional, social and national enterprises, all have been created for the purpose of assisting their members, and others who recognize their leadership, to find their way and to become conscious of their position in society. Parti-

cipation is strictly voluntary. Everyone can decide for himself in which form and to what extent he will tackle the problems facing him and the members of his family, his church, his trade, the municipality to which he belongs, the people of his canton and of the Confederation.

Besides the organizations mentioned there are other institutions, the activities of which are not limited to certain groups of people, but whose aim it is to address themselves to the whole nation, to promote contacts and organize fruitful collaboration with the whole civilized world, and the growing inheritance of science and art. These institutions believe that nowadays everyone who feels the urge to learn more, is entitled to have a share in the intellectual life and in the search after knowledge and truth, no matter what his social position, his religion, his party, his profession, his economic state, his language, the place where he was born, and the country he belongs to. Most important among these organizations in Switzerland are the "Volkshochschulen", which are conducting free evening classes for adults. There are at present about 100 such schools providing 700 different subjects of study to about 50,000 students per annum.

Their common object and purpose is to help men to find themselves, to accept them as they are, and make them useful and happy members of Society, capable of judging for themselves, to encourage them and to give them the knowledge and the force to occupy their places among their equals as free personalities.—*Dr. Hermann Weilenmann, Director of the Zurich Institute of the Adult Education.*

THE Mosa Pijade Adult Education Centre in Zagreb, or the "Workers University" to give it a literal translation, is geared to meet all kinds of situations. When the Sava River rose above its banks this year and flooded large areas of arable land stretching from the village of Dubice to Zagreb, it was called upon to help. A decision was made by the Sava River Regulation Board to construct an embankment that would contain the overflow in future, and the Centre was requested to train about fifty young peasant-farmers from the vicinity to run the costly earth-moving

machines that would be utilized for the work.

The Adult Education Centre set about its task immediately. A list of the jobs to be done was drawn up and the farmers, who had had no previous technical training, were given aptitude tests to see which ones would be fit for this kind of work. Manuals on the handling of construction machinery were compiled first. Then a seminar was held for the selected farmers who were given a total of four hundred hours of theory and practice. Afterwards, as well-trained workers, they were ready to take up jobs at the construction site.

This is only one of many such cases in the history of the Mosa Pijade Adult Education Centre, which has specialized in offering practical education to manual workers and office employees. Here are a few others.

Not long ago, a new restaurant was opened at the highway bus stop in Zagreb. The Labour Bureau sent twenty girls to the Centre for instruction that would enable them to take over certain jobs in the restaurant. Both the restaurant management and the young girls are satisfied with the results.

A seminar was held in the Personnel Department of the Centre to train foremen for the Naftaplin Company, which lasted only three days. But a group of experts from the company in question, and the Centre, had invested a month and a half of hard work in preparing for it. A detailed analysis of personnel problems in that company had to be

made before a comprehensive programme could be set up. Again, the combination of a will to learn, hard work, and far-sighted training policy paid off.

Education and occupational training for workers at the Mosa Pijade Centre is carried on through seminars and courses. As a rule, some 15 to 25 persons, usually of the same occupation and educational level, enroll in each seminar. They are given a general educational background as well as training to fit them for membership of workers' councils and other worker-management bodies. They also learn about scientific and technical achievements, the organization of production in enterprises and various other problems faced by factories.

The Centre has a department which studies training needs and analyzes results for the purpose of improving the courses. In doing so, it naturally takes advantage of the latest psychological and sociological discoveries in the field of occupational training.

There are 241 adult education centres in Yugoslavia. One of the best is certainly the Mosa Pijade Centre in Zagreb. During the 1961-62 academic year alone, over eleven thousand persons attended seminars and courses of one kind or another at the Centre. This year's extensive programme provides for seven hundred seminars of varying duration, courses, consultations and other forms of training with a grand total of 78,500 teaching hours.—
Dragutin Zduniec

Proudh Shiksha

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GRAM SHIKSHAN MOHIM

(Continued from page 6)

During the ceremony the villagers take a second oath that they will keep up their literacy, will send their children to school regularly and give them adequate education, will increase agricultural production, maintain unity in the village and thus achieve all-sided development.

Objectives of the Mohim

The shining example set by village Lahasurne was quickly emulated by other villages in Satara district. As a result, in the year 1960-61, a lakh and nine thousand persons were made literate in Satara district. This outstanding achievement of Satara district encouraged the State Government to adopt this scheme as a State policy and *Gram Shikshan Mohim* as a general campaign was launched on April 17, 1961. The Mohim has three objectives namely, (1) Eradication of illiteracy of the adult population (age group 14-50); (2) Retaining literacy and enriching the knowledge of neo-literates through circulating libraries and (3) Bringing about all-sided development of the village through Social Education Centres. Within one year of the launching of the movement (1961-62), 967 villages celebrated Gram Gaurav Samarambh after making a total of 5,51,336 persons literate (3,09,848 men and 2,41,488 women) an unprecedented record anywhere in India. The target to be achieved during the Third Five-Year Plan is 50 lakhs adults to be made literate.

Initiative with the People

The organisation for this mass movement is very simple because it is mainly in the hands of the people and at the village level. A Gram Shikshan Executive Committee comprising 10 to 15 village leaders including *Patil, Talathi, Sarpanch*, Chirman of the School Committee, Chairman of the Farmers Union, Chairman of the village cooperative society, Headmaster of the primary school and a lady member and others would be constituted by the village. The Sarpanch is the president of the Committee and Headmaster of the primary school is the Secretary. The main functions of the Committee are :

- (i) Drawing up a list of illiterate adults

between 14 and 50 years of age in the village.

- (ii) Drawing up lists of literate and educated men and women in the village who can run literacy classes.
- (iii) Making arrangements for holding the classes.
- (iv) Assigning teachers for the different classes.
- (v) Fixing the time of classes according to the convenience of the illiterate adults and the voluntary teachers.
- (vi) Supervising the classes by visits of the members of the Committee, and making provision for equipment such as, black boards, lanterns, chalks etc.
- (vii) To arrange for holding the Gram Gaurav Samarambh.

The Education Department of the State Government provides charts and literature required for the programme free of cost and a token grant of 50 nP. to the Panchayat for each adult made literate. (The payment of honorarium to the teachers at the rate of Rs. 4/- per adult made literate, was discontinued before the State-wide launching of the movement.)

Circulating Library Scheme

The second part of the *Gram Shikshan Mohim* is the Circulating Library Scheme. In this scheme, a set of small booklets specially written for neo-literates on subjects intimately connected with the daily life of the village people is kept rotating among the neo-literates enlisted in the class. These booklets are distributed to the neo-literates while they are still in the class so that they could gain mastery over reading. This is treated as part of the literacy programme and the distribution of the booklets is under the charge of the teacher of the class who maintains a form in which he obtains the signatures of the new-literate against the book he has read. When the members of the class have read all the books in the set, the teacher returns one set and gets another set from the library.

Social Education Centres

In order to achieve the third objective, namely all-aided development of the village, Social Education Centres are set up under the

auspices of the Gram Shikshan Mohim Executive Committee. The Committee gets a grant of Rs. 15/-p.m. for 10 months from the Government. The activities to be carried out by the Social Education Centre include opening of Village Library and Reading Room, Continuation Classes—schools for adults, Mahila Mandal, Youth Club, Rural Radio Forum. Cooperative Society, Cultural Programmes, Construction of approach roads, bathrooms, soak pits, and improved farming and promotion of agro-industries.

Noteworthy Features

There are several features of the scheme which merit consideration, especially in planning a mass literacy programme. The important ones are :

- (i) motivation for literacy is created by the decision of the people themselves to become literate. It is they who appeal to the teachers to make them literate instead of the teachers persuading the illiterates to come to the literacy class as in the normal programme of literacy.
- (ii) the movement has a contagious effect as no village would like to lag behind its neighbouring village in a programme for self-improvement and development.
- (iii) the shortage of teachers usually found in normal literacy work was overcome by enlisting educated volunteers and even children studying in higher classes.
- (iv) low cost of making people literate. As stated above the cost worked out to Rs. 1/-for making an adult literate. This may be contrasted with the figure of about \$5.00 worked out by the UNESCO for teaching an illiterate adult reading and writing. The low cost is mainly due to the fact that the main organisation is in the hands of the village people themselves.
- (v) women have shown greater enthusiasm and took up the programme seriously as they did not want their village to be in the rear of the march towards progress and prosperity.

- (vi) the formal classroom approach was given up wherever necessary. Teaching was arranged even for small groups of 3 or 4 illiterates at a time convenient to them. This is the essence of a mass approach—if the illiterates cannot come to a literacy class, take the “class” to them.

Some Problems

As against these merits of the scheme, it has a few weaknesses also. The main criticism of the scheme is that the standard of literacy achieved varies from village to village and even from class to class in the same village. No standard test is held to determine the level of literacy achieved. The District Educational Inspector conducts a public test by asking some new literates picked at random to read or write a few of the passages from the books supplied to them. In a mass programme like this, where the number runs into hundreds, conducting a standard test is very impractical.

Secondly, in less developed areas where the general level of education is already low, sufficient number of teachers and volunteers could not be mobilised for holding classes for all the illiterates in the village. This would be a limiting factor in introducing the scheme to other less developed areas in the country.

Although the Gram Shikshan Mohim has the weakness mentioned above, the merits far outweigh these shortcomings. The movement has successfully demonstrated a new pattern of mass literacy work which if applied in other parts of the country, with necessary modifications, should go a long way in achieving a substantial reduction of illiteracy in a relatively short period of time.

SCIENCE CLUBS FOR INDIAN SCHOOLS

Nearly 200 schools in Southern India have started Science Clubs for their pupils, under a scheme sponsored by the All India Council of Secondary Education which provides grants to purchase teaching aids.

Teachers in Madura have also started a club, with the idea of improving aids for science teaching. To date 400 different aids have been designed and distributed in six pilot schools in the district.

(Unesco Features)

Literacy House Training Programme in Rajasthan

ON invitation from the Social Education department, Government of Rajasthan, Literacy House recently conducted a three week training course at Pilani. The Government of Rajasthan proposes to impart literacy training in the State with the help of Primary School teachers. They, therefore, wanted to get at least one instructor from the Senior Basic Training Colleges and such other training institutions to be trained in adult literacy methods so that they in turn train the teacher pupils and trainees. Each Teachers Training College, according to this scheme is to set up and supervise four adult schools in its vicinity to help reducing illiteracy from that area.

Instructors from 37 Training institutions all over the State participated in the training camp. The main topics of the course were :

1. Purpose and concept of functional adult literacy
2. Pre-requisite for an adult literacy class
3. Skills that an adult literacy teacher should possess
4. Surveys
5. Development of reading skills.

These topics went hand in hand with practical work from the second phase of the training period in the nature of supervised night schools and making audio visual aids for teaching purposes.

The training team consisting of three members of the staff of Literacy House went to Pilani and organised the training programme in the perspective of a syllabus (enclosed). The pattern of training comprised of the following methods.

1. Lecture
2. Group discussion
3. Panel discussion
4. Workshop

Inaugurated by Dr. Amarjit Singh a well-known Indian scientist, the course drew 54 persons of which 36 were from Basic Senior Training Colleges, 6 from village level workers, two education extension officers, one social education organiser and the rest from Birla Education Trust with one from Vidya Bhawan,

Udaipur. There were 39 graduates with considerable teaching experience and the rest were below graduation level. The training was a phased one with a pronounced bias for orientation and acquisition of job skills as literacy teachers and supervisors. In the first phase talks were given and discussion were held on the concept of functional literacy, pre-requisite of adult literacy workers, interview techniques and survey.

FACTS AND FIGURES

(Continued from page 16)

the promotion of human rights and the consolidation of peace."

Taking his cue from the decisions of the General Conference, the Director-General has selected three topics to be examined within Unesco's terms of reference : (1) race relations; (2) the economic and social problems of the post-decolonization period : (3) disarmament and its economic and social consequences.

These tasks would naturally have to remain within Unesco's bounds and capacities. However, adds Mr. Maheu, "I do consider very strongly that, for the Organization, they represent a duty and something which the public expects of Unesco."

Mutual understanding and respect between peoples based on the concepts of equality and fraternity and aid to newly independent nations are fundamental aims of Unesco, which will be called upon to take "an extremely active part, in the form of public opinion campaigns, in what we are doing to promote human rights and to consolidate peace."

These are the principal features of the preliminary draft programme the Director-General has submitted to the Executive Board. The regular budget, as presented, would amount to \$46,800,000 for 1965-66 ; this is a 20% increase over the present budget, maintaining the same average rate of growth as the three previous two-year budgets. After allowing for costs of maintenance, construction of additional Headquarters buildings, salary and allowance increases, and various services and supplies, the increase available for new programme activities would be 11.5%. *By Courtesy Education Clearing House, Unesco*

NOT CASTLES . . .

(Continued from page 4)

books for his home library. This is not a matter for surmise, no matter how plausible ; it is a matter of record. Thus the single most popular title among more than 175, so far published by Hind Pocket Books, in Hindi is a Hindi translation of Tagore's "Gitanjali" which has already sold more than 60,000 copies. Similarly, one of the outstanding Telugu novelists and short story writers—Bucchi Babu—is also the author most in demand among subscribers in Andhra. (Although unrelated to home library plan schemes it is worth mentioning that in a *mass* book distribution experiment conducted by the Southern Languages Book Trust in Kerala last year, the most popular book was—not a detective story, although detective stories were deliberately made available as part of the experiment—but an economic history of Asia. And among the most popular titles in an earlier experiment by the same organisation in which books were offered in 600 outlets in Madras City, including tea shops, paan shops, etc., was a Tamil translation of two Platonic dialogues. Let who will argue about the explanations : these are the facts !).

To my mind, these facts underline the wisdom of all home library plan operators in not seeking to dictate to their subscribers the books which they must read : none of the schemes currently in operation imposes any kind of censorship. That policy was fully endorsed by the participants and observers at the Conference mentioned earlier. The Conference, just as wisely, in my opinion, also endorsed the suggestion that *without in any way limiting the subscriber's freedom of choice*, knowledgeable *advice* ought hereafter to be made available to subscribers, as an added service. Past experience has already clearly shown that such advice (as distinct from any attempted coercion) is indeed greatly welcomed by readers, about half of whom actually accept it when ordering books under the various schemes.

It would be quite wrong to create the impression that existing home library plans have solved all problems : they have not. Virtually all of these however, are, of a purely technical nature—promotion, accounting, inventory control,

transportation : that sort of thing—and need not be dealt with in an article such as this : they received very thorough attention at the repeatedly-mentioned Conference. What may interest the reader is the following conclusion unanimously reached at the same Conference :

“Properly conducted, home library plan schemes can no longer be regarded as uncertain experimental projects but must be viewed as a proven method of significantly enlarging the scope of book sales in India, particularly suitable for supplying readers in rural areas which hitherto have been almost inaccessible to the world of books. Developed along sound lines, the home library plan scheme should not find it impossible to lead to additional book sales on the order of a crore of rupees (or more) each year within a matter of years, largely in rural areas of India.”

The Conference also decided on the early establishment of a central organisation, tentatively called “All India Home Library Plan Society to encourage the spread of the home library movement along ethically sound and effective lines. If I were an educator, I should keep an eye on this movement because of the very great potential which it possesses. For if properly developed, the home library movement will provide a ready-made channel for the wide dissemination of all sorts of books, including such fields as science for the adult layman ; classics ; other humanities ; good children's books.

No, the home library plan is not *the* answer to the vexed problem of book distribution in India. But it is *an* answer, limited if you will, but most promising within its limitations.

Several years ago, Prime Minister Jawahar Lal Nehru rightly said :

“Develop the reading habit and inevitably you will develop the thinking habit.”

The Indian publishing and bookselling organisations who have pioneered the growing number of home library plans have made, and are continuing to make, an imaginative, positive contribution towards the attainment of that goal. They deserve great credit. And they are sure to derive great satisfaction from the thousands of readers in village and city alike who like subscriber No. S.O. 6064 are now building not castles but home libraries.



A thing which every 'Adult Literacy Centre' must necessarily possess : :

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Indian Journal of **ADULT EDUCATION**

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Prime Minister's Plea

In This Issue

Indonesia's Literacy Programmes

Indiana Plan—A Model For Adult Education Training

Unesco Demands More Funds

Shri K. T. Mantri

What Then Must We Do

A glaring weakness of our plan programmes for social and economic development which causes great concern is their failure to evoke the kind of public response necessary for their successful implementation. Operations are often claimed to have been successful but the patient is hardly any better for it. Various remedies are suggested to prevent this sad and wasteful exercise. It has been suggested for instance that the approach of the administrator needs to change; criticism has also been made of procedural ways and exhortations made to prevent the bureaucrat from dealing with men as things. Basically, however, the problem needs to be viewed as consequence of the absence an informed public opinion which would respond intelligently to the plan programmes and carry them to the desired goals.

It is in this context. Prime Minister Nehru has once again reiterated a point which demands constant repetition; speaking at the Conference of Education Ministers and Vice-Chancellors held recently in New Delhi, he declared that Education was the "most important part of our plans and that "industry or agriculture which are important for us will grow adequately only if there is the background of mass education". To emphasise it further, the Prime Minister also declared: "I am quite convinced in my mind that the first plans among our plans and development schemes, is universal education" and deplored the tendency in some states to save money at the expense of education. May we hope that this pronouncement of the Prime Minister at such an important conference will be acted upon in spirit and letter?

Editorial Board

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Dr. Zakir Hussain To Preside Over Silver Jubilee Conference

Vice-President, Dr. Zakir Husain will preside over the Silver Jubilee Conference of the Association which is expected to meet in first week of March 1964.

A meeting of the Association's Executive which was held at New Delhi on November 12, also decided that a panel discussion on problems of national integration should be held at the Conference. A number of prominent leaders like Shri Asoka Mehta, Deputy Chairman of the Planning Commission are being invited to participate in the discussion.

The Executive also decided that a special issue of the Indian Journal of Adult Educa-

tion should be brought out on the occasion. The issue would survey achievements in the field of adult education and discuss its problems.

The Executive authorised the Honorary General Secretary to invite representatives from Adult Education Associations abroad to participate in the Conference.

The Executive has appointed a Committee with Shri Sohan Singh as Convenor to finalise arrangement for the Conference.

A study group to define the future activities of the Association and determine its organisational structure was also set up.

CONVENTION FOUNDS National Parent—Teacher Association

A three-day National Parent-Teacher Convention, which ended in New Delhi on November 11 set up the National Parent-Teacher Association and elected an ad hoc committee to draft a constitution for it.

President Radhakishnan will be chief patron of the NPTA. The following office-bearers were elected. Mrs Shanti Kabir—President. Dr. Soundaram Ramachandran Deputy Education Minister, and Dr. G.S. Melkote, M.P.—Vice-Presidents, and Mrs. Raksha Saran—Treasurer. Ten representatives of the participating States were taken on the committee. Mrs. Kabir was empowered to nominate members from the remaining States.

Vice-President Zakir Hussain, presided over the concluding session.

Faulty Ways of Policy Making

In his presidential address, Dr. Zakir Husain criticised the way educational policies were framed and said that it was strange, a few persons sat down and decided on education policies. These persons had neither any

experience in the field nor made any effort to consult the man in the field, the teacher who could put forward practical and constructive suggestions.

Even the parents were kept ignorant of what their children would learn and why.

A similar haphazard approach was obvious in the formulation of syllabi, he added. The authorities added to the syllabus what they thought fit or what they happened to have learnt as the public opinion.

It was wrong and "foolish" to go on overloading the syllabi without realizing the relevant utility of the new books or subject.

Dr. Hussain said it was wrong to believe that children could be imparted total information. Mere information was not education.

Education, he said, was essentially a business of the family in spite of the professional teachers available now. Greater participation of parents in school activities would result in a better educational atmosphere. It would also involve the ego of the child and make him take more interest in his education,

(Continued on page 21)

Indonesia's Literacy Programmes

This outline of anti-illiteracy campaign is intended as a very simple introduction to the fight against the illiteracy in Indonesia.

Based on the command of the President of the Republic, which was given in his annual message to the nation on August 17, 1960, the literacy campaign has been recognised to be one of the most successful programme in as much it brought down illiteracy from 79% in 1952 to 17.9% in 1962.

DURING the Dutch rule in Indonesia, only 6% of the people in the country could read and write the Latin script. In 1902, modern organisations and political parties came into existence through the efforts of many prominent Indonesian leaders. May 20, 1901, proclaimed as the National Resurrection Day, represent a starting point for educational, political and economic activities. Conducting literacy classes was the easiest way to maintain contact with the people and to educate them toward national consciousness during the colonial period. Our great national leader, the President of the Republic of Indonesia, Dr. Soekarno was the first who acted as the literacy teacher in 1948, and it was our President too who command-

ed a national overall drive against illiteracy, on August 17, 1960

Objectives

Literacy campaign is a part of the national overall development programme and a part of the larger objectives of our revolution. The literacy campaign is one of the first steps in carrying out our nation building programme. The objective of our revolution can be stated as follows :

- (a) to set up a national unitary state,
- (b) to develop a society with
 - Belief in God
 - Humanity
 - Nationalism
 - Democracy
 - Social Justice
- (c) to live in brotherhood of man and good neighbourhood with all people in the world.

To obtain these objectives, it was felt necessary to

- Give the people the needed skills in reading and writing the Latin Alphabet in as short a time as possible.
- give them information to set them thinking on ways of improving their social and economic income.
- educate the people to develop autonomy and
- inculcate in the minds of the people ideas of patriotism and independence.

Organisation

The organisation of the literacy campaign in Indonesia is based on the main principle : that such a campaign is a national concern. Problem.

This means that the whole of Indonesian people have the responsibility to carry out the anti-illiteracy campaign programme. Based on this standpoint, the Department of Community Education, which is a part of the Ministry of Basic Education and Culture consisting of 8,000 officials, of whom about 1,500 are technical personnel established in every sub-district and most of the villages "Community Education Committees" in

which local leaders of the Community and local heads of the Department are members. Because of the command of the President of the Republic, which was given in his annual message to the nation on August 17, 1960 we have to complete the organisation. The administration of the anti-illiteracy campaign in the field is the responsibility of the leaders of the community, organised under Action Committees at the level of the Provinces, sub-Provinces, Sub-Districts and Villages. These action Committees get the active support and guidance of the local heads of all Departments including the civil, military, police, and justice. Village Committees are headed by the heads of villages and include all its leader element. The Provincial Action Committee is responsible with the organizing, while the Sub-District and Village Action Committees have the responsibility to carry out the programme. The Department of Community Education has to lay down the general plan of the campaign and the method of its execution.

Principles

The literacy campaign as a part of the national overall development programme is carried out based on the principle that every village should develop itself into a just prosperous society. They have to dig up, develop and use their own resources. The village as a society with the headman and the village government must undergo education.

This principle in education means efforts in society to :

- (a) strengthen the relationship between its members to become a big family,
- (b) train itself in organizational matters so that it can solve all affairs in the village with its own power,
- (c) increase the skill of the people in every aspect.

Methods

Illiteracy movement itself is a community education by active methods i.e.

- (a) unity.
- (b) auto-activity and
- (c) responsibility.

The principle of unity comprises :

(1) The unity of mind, calling for harmonious development of intellect, emotion and will.

(2) The unity of the community, calling for the development of responsible attitudes of the individual towards their communities and of willingness to share their knowledge, skills, and wealth with their communities.

(3) The unity of the nation, calling for the development of self-confidence in the individual and pride in his country for the appreciation of the national motto "Unity in Diversity" (Bhinneka Tunggal Ika) in all walks of life and of willingness to strive for higher standards of living for the entire country.

The principle of auto-activity comprises of

(1) The implication of independence, which means that every individual and community should feel obliged to develop himself and his community through self-help, making maximum self effort and seeking minimum assistance from outside sources or the state.

(2) The creation of local leadership.

The principle of responsibility means :

(1) Self-initiative to plan, execute and evaluate developmental activities of the community.

(2) The extension of autonomy from the state to the provinces and from the provinces to smaller units.

Results

From August 17, 1960 up to August 17, 1962 we noted successful results :

- (a) Mid Java included Jogjakarta, West Java, East Java and several Sub-Provinces in Sumatra have proclaimed to be free from illiterates.
- (b) Coordination between the local Departments becomes more intensive.
- (c) The successful results raise people's self-reliance.

(Continued on page 17)

The Indiana Plan—

A Model For Training in Adult Education

Training of adult educators is perhaps the most important factor in an effective adult education programme. Training methods, moreover, need to be continuously improved on the basis of fundamental research, and experience of those who conduct such programmes. In this context two of the various features of the *Indiana Plan of Adult Education of the Bureau of Studies in Adult Education, Indiana University* are significantly important and commend themselves to adult education training programmes in India.

In adult education, as in all other areas of human endeavour, the most important single factor is the human resource; the *men* who will conceive programmes, find procedures, conduct activities, expand and consolidate them. And they have to be trained to make sure that these men make the right choices of values and objectives most of the times, suggest and test procedures for achieving the ends, and efficiently conduct the programmes. Though in a certain sense it is true to say that it takes a newly-industrialized society two hundred years to turn out a good foreman, or for that matter a good trained technician in any area we don't have to ask our foremen, teachers, and educators to *evolve* themselves in the duration of two hundred years. We have to

train them quickly for their jobs. Understandably therefore, the training of teachers, adult educators, scientists, doctors, electricians, chemists are important to us in newly-Independent India, for we need trained people for generating an efficient and productive society.

Training a Comprehensive Concept

Training is a continuous, and comprehensive concept. Training is not a year's internship, or a six-week exercise of some kind that needs no extensions. It is continuous both for individual and societies. An individual has to be continuously learning and training himself to make more than a third-rate contribution to the society in which he lives. In advanced societies like the United States one can find training of personnel being pursued in atleast two dimensions—both the *area* and *depth* of training in this society is expanding. With the discovery of better skills and more efficient machines, and the accompanying high rate of obsolescence, men have to be retrained to be able to function. Again, it has to be realized that man needs to be trained in more than merely the professional aspects of this existence—he needs to be trained to be a good citizen, a good member of the family, a good husband and a good parent. Child-rearing is becoming technical, and paradoxical as it may seem, the non-skilled workers are also being trained today.

Training Programmes in India

Happily, India today is extremely training-conscious, and ready to accept new ideas from all over the world. Our windows are open to breezes from all lands and one can find in the nation's steel plants, factories, fields, and theatres, Americans, Scandanavians, Germans, Russians training their Indian counterparts in doing the jobs that have to be done. This mood to learn is shared by almost all the Indians working in all the different areas of development—Education, Industry, Arts and Agriculture, and it is this mood that makes efforts like the present article meaningful in their own small way.

Facilities available in India today for the training of adult educators may not be com-

pletely sufficient for the colossus and his tremendous needs, yet they are not completely insufficient. Adult education workers are of course aware of the existence of the National Fundamental Education Centre in New Delhi which lies at the apex of the adult education programmes of the country and of the various Orientation Training Centres, and the Social Education Organizers' Training Centres are similar other institutions spread all over the country. The work done by the Indian Adult Education Association in all areas of adult education should also be well known to workers in this field.

What could we say now about the quality of these training programmes? This is a difficult question to answer and it is almost impossible to generalize in this area for these training programmes are all different conducted by different people, for very different needs, and for very different personnel. Infact we do not wish to answer this question at all but like to present in the following pages, to adult educators in India, some aspects of the Indiana Plan of Adult Religious Education which we think are significant. Some adult educators and trainers may find in this description useful hints to follow and assimilate in their programmes; others may find reinforcement for the good work they are already doing in this direction; yet others may find in these pages something to disagree with.

Introduction to Indiana Plan

Last August I had the pleasure of attending the 122nd Institute in Adult Education organized by the Bureau of Adult Education of the Indiana University, Bloomington, Indiana, USA. These institutes are *training* institutes and are oriented towards Church groups—incidentally, in the United States Church groups or congregations are a very coherent, well organized groups which are in adult educator's paradise and offer a good beginning for more comprehensive and effective adult education activities both religious and secular.

The "institutes" themselves seem to have been almost standardized over the year in terms of contents, procedures, and format. They do mainly two thing for the participants:

tell them about the Indiana Plan of Adult Education; and help them learn to conduct the Indiana Plan when they go back home. (1) The Indiana Plan is a comprehensive plan that emerged through practical work and research with adult education groups in different parts of the United States over a Period of years. The plan is thus not a *suggestion* but a *tested course of action*; the pattern for effective participation in programming, implemenation of programmes, and the procedures have all been tested in the field and stated as a result of this experience.

Adult Education as a Tangible Factor

The two striking features of the Indiana Plan—and thereby of the Institutes which are conceived and organized as part of the total plan—to the present writer are: (1) a rigid frame with built-in inside flexibility; and (2) the use of group discussion method as the pivot of the Indiana Plan. These will be described in detail in the following pages. It may be well to restate that both these points relate to the *training* aspect of adult education; also they relate to the *process* and not to the content of adult education programmes.

Let us first speak of the framework of the Indiana Plan with its built-in inside flexibility. It would be a good exercise for an adult educator in India to ask twenty different adult education workers as to what they understand by the term 'adult education' and how adult education programmes should be organized. I have not done that myself in any systematic way but my guess is that as many different definitions of adult education will be given as there are people and as many different ways of organizing an adult education programme would be suggested. It is not intended to be said that there is only one way of organizing an adult education programme but the point is made that most of what will be said by those workers will be unorganized, there will be confusion between content and process, statement of objectives will be in phenomenological terms, testable and function terms will be absent from those descriptions, definitions will be attempted in purely local terms describing adult education as literacy, or health education, or teaching better agricultural methods.

Phases of Training

The Indiana Plan generalizes the concept and states it in terms of basic operations or phases: the starting phase, the expansion phase, and the consolidation phase and the various sub-steps under these three phases. During the course of the training, these phases are emphasised again and again and participants are encouraged to work, think, and plan in the framework suggested by these three phases. The starting phase consists in training, and practising in group discussion and team work. People at this stage of the Indiana Plan know that this is not the end but that there are other two stages to follow. The next phase of the plan is the expanding phase which consists in "indentifying adult education problems, and needs of the local group, choosing a need that can be met, planning a programme to meet that need, conducting a programme as a trial venture, consolidating and continuing the programme." The third phase, that of consolidating is equally well defined and clear-cut. This consists in "continuing training in group discussion, providing advanced training for local lay leaders, evaluating programmes, and establishing a long range programme."

Order in Confusion

It is emphasised again and again in the training institutes that the Indiana Plan is of three phases and that one must flow into the other. This emphasis on the three phases makes the plan and the concept of adult education tangible and real. In fact this is giving a definition of adult education *operationally*. What is adult education? The answer is that adult education results if, while working with adults, the adult educator goes through the three main phases and different sub-procedure of the Indiana Plan. This again is a very important point. Education has been, to say the least, the most indisciplined area in terms of the use of language and vocabulary. Researchers and writers continue to use many different words for the same one concept or the same one word for very different concepts and conditions. Bloomer's *Taxonomy of Education* published by the National Education Association of United States of America is a brave attempt to bring order in this

confusion suggesting invariant use of language in Education. It is time that we in the area of Education meant the same thing by *stimulus* or *reinforcement*, or *testing*, and all other educational terms that we use in teaching, writing, and research. Invariance of usage in language is important if Education is to become a science, or even if we are to be able to communicate with each other at all. Again concepts like adult education need to be defined in operational terms as the Indiana Plan in some ways seeks to do. I would recommend for all adult educators engaged in training programmes to define their field in terms of operations and testable procedures so that the trainees know all the time that they are talking about. This is the first inescapable requirement for a training institute or a or a training programme of adult education.

Specific Goals

This tangibility of the over-all framework of the Indiana Plan is repeated in all its procedures and sub-structures. For instance, in planning adult education activities during the second phase of the Indiana Plan a six-step procedure is suggested which the participants are encouraged to keep constantly in view while they are practising this phase of the Plan : "1. Identifying a common need or interest ; 2. Developing topics ; 3. Setting for the group ; 4. Selecting appropriate resources ; 5. Selecting appropriate techniques and subtechniques 6. Outlining each activity and the responsibility to be carried out" These steps provide a well documented map to a worker beginning to charter his course and provide at the same time a checklist for ensuring that he is working to reach where he intended to be in the first place.

Flexible Method

It would be a failure of any plan for adult education if it were all rigidity and no flexibility. The Indiana Plan does not fail on this count ; this is rigid insofar as it gives the trainee a clear concept of what adult education is and what it seems in-operational terms to conduct. Further than that it is all flexibility. In fact what it omits to lay

down for us is more significant—its sets no time, tables suggests no contents, no priorities.

It is the belief of this writer that providing such a framework and making it look fairly axiomatic will help the newly initiated adult educator to understand the objectives of adult education and its methods. I do not suggest conformity and lack of creativity but I believe that one must understand, may be by conforming the barest basics to change them, improve upon them or build on,

Learning to Talk Purposefully

Group discussion is the pivot of the training institutes organized by the Bureau of Studies in Adult Education. The contribution that group discussion can make in adult learning, group decisions, and group action is research supported and is recognized all over the world by adult educators. *The Handbook of Social Education* published by the Union Ministry of Education of the Government of India states that 'group discussion is the method of social education *par excellence*.' Unfortunately the author has seen trainers in India talk of group discussion yet it is seldom integrated into the training programme as a method. We talk of it but do not practice it. The participants in a training course in adult education somewhere in India are more likely to listen to a lecture by an expert on group dynamics and less likely to get into any group discussion themselves to experience it and thereby be able to teach it to others.

The Indiana institutes in adult education, as I said before, make an excellent use of group discussion techniques—to repeat, it is the pivot on which everything else that follows moves. The participants are in the very first session put into groups 6 to 10 and then they are on their own while a team of trainers—Observer, Trainer Interruptor, Recorder—watches them conducting a discussion: being unable to talk, offending each other, withdrawing into themselves, being dominated by somebody too talkative, angry, frustrated, reaching nowhere at all! This almost is in the nature of a baseline survey of the group dynamics in that group. Since the trainers purposely keep silent and watch the trainees experience the frustrated feeling of not being able to discuss, not being able

to talk to each other purposefully the participants know what it means to be able to conduct a discussion. In the sessions that follow the various aspects of the whole process of group discussion are introduced and the trainees are helped to assimilate them. Once the group has learnt to sit together and contribute their best and be able to come to a decision; once they have been the masters of the process they are ready to take care of the content.

Involvement in Programme

It is customary in India to hear from experts in the field of adults education and community development; "Do not give to the villagers your programmes. Let them have their own programmes." Yet it is inconceivable for a person untrained in the methods of group discussion to bring people together in a group discussion and help them reach decisions; it would be too frustrating for him to watch people sitting glum, or silently, or asking questions that were not appropriate, passing agonizing minutes or half-hours and reaching nowhere. It would be difficult for such a trainer to resist the temptation of 'giving' them a readymade programme and killing the very concept of adult education and community development as we understand it in India and elsewhere. Group discussion, makes it possible for workers in the field of adult education to help people discuss together to find their own needs, set up their own goals, and implement the programmes that are their own.

I have already hinted to the idea of *involvement* of the whole group through group discussion. Once the whole group has given freely of themselves, and discussed the programme in all its pros and cons and without inhibitions they are ready to accept the responsibility. Each and every member in the group would consider it as his own programme, not something inflicted on him by somebody else, there would be involvement, participation, voluntary acceptance of responsibility.

Group Discussion as the Pivot of Training

A favourite, oft-repeated theme in the literature on community development in

(Continued on page 16)

Jeevan Sadhan, a School for Teachers, Parents and Children

BARODA has been known for long as a centre of learning and culture. Even during the British regime, the former ruler of Baroda had introduced compulsory primary education and every village had a school and a library. After freedom, a few young teachers in Baroda gathered and decided to start an institution which would also help in reorienting the educational system.

In 1956 the institution was started to educate children and guide parents. Its name was selected with an ideal and aim—Jeevan Sadhana, which means "Worship of Life."

The Three-fold Basis.

What is new in Jeevan Sadhana ?

Jeevan Sadhana is making an effort evolving a new relationship between teacher and child ; teacher and parent ; and teacher and the school management. In other words, it is an institution with the teacher in the centre of the administrative set-up ; it provides education with the child in the centre and ultimately, by this, it wants to turn the whole institution as a centre of the community around it.

One may say, "The ideals are excellent ; but how are these achieved in a poor country like India ?" Six years of Jeevan Sadhana have provided an answer to such doubts.

Jeevan Sadhana, at present housed in Government godown sheds will soon have a modern well-equipped building, costing Rs. 5 lakhs plus a lot of Austrian shillings, raised by and from the community.

Working Out Ideals

The first thing the sponsors did was to evolve a new frame work, a new constitution for the institution, with the following outstanding features :

- (a) it is a non-profit institution ;
- (b) it is solely managed by an elected teachers' council ; even the selection and recruitment of staff is done by this council ;
- (c) no outside interference is allowed by other non-academic people ;
- (d) it has a system of rotation for principalship ; every three years the principal changes with a view to giving equal opportunity to deserving life members to become head of the school ; even the extra pay which the principal gets as per rules is equally shared between the teachers eligible for rotation.

The Basic Approach

The distinctive educational features of Jeevan Sadhana are :

- (a) the child, being the centre of the education plan, must receive due respect ;
- (b) education, being like an isocoles triangle, its three sides, child parent and teacher, should get equal recognition ;
- (c) the examination system in India is assailed as being based on cramming ; so the intention is doing research in it and the Ford Foundation has helped it in evolving new examination patterns.

The Parent's Role

Its plan for education of parents has the following features :

- (a) Parent Teacher Association is working with active participation in the working of the institut.on ;
- (b) parents are requested to follow at least the following things—
 - (i) they should never compare their child with others children (it creates a complex in the mind of child) ;
 - (ii) they should never force any fixed ideas on the child in the selection curriculum (many a time a child is more inclined towards arts while the parents force it to become an engineer) ;
 - (iii) they should spare some time daily for the child ; and
 - (iv) they should never talk privately in the presence of the child (it also creates a complex in the child's mind that they might be talking about is).
- (c) publications for education of parents are undertaken by the instiution.

The Ford Foundation said in its report : "Like many other secondary schools in India, the Jeevan Sadhana High School is housed in converted quarters, in this case an old warehouse. Unlike most other Indian schools, however, Jeevan Sadhana is not enslaved to obsolete subject-matter and teaching by rote ; its educational policies are determined by a faculty board and it takes pride in its readiness to experiment."

Krida

A children's organisation for creative activities was started on the initiative of Shri Sanat Metha a well known leader of Gujarat, by the same people who were behind Jeevan Sadhana. Its broad approach is parallel to the "Kinde Friend" and "Falcon" movements. As each country has its own peculiar problems, a programme suitable for India was worked out by the sponsors keeping the national needs in view.

Krida, the ancient word, means "spontaneous play." The educational systems in

the Orient are still enveloped in the age-old shadows. Many documents talk glibly about a modern approach, but the actual results are almost nil. Therefore the sponsors of Krida felt it is only by informal group effort that a change can be effected.

In drawing the 1963 programme, Krida kept four salient points before it :

- (a) the activities should be such as to channelise the creative urge of children ;
- (b) the materials chosen must be most inexpensive and yield to imaginative uses ;
- (c) the basic activities must be taken as fundamental observation and the results made available to other organisations ; and
- (d) gradually Krida must be used as a centre for extension work-seminars, workshops and publications.

The main items of the programme are :

- (a) formation of three experimental groups for pivotal activity-multicast children's opera based on a Tagore story ;
- (b) creative activities like scenic design ; costume fabrication, public contact, etc., to be done by children themselves ; choral singing an important experiment ;
- (c) material experimentation—a six-month investigation on a group two hundred children ; and
- (d) a workshop study group to investigate "creativity" among children in the age-groups 5-7 and 7-9 (methods) ; and publications of a bibliography of Gujarati books for children in the age-groups 5-7, 7-9 and 9-11 with notes.

Shri Mantri—A Life of Dedicated Service

Shri Mantri was born on 16th June 1889 at Redi, a village of historic prominence during the Maratha rule in the Vengurla Taluka of the Ratnagiri District. Owing to poverty and lack of facilities, Shri Mantri's education was continually interrupted; even so by sheer tenacity he took in B.A. degree in 1916. Shri Mantri began his career as a teacher in 1916 when he joined the Bombay State Education Department where simultaneously with exacting assignments in various capacities, he obtained the B.T. Degree in 1924 and the diplomas of L.C.P. (London,) he joined the Edinburgh University and took the Diploma in Education in 1938.

Social Service as a Teacher

During the period he was in the Education Department he gave much of his out of office time for social work, at the various places he was posted. His natural aptitude in life was for organisational activities to which he brought unstinted devotion and a strong will to do hard work. He applied these qualities in whatever he did and wherever he was posted. Among his achievements, many of his contemporaries would recall his flair for organisation of sports, both for students and adults and reorientation of the General Library service while he was in Thana High School. He took lead in organising the first Primary Teachers' Conference and the Scouts rally of the Kolaba District, and introduced the practice of holding weekly or fort-

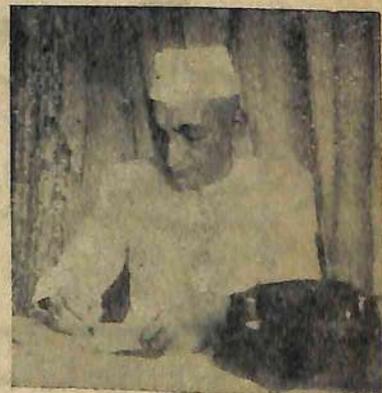
nightly meetings of school teachers working in small areas to discuss their problems and exchange views.

Activity in Retirement

His retired life of the last 18 years was also replete with a number of honorary social activities. Immediately after he retired from the Government service in 1948 he was elected to the Bombay Provincial Congress Committee. He was also President of "F" Ward District Congress Committee for some time. The B.P.C.C. entrusted to him the work of organising cooperative societies through its special Committee, of which he was the Secretary and the Late Shri Nagindas T. Master was the Chairman. Through the efforts of this Committee, nearly 150 consumers cooperative societies in Greater Bombay, which were carrying on the distribution of food grains and cloth under the rationing system, were brought under the "All Bombay Consumers Cooperative Societies' Federation". Shri Mantri was the Chairman of this Federation for the first eight years and thereafter its President after the retirement of Shri S. K. Patil. The Federation did excellent work. It had brought all the Consumers Cooperative Societies, in Greater Bombay together and the total turn-over of the articles of food supplied by it had passed rupees one crore mark in a year. He also participated in other cooperative activities with distinction.

Qualities of Leadership

Apart from his work in the field of social education which is, known in



different States, he had been helping the workers of the Jana Seva Sangh in Bombay in their efforts to spread educational facilities to the children and adult labourers in the backward areas like Mazgaon, Sewri, etc. This Sangh has been running one night high school, one Marathi school as part of its Mahatma Gandhi Vidya Mandir Scheme.

Shri Mantri provided lead in founding an organisation called the Konkan Vikas Mandal, which had been organised by some patriotic citizens of Konkan with a view to bringing together the several local organisations for the service of Konkan without any party alignment and to work purely for the development of Konkan. He was the Chairman of the Managing Council of this Mandal and took a leading part in holding the "Konkan Vikas Parishad." This Parishad focussed active interest of the people of the region in its burning problems and leaders as well as workers in large numbers were brought together to voice Konkan's grievances. This met with immense success and (i) the Chief Minister of Bombay announced a sum of additional one crore rupees to be utilised for the development of Konkan (ii) The Union Railway Minister announced in the Parliament that the Government would immediate-

ly undertake the construction of the Diva-Dasgaon railway and (iii) Transport and Communications Minister also announced that the ferry steamer service to Konkan ports will not be stopped at any cost.

While he was still in the service of the Social Education Committee, Shri Mantri successfully strove to establish an Art and Science College at Savantvadi, called *Rani Parvatidevi College* which was started in 1945.

An Author of Merit

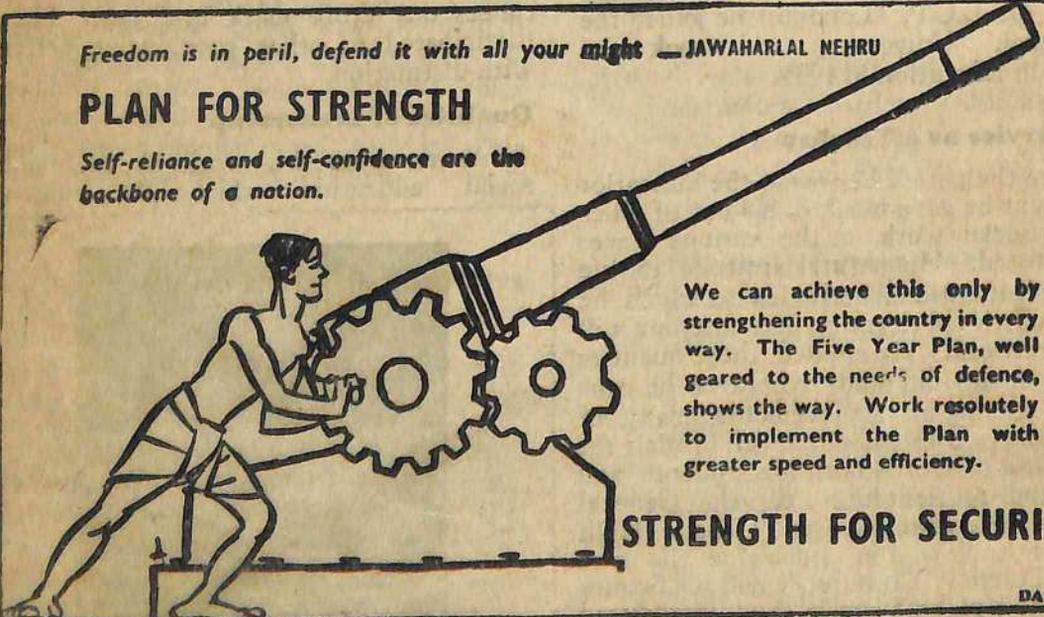
In spite of his preoccupation with these activities he found time to write a guide to adult Education workers in Marathi, containing principles of adult psychology, methods of teaching, organisation, etc. He was also the author text books for Marathi literacy and postliteracy classes and a number of books on general information and knowledge.

Shri Mantri was a pillar of strength to the Bombay City Social Education Committee. He was its special Literacy Officer for nearly nine years during which period the Committee took root in Bombay thanks to the inspiration provided by leaders like the Late Shri B. G. Kher, Shri Mangaldas Pakvasa, Shri G. L. Nanda, Shri S. K. Patil.

Freedom is in peril, defend it with all your might — JAWAHARLAL NEHRU

PLAN FOR STRENGTH

Self-reliance and self-confidence are the backbone of a nation.



We can achieve this only by strengthening the country in every way. The Five Year Plan, well geared to the needs of defence, shows the way. Work resolutely to implement the Plan with greater speed and efficiency.

STRENGTH FOR SECURITY

DA 63/75

UNESCO Demands Funds in UN for Literacy

MR. Rene Maheu, Director-General of the United Nations Educational, Scientific and Cultural Organization, spoke on the morning of 18 October 1963 in the Second of the General Assembly of the United Nations in order to submit, as he had been requested by the Executive Board of Unesco now meeting in Paris, Unesco's report on a World Campaign for Universal Literacy. Mr. Maheu stressed the fact that the scourge of illiteracy, which has disastrous consequences in the political and social fields, creates likewise one of the major obstacles to economic development.

Unesco Report

Mr. Maheu recalled the origin of this report which was prepared at the request of the General Assembly of the United Nations in conformity with its Resolution 1677 (xvi). It was drawn up by Unesco on the basis of documentation and experience accumulated for the past 15 years, discussed and approved by the General Conference of Unesco in December 1962, and finally discussed and transmitted to the General Assembly for study and action by the Economic and Social Council at its XXXVI session in July 1963.

The first part of this report, Mr. Maheu pointed out, includes a study on the world situation of illiteracy. As far as is known at present, and taking into account existing statistical data, *illiteracy amongst adults* (from

15 years of age and upwards) may be estimated as extending to two-fifths of the world population, that is, 700 million individuals, who live for the most part in the developing regions, and of whom women are in the majority. As to *illiteracy in children*, in 1960, in 85 countries of Africa, Asia and Latin America, of a total of 206 million children of school age, 110 million (or 55%) attended primary school. It will, therefore, be seen from these figures that, if this proportion remains the same, illiterate population of adults will increase each year by 20 to 25 million.

Encouraging Trends

What is being done, asks Mr. Maheu, to remedy this alarming situation? Unesco's report supplies information regarding the efforts of governments and competent organizations in implementing national campaigns, and it describes the results which have already been achieved. It also shows what Unesco has done with limited resources. From these efforts — remarkable in themselves — one may conclude, stated Mr. Maheu, that the results achieved are encouraging, but insufficient; encouraging because they show that the technical conditions necessary for the elimination of illiteracy are present; organization and planning in this field have made considerable progress, teaching methods and techniques are known, public opinion in a great number of countries is becoming more and more aware of the gravity of the problem; insufficient, because a universal effort commensurate to this world scourge must be made, and this effort requires a worldwide awakening to the facts.

Free Compulsory Education

It is precisely this world wide effort which is called for by the second part of Unesco's report, which contains, as requested by the General Assembly, *recommendation* as to the steps which might be taken within the framework of the Organization of the United Nations to encourage the elimination of illiteracy.

In the first place a halt must be called to permanent increase in the number of illiterates by generalizing free and compulsory primary education. This is one of the prin-

cial objectives of governments with a view to which they are receiving considerable assistance from Unesco. Plans for the development of education which, in the course of the past four years, have been drawn up on a regional scale (Asia, Africa, Latin America) have been essentially directed towards finding a place in primary education within ten or twenty years according to the case for all children of school age. This problem is, therefore, well on the way to being resolved.

Massive Measures Planned

On the other hand, the literacy of adults requires measures both massive and urgent, in order that children leaving school do not enter a society of illiterates, where they run the risk of sinking back into illiteracy or of coming into conflict with the generations which have preceded them.

The plan of action proposed by Unesco, Mr. Maheu declared, consists in making literate within ten years two-thirds of the 500 million adults (that is about 330 million) at present presumed to be illiterate, in the member states of Unesco in Asia, Africa and Latin America.

The essential part of the effort to be undertaken is obviously national in character, It is in the countries themselves that the main resources of funds and personnel can be found, as well as the authority necessary to take the steps which are called for. The State has a sacred duty towards its people. In the highest interest of national collectivity, it should take into account the economic and social returns deriving from the achievement of adult literacy.

However, the developing countries cannot carry out this immense task by themselves. They need considerable external assistance which is indispensable to them both from a material and a moral point of view: bilateral aid on the one hand, quantitatively the most important, international multilateral aid on the other hand, intended essentially to make pilot experiments, to offer effective aid in the key-sectors, and above all to animate, stimulate and organize the total effort.

The plan proposed by Unesco, Mr. Maheu pointed out, estimated at \$ 1,911 million the total cost of the World Campaign Universal Literacy, conceived with a view to rescuing from illiteracy, within 10 years, 330 million adults.

A. National Efforts

Of this total, the share of national efforts is estimated at \$ 1.481 million, i.e. approximately 75%. Is this too heavy a burden for the national economies? Mr. Maheu does not believe so, since this figure represents 0.14% of the gross national products, in 1961, of the countries in question. He believes, on the contrary, that this expenditure would not greatly influence the objectives of the plans for development and the respective priorities involved therein, since, as a case in point, responsible leaders of national education of Unesco's member states of Asia, meeting in Tokyo in 1962, adopted the principle of a planning for the development of education as a whole, involving-and this until 1980-a financial cost of about 4 to 5% of their gross national product. Therefore, observed Mr. Maheu, the cost of massive national campaigns for literacy could easily be absorbed within the framework of general planning which Unesco, in agreement with the regional economic commissions, is now endeavouring-and not without success to promote throughout the world.

B. Foreign Aid

The necessary aid is calculated at \$430 million, or one-quarter of the total, or at \$ 1,50 per literate adult aid, "Is this too much for human solidarity? I do not think so", stated Mr. Maheu.

Out of this, \$ 330 in 10 years (\$ 33 million per year) should be supplied within the framework of the programmes of *bilateral aid*, which amounted in 1962 to approximately \$ 5,400 million. Furthermore, \$ 100 million (\$ 10 million per year) represents the share requested from international multilateral aid in the framework of the system of the United Nations, 31% of which would be devoted to regional enterprises (or to groups of countries) and 56% to national undertakings, the balance being necessary for organization and administration of these activities.

"Is this too much to ask? It is certainly too much", remarked Mr. Maheu, "and it is even impossible within the limits of the ordinary budget of Unesco which, at the present time, has not reached \$20 million per year". But it is not too much, in his opinion, within the limits of extraordinary budgets, as is shown by the remarkable success of UNICEF, of the Expanded Programme of Technical Assistance, and of the Special Fund.

A Serious Question

After having outlined Unesco's reply to the two questions raised by the General Assembly, Mr. Maheu stated: "This is a serious reply to serious questions, which as such, call for serious decisions on your part." In point of fact, it is a matter of educating hundreds of millions of men and women.

"That is their fundamental right", continued Mr. Maheu, as the General Assembly proclaimed in adopting the Universal Declaration of the Rights of Man, of which article 26 stipulates: "Every person has a right to education".

It is also a requirement of development and it is indisputable that economic realism calls for a major effort on this level.

Lastly, the present situation constitutes a threat to peace by reason of the daily increasing inequality between the proportion of humanity which enjoys the benefits of education and shares in the progress of science, and that which is unable to share in education and science.

The report of Unesco therefore is concerned with justice, development and peace.

"Why not take action immediately?" asks Mr. Maheu. Seeing hunger for education that is manifest everywhere in the world, and the prosperity reigning in the developed countries, as well as the signs of favourable atmosphere towards disarmament, one is tempted, he declared, to reply in the affirmative.

A Request

Any reader who has a copy of April 1960 issue of the Indian Journal of Adult Education is requested to donate it to enable the Library of the Indian Adult Education Association complete its files. Kindly write to the Librarian, Indian Adult Education Association, 17B Indraprastha Marg, New Delhi.

ICFTU'S New Venture

The Asian Trade Unionist (Quarterly), Calcutta, Asian Trade Union College (ICFTU; pp 97; Price Rs. 3 (Single copy) and Rs. 10 (annually).

Another feather in the cap of the Asian Trade Union College, Calcutta of the International Confederation of Free Trade Unions (ICFTU) is the publication of this quarterly, a journal designed to provide trade unionists in Asia with information and a review of some of the outstanding current developments in political, economic, social and trade union fields.

The journal is broadly divided into four parts, namely "Current Events, Special Articles, Book Digest and Digest of Articles".

Current Events is a review of significant developments in the economic, political, social and trade union fields.

Special articles provide a deeper study of developments in the above fields by experts in their respective areas of specialisation.

The book digest and review of articles gives a summary of the books and articles of interest to the trade unionist. The summarised articles have been mainly taken from trade union, economic and political journals of different countries of the world.

Both 'Book Digest' and 'Digest of Articles' while providing ready information and observations on a wide range of topics, may also stimulate the reader to deeper individual studies.

There is no doubt that the journal will be of immense value to all those persons who are interested in the trade union movement and others interested in the working class movement.

(Continued from page 8)

India is the existence of *village faction*. Families in most villages are divided into groups and factions which do not come together and hinder the programmes if they are even distantly associated with the enemy faction. In the hands of an expert group leader the people once they can be made to sit around a table can be made to forget their differences. It is difficult to do but it is possible through group discussion. Group discussion is in a sense therapeutic. It is an excellent instrument of personal growth. It is an 'Act' in which people can be made to appreciate the points of view of others, bring their own to interact with them and accept results as part of total group responsibility. I might sound like a group discussion enthusiast which I am for I have seen it work in the Institute I attended as a participant. This, again, is not to say that adult educators in India are not ware of this technique or do not ever make use of it. The point is that we are not making as much use of it as we should. I would like adult educators under training begin by learning the process of group discussion, I would love to see group discussion to be the pivot of all adult education training in India as it is in the Indiana Plan.

Limitations

Lastly, I would not want to leave the mistaken impression that there is no adult education method other than group discussion or that group discussion is the magic wand that would solve all our problems. In fact group discussion has some shortcomings--untrained groups cannot have it, the topic must provoke; it might sometimes mean only a pooling of ignorance or realignment of prejudices if a good resource person is not available and it is time consuming. Also it might be difficult to introduce it with illiterate villagers with whom we would be working most of the time in India. There are many many more methods of adult education like those listed earlier. Even the old familiar lecture might be useful if the intention is to purvey subject matter and disseminate information. Yet group discussion is the prince among processes of adult education. It teaches men to sit together, respect and understand each other's

point of view, to be able to talk and think manfully. This is a very important aspect of the Indiana Plan and deserving of inclusion in all training programmes for adult educators.

1. For a complete description of the Indian Plan, refer to Bergevin, Paul, and Mckinley John; *Design for Adult Education in the Church*; The Seabury Press, Connecticut; 1958; 2.80

2. The procedures of adult education are described more systematically and at greater length in Bergevin, Paul, Morris, Dwight, and Smith, Robert M.; *Adult Education Procedures (A Handbook of Tested Patterns of Effective Participation)*; The Seabury Press, Connecticut; 1963; \$5.60

3. The Indian Plan lists fourteen techniques--colloquy, committee, demonstration, field trip, forum, group discussion, interview, panel, quiet meeting role playing, seminar, speech, symposium (ancient concept), and symposium (modern concept); and six sub-techniques--audience reaction, buzz session, idea inventory, listening and observing groups, question perdio, and screening panel.

Teachers Demand More For Education

The national executive of the All-India Secondary Teachers' Federation has demanded that 10% of the total allocation of the fourth Plan should be ear-marked for education. Besides this amount more funds should be diverted to education from departments like agriculture, power, development, animal husbandry and industries.

The executive concluded its two-days meeting in New Delhi on November 10 today.

The President of the Federation, Mr S. P. Roy, told newsmen that 50 per cent of the allocation should go to primary education, which should be free, compulsory and universal. Thirty per cent should be ear-marked for the secondary education.

He said teachers's representatives should be consulted by the education panel of the Planning Commission in the matter of education. Teachers should also be given representation on the Central Advisory Board of Education, he added.

- (d) The mass campaign develops people's revolutionary spirit continuously which is necessary to achieve the purpose of the revolution.

Stages

The anti-illiteracy programme consists of three stages namely :

- (a) the educational,
- (b) the intellectual and
- (c) the cultural.

The educational literacy course enables the people to recognise of the alphabet and simple words in daily use. The method is through a mass movement involving simultaneous learning by all the illiterate members of the community.

The book used is the 12 page pamphlet "Mari Serentak Mombatja" (Let Us All Read Together). The lessons of the book are also enlarged to poster sizes.

The duration of this educational literacy course is about 3 or 4 weeks.

We do not have special teachers. Everyone in the locality who is able to read and write fluently is suggested to help new learners

The functions of the intellectual anti-illiteracy now changes. The Intermediate Development course I is as follows :

(a) To bring into function the skills in reading and writing of the new literates in social activities, to increase knowledge, and to develop the community.

(b) To lay down development's foundation, so that the Indonesian programme for development into socialism runs well. The course is of 3 months duration of three 1½ hour periods every week. Instruction is in regular afternoon or evening class conducted under the guidance of a trained teacher.

The text-book is "Pengantar" (intermediate). This book consists of 25 exercises which are coordinated with the general programme of the Indonesian revolution.

The books "Melangkah" (Step Forward) and Pelantjar (Fluent Reading) are used for fluent reading training.

The cultural anti-illiteracy is changed also and is called now the Intermediate development Course II. This course is for students who pass the Intermediate Development Course I.

The duration of this course is also 3 months. The text-book is "Pengantar" II.

Everyone, who passes the Course successfully will receive a certificate from the Department of Community Education.

Follow-up Activities.

The objectives of the follow-up activities are :

(a) to bring into function the skills of reading and writing to educate the community, and

(b) to cultivate dynamism of the community in executing the development programmes and to promote the standard of living to achieve a community full of justice and prosperity.

Every follow-up activity has to stimulate the new literates to take care of the skills of reading and writing, so that they are able to understand what are being read.

The reading materials consist of matters which are needed by the community. Needed matters raise people's interest.

Follow-up materials have to activate and to fill the community's activities continuously.

Several follow-up activities are mentioned as follows :

- (a) Educational sheets or book-lets.
- (b) Listening and reading groups.
- (c) Rural libraries.
- (d) Bulletin boards.
- (e) Course for community Development.
- (f) Family Welfare Courses.
- (g) Courses for Adults in community work.

Reading Clubs

Reading materials in the form of sheets and booklets are regularly supplied to the listening and reading groups from the Sub-province. The matter of these reading

materials is compiled by the officials of several development department of the sub-pr ovince with the assistance of the personnel of community education and deal with the current programmes of action.

Pama-Pami is a reading club which objectives are to enable the new literates to improve their skills in reading and writing, to train the members in methods of group discussion and to stimulate them to the undertake activities for the development of their community.

Those reading group are organised in each neighbourhood consisting of 10 to 20 houses and hold their meetings once a week. Reading materials are compiled in such a manner that they are popular and easu to be read and understood by the new literates. Many of them are printed, but more are in the form of stencilled sheets.

The reading materials are first to be read by the members and later discussed and debated by the group with assistance of a leader. The group is encouraged to decide on some action programme and the subjects read. With the attainment of fluency in reading, the members are expected to read by themselves and meet for group discussion and action.

Rural Libraries

Rural libraries are specially designed for new literates to enable them to become-regular members of the people's libraries later. The rural libraries are existing in the country from a number of years, but owing to a lack of sufficient resources, books have not been replaced by new publications. In recent years, many regions, have started to publish attractive reading materials and add to the collections of rural libraries.

As the National Literacy campaign concludes, more money would be made available for the publication of suitable reading mate-

rials. However, the lack of sufficient quantities of printing paper will be an acute problem for many years to come,

Bulletin boards are maintained by the community in each neighbourhood in the first stage of the literacy campaign. Leaders of Literacy classes are required to write daily in bold letters items of current news including one or two items on international importance, more items on national events and the chief news of the locality.

Community Development

Course for community development is a more organised activity which follows the completion of the literacy classes and is meant to consolidate the literacy skills of the community while helping them to increase their knowledge of the community and its problems. Text-books and guidance materials are already prepared for these courses which are three months in duration of two periods a weeks of one and a half hours each.

Family Welfare courses are general courses for women which aim to give them knowledges and skills for the improvement of family life and welfare. New literates are encouraged to join these courses as follow-up activity.

Courses in community work for adults are courses meant to develop the vocational skills in cooperative organisation and management. These are also open to new literates as a follow-up activity.

During and after the literacy campaign the communities are encouraged to use the new skills of reading in their daily life by :

(a) Fixing name boards for each house and for each street in the locality.

(b) Recording the proceedings of all community meetings in writing.

(c) And by issuing community instruction and news in writing to members.

(Continued from page 2)

Parent-teacher associations were essential for giving the child a personality, Dr Hussain pointed out. In the modern mass education method, a child was a mere number to the teacher. But when he met his parents, brothers and sisters, the child became a person.

The syllabus should be lighter but more thorough, he stressed. The principle should be a sound syllabus, intensive application and fewer problems.

Convention's Suggestions

The convention adopted a number of resolutions, urging the States to take necessary steps towards the formation of parent-teacher associations which should meet frequently. Children should get adequate rest and relaxation. The load on the school curriculum should be reduced to make the learning process more stimulating. The Central and State education ministries must co-opt the NPTA on all decision-taking committees concerning education.

Union Education Minister Humayun Kabir who spoke on inaugural day of the convention warned parents against interfering with examinations and school syllabi.

Interference, he said, would make education a problem and would in no way help in correcting the evils in the system of education.

Importance of NPTA

He said parent-teacher associations were of great importance in the modern world which was under the sway of progressive specialization. One saw a picture of a small expert body of teachers of about 60 million students facing an inexpert mass of parents.

The drift that set in between teachers and parents with the onset of specialization should be stopped from widening further, he said. This could be done only by close co-operation between parents and teachers.

Mrs. Indira Gandhi, who opened the convention, said schools were the best ground for introducing social welfare and creative schemes.

It was necessary to create a link between

the education at school and the education the child would receive outside when faced with the hard facts of life, she added,

The sensitive mind of the child should be so developed as to help him brave the fast tempo of modern life. This called for joint efforts by teachers and parents.

Mrs. Shanti Kabir, Chairman of the organizing Committee, welcomed the delegates. She said this was the first time that parents, educationists, teachers, and planners had made a concerted effort to strengthen the parent-teacher movement.

About 450 delegates from Delhi and 200 from 12 States attended the inaugural session.

The convention's programme included discussions by experts and social workers on the school as a centre of activity for welfare plans for the community and parent-teacher co-operation for the good health of the child.

Experience Abroad

Mrs. Chester Bowles, wife of the U.S. Ambassador, said it was not only in India that professional teachers were apprehensive of Parent-Teacher Associations on the ground of unwanted interference with policy and administration of schools, but so was the case in other countries, including the United States.

In the U.S. the working of the Associations has proved that such apprehensions on the part of professional teachers were unfounded.

She said the Parent-Teacher Association was responsible for its own school. This sense of responsibility helped the parents to take active interest in school activities, and also to contribute money willingly so that their children got the best of everything.

The Associations in the U.S. even organized special classes for retarded and handicapped children, she said. If the child could not go to school the teacher should go to him at his home. This was possible only when parents discuss matters with teachers of find out solutions to intricate problems.

The prevalent malady of poor reading among children could also be remedied through Parent-Teacher Associations. Mr. Bowles said.

Education, Not Only in Schools

Mrs Paz F. Moral, from the Philippines, who is on a three-month leadership training course here, said her country was spending 35 per cent of the budget on education. To improve education further Parent-Teacher Associations were actively taking part in school activities.

Dr K. E. Howe, Vice-President of the U.S. National Congress of Parents and Teachers, now on a study tour in India, said in the U.S. education to children was imparted not only in schools but in the whole community.

He said the Associations brought about

equalisation of education for all children and helped in achieving a balanced curricula.

Dr J. A. Y. Miller of the United Kingdom said welfare state faced one danger, namely that parents took less and less interest in education, which should not be so.

The discussion on good habits, tastes and manners among children mainly devolved on the fact that proper amenities were not available in schools.

There were schools in the Capital without drinking-water taps with one tent for hundreds of children, with no playground and equipment for games, cultural performances, art and drama, a teacher delegate, from Delhi said.

It was generally agreed that manners could best be taught at home. Lack of books in Indian homes was considered the main cause of poor reading habits among children.

Freedom is in peril, defend it with all your might

—Jawahar Lal Nehru

DEFENCE IS YOUR JOB TOO

To equip a Javan at the frontline adequately, fifty to hundred people will have to work on the home front. More and more materials and supplies should flow to meet the growing needs of Defence.

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*On
Other Pages*

Report on Social Education Day

The Rashtra Seva Dal

Community Development
An Analysis of its Assumptions

University for Workers'
Education—A Note for Discussion

Adult Education and Cooperation
Some Criteria for Sound
Programmes

School and Universities in Adult
Education—A Seminar in
Sydney

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A Hope For the Better

FOR a good many reasons, Mr. Chagla has raised hopes of better days for education and there are reasonably convincing grounds to believe that, under his stewardship, the Education Ministry will play a creative role in the evolution of national policies in education. Mr. Chagla's personal accomplishments and talents which have enabled him to build for himself a record of distinguished public and professional career lead to expectations that the Ministry can look forward to an era of deeper values and better focus in its own purpose.

Mr. Chagla's success in facing up to the challenge before him will, however, depend on the measure of confidence and trust he chooses to place on that sector of the administration that has passed through a frustrating and trying time these past many years. Mr. Chagla's success will depend also on his ability to stem the propensity of the bureaucracy to choke life out of creative endeavour in the name of asserting administrative propriety.

Mr. Chagla's first priority, it is obvious, has to be to remedy the numerous weak spots in structure of our educational system. Among these, the most conspicuous is the near chaotic state of our secondary education which has its ramification in every aspect of national reconstruction. In his recent speeches, Mr. Chagla has rightly emphasised on the need for qualitative improvement in education but it will need all his talents to create conditions where the desired standard seem attainable.

The other weak spot to which Mr. Chagla will have to address himself is that of mass illiteracy. In his recent

Schools, Universities in Adult Education

Regional Seminar to Meet in Sydney

THE Australian National Advisory Committee for UNESCO has sponsored a Regional Seminar on the Role of Schools and Universities in Adult Education—Sydney, Australia, from 18th January-1st February, 1964.

The Seminar is being held with the co-operation of Australian Association of Adult Education whose chairman will be the Seminar's Director. Unesco is assisting the Seminar under its Programme of participation in the activities of Member States.

Shri S. C. Dutta, Hony. General Secretary of the Indian Adult Education Association has been invited to Seminar as consultant.

The Seminar will meet in two Commissions :

The Commission on role of Universities in Adult Education will consider :

(a) The teaching role; methods appropriate to Universities in adult education in developing countries.

(b) The training of adult educators and community leaders by universities in developing countries :

content and methods of training courses ;

inclusion of Adult education training in professional courses.

The Commission on role of Schools in Adult Education will deal with :

(a) The school as a means for development of community leadership.

(b) The school as a centre for extension services ; relationship between the school systems and governmental agencies concerned with social and economic development.

The main background papers being prepared for the Seminar will deal with :

(a) The implications of social change in the area, dealing with problems of the Asian region as seen in the light of its resources for economic and technical development and the know-

ledge and skills needed to make effective use of those resources.

(b) Adult education needs for the development of the resources in area.

Two other leading papers will spell out :

(a) The role of universities in adult education. and

(b) The role of schools in adult education.

A number of experts from Asian and Western countries are expected to attend the Seminar either as consultants or participants.

Following the Seminar, Department of University Extension of the University of New England has sponsored another International Seminar on "The Role of Community Development Today" to study the aims, methods and achievements of specific programmes of community development, the effectiveness of relationships between organisations concerned with community development and the relevance of community development programmes to national development.

Working papers will deal with the aims of Seminar which will concentrate on problems of community development in emergent countries. On community development in developed countries and on youth in community development.

The Seminar will be held at the University of New England from February 4-18, 1964.

A HOPE FOR THE BETTER

addresses Mr. Nehru has stressed on the need of mass education for the successful implementation of our plan programmes as well as for the creation of a more viable social structure. Mr. Chagla has, therefore, the sanctions behind him to initiate energetic policies in this regard; in doing so, he can count on the support of numerous agencies in the field that have all along looked forward to the right kind of leadership which would make their own contribution in a common task meaningful.

THE RASHTRA SEVA DAL

THE RASHTRA SEVA DAL has been in the service of India since 1941. Over these two decades, RSD has produced successful youth leaders for farmers' and consumers' co-operatives, trade unions, educational institutions, children and women welfare centres, political parties and several other social fields.

Taking its roots from the struggle for national freedom, the RSD was in the vanguard of the Quit India Movement of 1942 when many young RSD volunteers sacrificed their homes and lives for the national cause. So powerful was its appeal that the ranks of RSD swelled to thousands of workers and the organisation entrenched itself firmly all over the Maharashtra State and several other parts of the country. Many young men and women dedicated the crucial years of their life wholly to the organisation.

Nation Building Activities

Since independence, the RSD has adopted an educational and constructive role in the nation building. Its main struggle is against rampant communalism and the inertia of a stubbornly orthodox society. The RSD believes that these present a challenge and provide an opportunity to the social organisations striving for the establishment of a new social order. Moreover, any lasting solution of these problems require an objective and dynamic approach through educational and constructive programmes. In its crusade against these evils, RSD utilises the media of work-camp movement and cultural squads for mass approach and national reconstruction.

Even before the Government thought of the community projects, RSD had already pioneered in 1950 the work camp movement in this country under the banner of the Sane Guruji Seva Pathak. The movement was named after the late Sane Guruji to commemorate the inspiring life of that great son of India. The efforts of the Seva Pathak was comparatively more successful because RSD had built traditions and sanctions through its working methods and trained cadres. While providing an approach to the

rural community, the work camp activity also enabled the RSD to accomplish village projects by co-operative endeavour and instructions in fundamental education such as literary campaigns, family planning, village women's enlightenment, eradication of untouchability etc.

Stimulation or Self help

The hallmark of the work camp movement was the thrilling Hadapsar Rally near poona in November 1954 when over 3000 youth raised three huge bunds in three days for a co-operative farm. The Project received acclamation from the press and the public alike all over the country. Mr. Hans Peter Muller, the then Co-ordinating Secretary, Co-ordination Committee for International Voluntary Work Camps, UNESCO, attended the Rally and paid glowing tributes to RSD in these words. "The work of Rashtra Seva Dal is well rooted in every sector of the Marathi speaking area. It is a group that tackles real problems and has found effective ways of stimulating thought and self-help among the underprivileged." The late Acharya Narendra Deva and Mr. Jayaprakash Narayan, the Socialist leaders, were among the other distinguished visitors at the Rally.

Cultural Activities

The RSD Kalapathak wing has rendered no less creditable service in furtherance of the RSD ideals. The Kalapathak contributes to the rich cultural heritage of the country. It has been an effective instrument for mass entertainment and mass propagation of democratic and socialist values of life. What is more it cultivates a high aesthetic sense among the RSD volunteers. The Kalapathak has successfully exploited the media of folk music, folk-play folk-ballad and dance ballet to expose the evils of the caste system, superstitions, social reaction, irrationalism, social injustice etc. The group songs of RSD filled with national thrill and vigour have been popular with the masses. The cultural troupes are organised at various centres. The Kalapathak has staged several hundreds of performances in many parts of the

country and thus contributed to the process of national integration.

Physical Culture Activities

The RSD has all along laid great emphasis on physical activities—sports, games and physical exercises, hiking expeditions, picnics and outings, etc. Being a natural attraction to children, the physical activities provide ready means to catch them young. RSD looks upon these activities as contribution in large measure to the development of individual personality and character. It has, therefore, evolved a unique technique and distinct pattern for its physical activities. Some of RSD workers have even become experts in the field. A Sports Meet of RSD held in November 1961 in Bombay was the first of its kind ever organised by any youth organisation in the country. Two thousand volunteers participated in the rally presided over by the then Governor of Maharashtra State, Mr. Sri Prakasa. The disciplined behaviour of the volunteers, the efficiency with which so heavy a sports schedule was accomplished were the subject of all praise at expert hands.

Study Circles

RSD has organised study circle centres in various areas. These provide the forum for groupstudy and group discussion on current social, economic and political problems and other subjects of special interest to the group. Reference libraries, intensive study camps are some of the activities organised by these centres. Research projects and the publication of guidance material have also been envisaged through such study circles.

International Contacts

In recent years RSD has established fraternal relations with similar democratic socialist youth organisations in European, Asian and African countries. RSD is affiliated as a member organisation to the International Union of Socialist Youth (IUSY). Even the UNESCO took a note of RSD's work in the constructive field and among the youth. Thanks to the IUSY and the UNESCO, a few of the RSD representatives could undertake extensive tours abroad to study the youth movements in various countries and explore the possibilities of wider international cooperation and understanding.

Organisational Set Up

The primary unit of the organisation is the Shakha, a community centre in the locality. The Shakha may undertake any or all the activities of RSD according to the age group and needs of its members. They may meet daily or at other intervals. It is here that the members cultivate the values of discipline and self-reliance, sacrifice and social service, deep love for human values and dignity of labour. The Shakha provides the instrument for creating a genuine feeling of comradeship among the members and training them ideologically. It brings continuously new members into the fold of RSD and becomes the nucleus of social activities in the locality.

On the foundation of these primary units rests the whole edifice of the RSD organisation. The structure is like a pyramid and the leaders at various levels are thrown up through the process of democratic elections. The whole organisation is a four-tier system. At the apex of the pyramid is the organisational head known as the Dal-Pramukh. The Board of Trustees of eminent social leaders, renowned for their constructive and political work, guides the activities of RSD.

Plans for the Future

In the coming year RSD proposes to organise and run youth hostels, educational institutions and varied experiments in co-operation. Modest beginnings are already visible in the Sane Guruji Memorial Project which aims at setting up a Youth Hostel for students a gymnasium, cultural gallery, international club, and 'Antar Bharati' Hall for achieving harmonious relations and better understanding among different language communities. The Sane Guruji Arogya Mandir in Bombay is another institution covering almost every aspect of life in a slum area. These efforts will serve as a pointer to the direction in which the organisational energies are harnessed.

The unprecedented enthusiasm of pre-independence era almost became extinct soon after 1947. To lift the dormant young generation from doldrums and create in them a sense of national awareness and responsibility is a herculean task. It is this challenge that the RSD is striving to meet.

University for Workers Education

A note for discussion

By **Mohammad Arif Khan** Research Scholar, Department of Commerce, Aligarh University

WORKERS' education programmes aims to the eliminate a serious obstacle in reaching the goals of industrial democracy and is intended, among other things, to make workers more responsive; to stimulate active and continued interest in the economic problems confronting the country, to strengthen trade unions at the base, to develop leadership, to encourage workers' participation in management as well as in union affairs; to impart knowledge, to instil enthusiasm, to inspire self-confidence, and to develop in them the capacity to arrive at correct judgments, so that they may effectively defend their rights as well as perform their duties. In its wider aspects it is also intended to help the Asian workers to shake off their proverbial fatalism and passivity, to adjust themselves to the needs and opportunities of industrial life and to take up the challenge of building up the "infra-structure" of society. A scheme for the education of workers should not be limited only to the provision of institutions of the workers, but should aim at laying an enduring foundation on which the edifice of right thinking and action would rest for generations to come. In the best interests of our national prosperity and peace, we must wipe out the twin evils of illiteracy and ignorance prevalent among our industrial workers.

Both trade unions or non-trade union agencies are today engaged in organising workers' education. It would be appropriate for us to discuss which of these agencies is best united to achieve the variety of objectives listed above.

Limitations of Trade Unions

There is no doubt that Trade Unions are the best agencies for undertaking the responsibility of planning and organising the workers' education programme. But in India, their resources (human as well as financial) are too limited to cope with the problems. The res-

ponsibility, therefore, devolves upon the non-trade union agencies; Government, Employers, Social Institutions and the Universities. They should, in fact, show greater interest in labour education as is the case in the U.K. and the U.S.A., where in spite of a higher percentage of literacy and strong trade union organisations, colleges and universities are also running courses (both short-time and regular) in worker education. The Carlyle College, the Rand School of Social Science and the Ruskin College are the best examples. Unfortunately, in our country, non-trade union agencies, particularly the universities, have not made any appreciable contribution to the promotion of schemes of workers' education. This article will attempt to show how precisely the universities of our country could contribute effectively to the cause of workers' education.

Contribution from Universities

Workers' education in its true sense is impossible without utilising the facilities available in the universities and securing their close co-operation. Our universities should no longer be indifferent towards workers' education programme, because those days are gone when the universities were supposed to produce only academicians and research scholars. Now with the increasing tempo of industrialization, our universities cannot neglect the most important human factor determining economic and industrial growth. Scholars and research scholars should share their knowledge with thousands of adult workers who have no desire to become scholars but who seek learning in order to exercise effective citizenship.

The Punjab Government is planning to open and finance liberally a university for music and dance in the State, and this at the time of the national emergency! It would be more opportune to start a full-fledged university for industrial workers. The financial responsibility for running such a university should

be shared by the Government as well as non-governmental agencies. The worker-students for this university should be selected on the basis of nomination by trade unions, and those so selected can be treated as 'on rolls' during the period of their education. Employers relieving the workers should be compensated from the Workers' Educational Fund, created out of the cess to be levied on factories employing a certain number of workers annually. A reasonable amount from this fund should be placed at the disposal of the Workers' University. Further, the Workers' Educational Fund should be supplemented by trade unions contribution and non-trade union agencies, so that all might share the burden of the scheme equitably. Yet without additional State and Central aid, it is impossible for this scheme to be successful. The States and the Central Government should, therefore, generously allocate funds out of their revenue and help to establish a full-fledged Workers' University. This step will be justified because historically education has been a function of the State.

Scope of Workers' Education

Any attempt to appraise the need of a full-fledged University for industrial workers presupposes some acceptable criterion. Workers have educational needs as individual citizens, as members of a functional group, and as a part of the community. There should be two type of courses according to the needs of workers at different levels of authority and responsibility :

- A. For the Line and Staff representatives of labour organizations.
- B. For members of the rank and file.

We in India need both these courses to meet the growing needs of educated labour leaders and workers. Labour Economists will generally agree that this approach is the only one which can lead to a realistic and effective programme.

A fairly detailed and diversified syllabus should be devised for the needs of both. The Universities should cover in their various courses some of the following subjects :

1. Economics of trade unions
2. Industrial relations
3. Industrial legislation & Statistics
4. Employment & Training
5. Industrial Sociology

6. Co-operative movement (Comparative study)
7. Economic Development of Great Powers and the Five Year Plans of India
8. Collective Bargaining
9. Labour Economics : Wages, Non-wage Benefits, Productivity etc.
10. Workers' Education
11. Workers' participation in industrial management
12. Grievence Procedure etc.

It is important to recognise that the needs of workers are no more static than the needs of adults in general. They change with changes in our political, economic, social and intellectual life. Therefore, workers' education at the university level, to be fully effective, should be flexible and responsive to the industrial and economic life of the country. The media of instruction should be the regional languages. In advanced industrial centres, where the percentage of literacy is high, English can be used as the medium, side by side with the regional languages.

Since the education of workers at the University level presupposes primary education of a pre-determined minimum standard (matric and above) already possessed by the workers, the basic question arises : How many workers are competent for 'varsity' education? Although, there are no statistics regarding the percentage of literacy among the Indian workers, yet on the basis of general literacy figures, it has been estimated that 8 to 10 percent of Indian industrial workers are literate¹. In some advanced industrial centres

1. Taking the ratios of educational standard of workers in urban areas arrived at by the National Sample Survey (13th round) and applying it to the Census of India 1961 figures of workers we get the following classification of workers :

Illiterates about	10 million
Total literates about	16 million
<hr/>	
Total labour forces in urban area	26 million

Out of the literates about 2.5 million workers come under the category of having educational qualification 'matric and above'. Hence, it is roughly 10 per cent.

(Continued on page 17)

Adult Education and Cooperation

some criteria for sound programmes

By Dr. Bertil Mathsson, till recently, Director, ICA Regional Centre, New Delhi.

ALL successful Cooperative Movements are noted for the seriousness and thoroughness with which they have approached the task of educating their members. In Cooperative Movements throughout the world, efforts which in many cases are highly successful, are made to provide an ever larger number of members with sufficient knowledge to allow them to participate effectively in Cooperative activities. The realization of the need for member education is by no means a recent development. When the Rochdale pioneers formed their Consumer Cooperative Society nearly 120 years ago, they already had vision and foresight enough to make member education a part of their activities and to ensure, by special provision in their by-laws, that funds would be created for this purpose. The education paragraph in their bye-laws stated that a certain percentage of the net surplus arising from the business activities had to be used for education. As a result the Rochdale Society soon built up an extensive programme of adult education which has served as a model for all the consumer cooperative societies which were to follow.

The Historical Tradition

The Rochdale pioneers viewed their Cooperative Society as something reaching far beyond their immediate need to organize their own food distribution. They thought in terms of a comprehensive programme of social reform which ultimately would influence and change the organization of society as a whole. Although naturally the urgent practical tasks which confronted the Rochdale Society had to take precedence, the pioneers thus never interpreted Cooperation in a limited and narrow-minded fashion, nor did they regard their education programme in a sectarian manner. They were acutely conscious of the fact that their cooperative society was a means

by which the members could raise their own social and cultural level and thus their education programme was designed to promote the awareness of social and cultural problems amongst their members. It followed that the education programme had to be completely independent of such restrictions as would be imposed for instance by political or religious bias. Thanks to this enlightened and broad-minded approach the Rochdale education programme can serve even today as a model for free and voluntary adult education work.

Strength of Enlightened Members

It is natural however that Cooperative Movements always place special emphasis on training their members for the practical tasks which are involved in the operation of Cooperative organizations and on building up the members' loyalty to these organizations. This is specially important in the early stages of the development of a Cooperative organization. It is understandable if in the early period of development a Cooperative Movement seeks first and foremost to establish the importance of the Movement to its members and tries to avoid placing itself in a context which might tend to reduce its role in the eyes of the members. Nevertheless, it is essential that Cooperative Movements should realize that in the ultimate analysis their strength will lie to a large extent in an enlightened membership with knowledge of the social and economic questions which dominate the time. Cooperative education is separate and distinct from purely propagandistic measures, however important these may be in the work of a Cooperative Movement. To be effective, Cooperative education must prepare the members for solving the many problems which confront their organizations and the education programme must therefore always openly present those problems to the members.

It happens of course that Cooperators will shun away from objective education programmes which in their eyes might tend to expose weaknesses of the Movement. They would rather gain the loyalty and support of the members by hiding unpleasant problems and shortcomings from them. It should be realized, however, that such an approach will in the end not yield, as a result, membership which is able and willing to cope with the task of building strong organizations, and it is therefore not designed to become a cornerstone of strength, which it is intended to be.

Propaganda and Education

The divorce between narrowly conceived propaganda and member education becomes more and more essential as the Cooperative organizations gain in strength and influence in their communities. As the organizations grow they inevitably have to assume greater responsibilities in the community as a whole, and these responsibilities they cannot meet without constant attention to the task of building an enlightened membership. It follows that Cooperative education must move towards an ever greater measure of objectivity and be developed into a comprehensive programme concerned, to be sure, first of all with specific Cooperative questions, but dealing with these questions in the light of the social, economic and cultural contexts in which the Movement functions. Only then will the study of the programmes and ideas of Cooperation yield as a result of the sound decisions necessary to ensure the sustained growth of the Movement. The aim is after all to ensure that the Cooperative organizations become effective social and economic instruments in the societies where they exist.

Quality in Programme Essential

It is clear that Cooperative education when viewed in this manner demands a carefully thought-out programme for the production of text books and other reading materials. Cooperative education is not primarily a problem of quantity but rather one of quality and can therefore not be carried on in a haphazard and *ad hoc* manner. Its contents must always be determined in relation to the actual needs and be developed so as to become a worthwhile addition to already existing education and training facilities. It is significant in this

connection that where Cooperative education has been developed over a long period of time, the Movements have also come to occupy leading positions as publishers of books, periodicals, etc., in their countries.

Adequate contents however are not the whole answer to the problem of organizing effective Cooperative member education. By necessity the Cooperative Movement carries on its education work amongst adults and it is therefore essential that the methods adopted are suited to adult people. Particularly in countries where the formal education systems are rigid and often fail to equip people adequately for practical tasks of life the very methods of Cooperative education have an important role to play. Cooperative education must work with methods which themselves are a means of acquainting the members with the requirements of democratic participation. If the Cooperation education programme is carried out in a traditional authoritarian manner, it is not likely to produce in the participants the type of independent and self-reliant spirit essential to the successful growth of Cooperative organizations. Basically the emphasis must always be on methods which promote amongst the members an active interest in self-education, the aim of which must be to enable participants to recognize and solve their own economic and social problems. Unless the education programme helps foster this spirit of self-help, it will be deficient regardless of the quality of its contents. In realization of this Cooperative Movements have introduced such education techniques as study groups, informal discussion meetings, etc. Through such media the contents of the education programme is sought to be imparted largely as a result of the participants' own efforts.

Concern for Methods

Education techniques of this kind are of fundamental importance to a Cooperative Movement not least because of the opportunities for continuous membership life which they offer. If membership activity within a Cooperative Movement were limited to the annual general body meetings, and perhaps one or two more occasions of that nature, the members would have very scanty opportunities of discussing their common problems, besides which, meeting of this kind are usually not the

(Continued on page 20)

Community Development

an analysis of its assumptions and their political and administrative implications

By Dr. C. D. Rowley, Principal of the Australian School of Pacific Administration, New South Wales, Australia.

AT the 1948 Cambridge Summer Conference on African Administration, a group of British colonial administrators decided that "community development" was a more suitable term than "mass education" for that technique of encouraging and using community effort and initiative in programmes of planned social and economic change which in retrospect may appear both the finest flowering of colonial administration, and by renunciation, by its exponents, of its paternal essence. The colonial edifice has been rapidly crumbling in the few years since. But the political changes do not necessarily alleviate, and may even exacerbate the social and economic crisis of village and tribal societies. Schemes of community development initiated in the last decade or so of "colonialism" have been maintained by some of the new national governments, and initiated by others, and many have accepted technical assistance for community development work.

Community development, as a method involving the conscious manipulation of social change, involves assumptions open to obvious question. Perhaps future historians will see it as illustrating the democratic, as opposed to the totalitarian Gnostic heresy. Its concern is with man as a member of the immediate social group to which he feels loyalty; the aim to so manipulate group activities as to increase material welfare while retaining and strengthening democratic values. This value-content has anti-totalitarian political significance, for the assumed right of the individual to participate in community decisions affecting the welfare of community members implies a state administration geared to put such decisions into effect, and to safeguard and promote individual welfare.

The recognition of community initiative, with members determining and working for community objectives, creates difficulties for democracy-biased governments which totalitarian governments avoid. For a breach in the cycle of attitudes and habits which perpetuate poverty in traditional societies requires planned action on many fronts, and on the national scale, which must be directed and integrated from the centre of government. There has to be a national plan for "development". The reconciliation of forward central planning and economic control with local initiative in schemes to meet locally-felt needs involves a sympathy and common purpose between the governors and the governed which was probably impossible under "colonial administration", and may be so on the scale of the national state. The dilemma was nicely illustrated recently by an official comment on the Third Five Year Plan for India, which has committed more of its effort than any other "developing" nation to the community development technique. "Every endeavour will be made to see that panchayats, cooperatives and associate organisations... are geared to work in accordance with national priorities."

The United Nations definition begs this question. "Community Development means the process by which the efforts of the people themselves are united with those of government authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation and to enable them to contribute fully to national progress. The distinctive features of community development programmes are the participation by the people themselves in efforts to improve their level of

living with reliance as much as possible on their own initiative; and the provision of technical and other services in ways which encourage initiative, self-help and mutual help to make them effective."

United Nations definitions, of course, have to be compromises, with perhaps the deepest division being that between communist and anti-communist governments. This may explain lack of any reference in the definition to a freedom of choice when referring to "efforts of the people", or to freedom in decisions on participation. Popular initiative will be relied on "as much as possible." The result may be that a totalitarian government which claims to be promoting community development is excused from tempering the change introduced to the pace and direction of willing popular support. Yet the freedom of choice by individuals, to work harder or not, to contribute something more than passive obedience or to refuse, is of the essence of community development. So is freedom to oppose government-sponsored objectives. Otherwise community development is no more than national propaganda within communities.

In its colonial roots (not its only ones, by any means) it was a reaction led by colonial officials against the paternalism of the system. It seemed to offer a better method of getting things done; and it seemed the only way to build at the "grass-roots" for the democracies which the colonial powers set out to establish when it became clear that their time was running out. To the extent that it was attempted, the concept of trusteeship, with the government as trustee administering in the "wards" their assets, gave way to that of government providing assistance on request to communities of free men, competent to reach their own decisions. The difficulty is obvious—how to ensure that decisions make administrative sense, integrated into overall government planning.

The idea of free decisions within groups defined as communities was present in the American effort in the Philippines prior to independence, and in Puerto Rico—as it was in Hawaii before it became a state. The same ideas were central to the teaching of Gandhi; and "panchayati

raj" has become a central feature (with the co-operative) in the Indian programme.

These programmes assumed that the various aspects of change at the level of communities—in social and political organisation, cultural adaptation, new economic activities, and so on—are indivisible; and the permanent change in one area of living involves changes affecting the whole way of life. For in the "folk" society, of village, clan, or extended family, the static pattern of culture involves an integration of economic activity with political organisation and with the whole system of belief and habit. A new type of land use, for instance, will commonly involve changes in such other aspects of community life as family organisation, the pattern of inheritance, and the internal status and power structure.

There was also the recognition that changes imposed by force, perhaps to meet the requirements of an economic or other blueprint, involve incalculable costs in social and individual welfare; that means determine ends, so that an imposed programme of national development may result in an economically powerful government while decreasing general welfare.

The encouragement of initiative within and from the "basic" communities involves attitudes to authority contrary to those on which traditional societies of status depend, both within themselves, and as between the community and the state bureaucracy. The condition which preceded colonial administration in Asia, where village societies were helpless before the "hydraulic" bureaucracy of the despot, but left largely to run their own affairs because of what Wittfogel¹ calls the "law of diminishing administrative returns" has made it easy for the Europeans to move in, either to turn the bureaucracy to their own ends, or to replace it. The "right" attitude to authority (on which for protection for water in the rice culture areas, and for its wider cultural horizon, the village depended) tended to be enhanced by the unity of education and religion. Within the village, the hierarchy based on age and kinship maintained a leadership whose role was conservation. Cultures in Africa and elsewhere, which were based on less complex and sophisticated relations to the land, from the tribal chiefdom to the stateless clan without any political

affiliation, shared the same pre-occupation with conservation as the civilised Asian village; the duty of leadership, and the purpose of magico-religious effort, was to keep things as they were. All, from the Asian beside his thousand years old what to the Papuan in his coastal mangrove swamp, came directly under colonial administrative manipulation for European purposes, or otherwise into the orbit of the Western European culture.

The anti-colonial revolution is not, however, motivated by the urge to return to a pre-colonial status quo. For wherever the Western culture has touched, it has operated as poison in societies of status of tradition. It has brought an eroding scepticism, and an emphasis on material success. Its successful curiosity and its equalitarianism have proved highly contagious, and especially attractive in the conditions of economic imbalance, population increase, and cultural uncertainty which result from the centuries of colonial rule.

Along with the urge to expel the colonial exploiter goes other urge to build the kind of welfare state which he enjoys, and which he is accused of having built on the blood and sweat of the colonised peoples. Leadership in the "under-developed" world has come, with independence, to accept the level of material welfare of the Western state as the norm for a proper human existence. Assistance from the West to achieve this is demanded as a right. These aspirations are widely shared, and are central to the themes of national propaganda. Yet at the level of the village, clan, or other "basic" group, they produce conflicts between the traditional leadership for conservation and the emergent leadership in change. Such conflicts are part of the context of the community development project; and one of the most difficult problems is that change may form an affront to the traditional morality, with the youthful advocate of material progress appearing to the village elders as a species of bodgie in the village Eden.

In some areas the old sanctions and leadership have disappeared, without new incentives, so that what was once a community may be a dispirited and divided group, lost in apparent apathy. In others, where the touch of the West was hardly felt in the villages, the

village may remain much as it has been for centuries, so far only beginning to be influenced by the enticements of industrial goods, and immersed in the old routines of village life. Such were most of the villages of High Laos, as late as 1954. Enthusiastic government officers of the new nation were complaining that the peasant who had his family, his rice field, his ox and his fishing waters was not interested in the national programme to make him a citizen—a deplorable state of affairs no doubt rectified by the developments since then.

The totalitarian method of dealing with in-built community resistances to change is to use propaganda backed by force to smash them. In the process, the traditional social unit may be smashed, and its members allocated to working units—as the villagers of China have become workers of the communes. Conservative leaders who resist can be liquidated as "Kulaks" or used up quickly as forced labour. The Communist belief, that the problem of under-development is basically economic, and that the end-result of uni-linear history is predetermined, justifies this sacrifice of life and welfare. The person then becomes an expendable unit of labour. The cost of tight administrative control extending from the centre of government to within the village is offset by increases in capital construction and enforced saving, made possible by detailed direction of labour, and removal of resisting by "elements".

Whether justified or not by Communist beliefs, and whether or not they are prepared at first to go all the way, the use of absolute power to get quick results can be tempting to politicians and bureaucrats dealing with rapidly increasing populations and lack of capital resources. Where life is already cheap and uncertain, a programme which seem to ensure at least that future generations will have enough to eat has at the persuasiveness of the last resort. Absence of indigenous centres of economic and political power outside the government structure makes it fatally easy for a few leaders to commit a whole nation to such a programme.

The readiness of certain governments to invest in community development projects, either direct or through the United Nations, is based rather on hope than proven efficacy of the approach. Such projects, of course, constitute

part only, and generally a very small part, of the total programme for development, for in the "under-developed" nation there is the efficient public service to be created, and large-scale investment in training of all kinds, and in the physical environment, before any significant change is possible. But in spite of generally discouraging achievement, readiness to invest in community development persists, because this kind of investment, affecting the basic social group and aimed at a progressive building of democratic institution from below, keeps alive the hope of avoiding totalitarian control. We live in an age of faith in "social engineering", and this particular kind offers the hope of free society emerging from the "underdeveloped" nation. Perhaps the essential difference between Indian and Chinese "development" is that between the Community Development Block and the Peoples' Commune.

"Folk" Societies are not, however, organised for individual rights and "freedom", but for harmony and conservation—the harmony where everyone has a place but knows his place. The logic of community development requires a representative body to make decisions for the whole community. Traditional leaders are hard to win for change, because their status hang on things as they are and have always been. For the project to be supported, traditional systems of belief must have already been eroded generally through contact with the money economy. But those who fell most dissatisfaction with the old ways may lack the status to provide alternate leadership. Every situation will present a unique problem, for the community development worker, of promoting a new pattern and direction of leadership without splitting the community. This in itself is very costly indeed in skilled man-hours, as are all subsequent stages of a project.

The contrast between old and new patterns of leadership was illustrated for me while visiting, in 1955, a group of Cambodian village associated in one of these projects. The youthful "educateurs", being trained by a foreign "counterpart" and a Cambodian official, were concerned with new wells, compost pits, latrines, rice-stores. But in each village was the *me-phoum*—generally an elderly man in ragged mixture of European and traditional

dress, contrasting with the "educateurs" in neat shorts and slacks, passive and a little lost in the midst of change, with authority long undermined by colonial administration, and more recently by the drastic effects of war and famine. Also in the background, but perhaps only for the purpose of this exercise, were the monks. There was some incongruity, as the Hinayana Wat was also used as the community development centre. One heard the discussion of compost pits and latrines in a background which emphasised the worthlessness of material gains, and the teaching of the Lord Buddha, that "of all the world, and all the worlds of gods, this is the only law, that all things are impermanent." The memory epitomises for me the problem of leadership in community development.

Management of this change certainly require a sensitivity and maturity in human relations which is rare. Training of community development workers can provide knowledge of educational and other techniques, of practical needs in health and agriculture, of what departments of government are willing to do, in fact of most things required, except this kind of skill in human relations. Note that I assume here a community development worker in operation with a project. From what I have seen and read, success in a project generally hinges on one or more outstanding persons; and one of the factors in success is a relationship of "loving-kindness" with the group concerned. Such a relationship seems, in fact, as important as the techniques; if it exists, the traditional leaders may be not defeated, but charmed. Nor is this out of keeping with what is really known of the basic process of social change, in which a significant part must always have been played by the deviant individual experimenting with new things and new ways. Successful projects are rare, for many reasons, but one is the rarity of workers with the special qualities required.

The strengthening of community sentiment and loyalty is both an end in itself, and a means of getting things done. In India and the Philippines, this has involved the re-constituting of traditional assemblies. There is often a problem in delimiting the community. It may arise from incompatibility between the size of the basic social grouping, and what is feasible as the basic unit in a system of area adminis-

tration. In Melanesia, for instance, group loyalties may involve only the extended family, or other unit too small for any but transient administrative contacts, and too poor in itself to have any economic potential worth the effort of separate promotion. Cost factors may be and have been ignored in some single projects, but they become decisive if the method is to be applied generally. Groups of this kind then, have to be brought together by their own decision. This has been a problem with Native Local Government Councils in Australian New Guinea, where the refusal of particular groups to join with others in the Council area has had to be faced. The Council has to be a feasible entity, with some significant resources. Along with refusal of a few groups to participate, there has been the clash between the "new" leadership of councillors with the localised leadership derived from kinship and the traditional gift-exchanges.

Nor is long-standing administrative practice necessarily valid for delimiting communities. The Cornell Research Centre in Thailand, having chosen Bang-Chan as a "typical" rice village for study, found that long established *ampur* (sub-district) boundaries cut right across the social entity—that "artificial division of the real community of Bang-Chan...inhibits any attempt by local leaders to work through the formal structure of government."²

Community development originated partly as a means of extending downwards, into village or other entity, the effective operation of government services—health, education, agricultural extension, and economic services involved in co-operatives. For there are not the resources of finance, material or trained persons to provide services to individuals as in the welfare state. Most people in Indonesia would never have met a medical graduate. In 1955 the government was attempting to train suitable villagers as health workers, by bringing them together at the *ka-tjamat-an* (sub-district) level. It was also promoting committees at this level, to stimulate other forms of self help in the villages (*desa*).

Attempts to get villagers to do something for themselves are much older than formalised community development programmes, and many an old colonial official has claimed that

community development is no more than good administration. In the under-developed world, experts in health and agriculture economic organisation and the like are generally officials, and so few that a headquarters dealing with several villages will see any one of them only periodically. The position is held by the partly trained assistant, at the sub-district level. Community development in the village involves any trained government worker already established there. In the Philippines, there were many village school teachers—hence the emphasis there on the community school technique. But more often there was no permanent point of contact except the traditional head-man. Thus community development experiments involved local committees, and visiting teams, or, in India the "multi-purpose village workers."³

The need for regulating contacts between government department to village soon becomes clear. All developmental departments, for instance, are concerned with education, and with attitudes in the communities, but the communities can easily be confused by unco-ordinated requests, advice and demands from officials of different departments on flying visits. Or, as happened in New Guinea after the war, one village might have a health project, one an agricultural experiment, another a co-operative and none of them get very far, because in each case help from other departments is necessary, but each is more or less fully committed in its own projects. The obvious advantages of inter-departmental co-ordination at the project level have been stressed in community development theory and practice.

The organisation to promote community self help is of course pointless where the environment lacks potential. No community development effort could achieve much in the mud of the Papuan river deltas. The environment must be such that new skills and changed habits can produce measurable results. The possibilities may lie in more effective land use, perhaps involving new crops, and different organisation of work. Under-employed labour is a common feature of "underdevelopment": it may be used for some immediate gain if the environment is suitable—to sink wells, for safe water, to make a road to a market, to grow an

additional cash crop. The possibility exists theoretically of deployment of both sexes and all age groups on related tasks, so that Belshaw and Grant wrote of "multi-purposed, multi-focused and multi-processed" projects." But how many of the dozens of experimental projects, favoured by atypical concentration of skills and resources, have ever reached this stage ?

The most feasible approach generally requires concentration on one initial step, involving prior agreement within the group, and between government departments. This may involve changes in other fields of activity. Success may open up new opportunities requiring training for new tasks, for instance a venture marketing requires clerical skills. The move into multiple activities (as they will appear to government, with its necessary division of functions between departments) is a part of success. At all stages there is the central problem of the "engineered" social change—how is the deviant individual to be freed from the restraints of custom which may have the force of morality, to be helped, perhaps, to put cash before duty to kindred, without internal dissonance ? As these problems become obvious, there is the task of maintaining group enthusiasm—progressively more difficult where each achievement in construction of works, for instance, increases the drudgery of subsequent maintenance.

The difficulties involved in the servicing of projects are equally great. Inter-departmental integration is essential from the start. For instance, there has to be agreement on which possible project is best in the circumstance. It may be in the realm of health, agriculture, economic organisation, or formal education. Initiation may then be the concern of one department, calling in others for assistance as required. The instrument in the community may be the teacher, or a committee or multi-purpose worker—the possibilities of this non-technical working organisation are manifold. Whatever it is, it must enable the community leadership access to all relevant specialist departments.

Local patterns of need are not nicely separated in conformity with the bureaucratic sub-divisions of government : inter-departmental integration of effort and of approach to

the community is necessary because of this, and in the interests of economy. But local integration is impossible if the departmental officers of the lower echelons receive conflicting instructions or different priorities from their Departmental chiefs. Therefore, the integration must extend back through the "channels" for both instructors and supplies ; and there must be agreement between the departmental heads at the centre on what is to be done with the particular community.

This can be quite difficult to achieve, even if only one project is involved, because a new relationship between departments has to be worked out—and can be wrecked anywhere along the line. Where the government tries to use community development methods for whole areas of the country (almost inevitably they are rural) the difficulties become much greater—of forward planning, of inter-departmental integration, of the channelling of local request to the centre, adjustment of these to "national" priorities and policies, of how to refuse without discouraging, of the making of counter-suggestions, of hammering out in discussion with communities and the specialist departments agreements as to what is necessary and possible, of the adjustments to forward planning and financing to include agreements needed—all of which in sum must tax the resources of administrative skills to the limit. The wonder is not that community development on the large scale can be so easily criticised in detail, but that it can be maintained at all.

It certainly cannot without a wide area of agreement and common purpose between the government and the governed, at least potentially, to be found through discussion and persuasion. Even then, the practice can be no more than a constant effort to approximate to the ideal in the process of government decision-making and action—an effort which implies a "people-minded"⁴ bureaucracy, with attitudes the reverse of the authoritarian.

The scale on which the government of India has introduced Community Development forms an impressive and courageous commitment to democracy. It is no proof of success but illustrates the fact that there is, in the circumstance, no other way to avoid totalitarian-

ism. While most Asian ex-colonies were set-up at the time of independence with the formal machinery of Western democracy—of elections, franchise, political parties, and like-in most these have been set aside. For the machinery requires, for pretence, strong indigenous centres of conflicting interests, especially perhaps of economic interests, while in fact what the colonialists left was a bureaucracy, the armed forces, and the thousands of powerless inward-looking village communities. So the significant conflict has been often between bureaucracy and armed forces.

The exceptions have been in India and the Philippines. Here the formal institutions of democracy remain; and powerful political leaders like Nehru and until his death, Magsaysay, have encouraged Community Development in attempting a social—political *tour de force*—to encourage and enable the villager to grow to be the citizen with democratic rights. Here are governments which are attempting to create their own democratic constituents. In both, Community Development projects have been seen as providing bases for building pyramids of representative institutions. To the extent that this succeeds, the members of these institutions will meet, at progressively higher area-administration levels, the officials of the central hierarchy of area administration, as from time immemorial the village headman met the central government official. But the attempt is to change the whole relationship of bureaucrat to people's representative; the tone at the point of contact is to be changed from that of giving and receiving orders, to that of requesting and discussing assistance.

Panchayati Raj is currently being emphasised in the areas under the Indian Community Projects Administration—an area reported in May, 1961, to include 203 million people in 368,000 villages, organised into 3,000 Community Development Blocks, and some 500 "pre-extension" blocks.⁵

The *purok* or group of 100 families organised round the Community School in the Philippines, raised new questions of relations with the bureaucracy, and was a significant departure from area control by the "teniente". Filipino emphasis, because this was an effort

channelled into the centre through the Bureau of Public Schools, tends to be on techniques of community building through adult education. (In the technique of how to use the school to influence adults, the Filipinos are outstanding.) But in 1955, when I saw some projects, Agricultural Extension was taking the lead in bringing *purok* representatives into *barrio councils*. Magsaysay had just established a Community Development Council. I am not sure what has happened since, but the trend was towards interdepartmental integration to use local initiative for a wide range of development activity.

Community Development in the Associated Republic of Puerto Rico is both extensively and intensively applied. The Republic is both politically and geographically favoured for receipt of American aid, which makes possible a high level of expertise for what has the significance of a demonstration project for Central and South America. The island is small enough to be easily accessible to the mass media (there are television sets in the village squares); general accessibility for persons and supplies cuts down delay between request and response. The population is 2.5 millions. The *Junta di Planificacion*, pioneered by Ralph Tugwell, is in as sound a position as a planning agency can be to make forward estimates, and maintains a flexible plan for the current financial year and a further five years. Developmental departments of the United States Government have made grants to Puerto Rico on the same basis as if it were a State. Resources for training specialists are equally atypical of the "underdeveloped" countries; the University of Puerto Rico has campuses both at San Juan and Mayaguez, and there are two other universities.

Here in 1959, I was able to see both ends of the Community Development process. A meeting of *campesinos* in a school built with their own hands asked the organiser for materials to build a fence round it, and to replace wooden shutters with grilles. At the *Junta di Planificacion* I learned how the request would be considered by departmental representatives concerned with education, supply and finance, integrated into the plan, and target dates fixed for delivery of materials.

It is, however, too easy for the visitor interested in these experiments, impressed by the effort which goes into them, to see them in wrong perspective. The area of government responsibility to which they are relevant is limited, although from the view-point of the small community they may amount to the totality of government. Puerto Rican economic and social advances have depended on many other factors, such as favoured application of the United States tariff, the economic policies of "Operation Bootstrap", the revolutionary land legislation of the Munos administration, without which many of the 350 rural comunidad's would have had no resources to develop. Yet the Community Development element of the programme gives special social and political bias to the whole, setting out as it does to develop in the mind of "ordinary people" that their decisions can and should influence government, and that the survival of a particular government structure is not in itself a desirable end.

The development of this idea, and the preservation and building of the kind of relationships between men which enable each to realise his possibilities, may be stronger arguments for Community Development than its proven economic success. These would be hard to assess. In May, 1961, Kurukshetra, the periodical of the Indian Ministry of Community Development and Co-operation, published figures showing that in the first four years of the second Five Year Plan, the government contribution to Community projects was 138 crores (about £ 101 millions sterling) while the "people's contribution of which the highest component would probably be labour) was valued at half that amount or one-third of the total achievement. About 297 crores (approximately £ 225 millions sterling), to be similarly spent under the third Five Year Plan, may be expected, on analogy, to produce assets which would, without community participation, have cost the central government 450 crores. (This leaves out of account the probability that creation of new assets progressively increase the need of effort for maintenance.)

It is probable that in the creation of economic assets Community Development techniques are much slower than those of the police state. The chances of serious miscalculations are

reduced (as the current Chinese dilemma may illustrate) by the constant corrective of local resistances and criticism. Yet the pace of economic growth is likely to be decisive: failure to keep ahead of population increases must strengthen the hands of those who would sacrifice human rights now, so that there will be enough to eat in the future. So to some extent the issue of democracy or totalitarianism is being decided in Indian villages.

At the same time there is an overall limit to what villagers or tribesmen can achieve, either as free men or regimental labour in the police state. There are whole areas of investment and production which have their own separate logic—large scale industry, mining commerce and finance on the national and international scale, labour, banking, credit policy, the balance of trade. All are areas within which the same kinds of choice are possible. One answer is to subordinate everything to regimental control. The government of an "under-developed" country which puts Community Development techniques into the practice of government is likely to attempt solutions in all these other fields of government, which avoid the use of humanity as building material. Yet the grim reality of population growth is already presenting a choice between massive assistance from rich countries, on the one hand, or the using up of men as material on the other—if future generations are to eat. Community Development offers both a field for investment in welfare, and an opportunity, perhaps in a small way, of assisting the development of free societies. But it is simply too difficult, and its possibilities too slow in fruition, to be much more politically than a gallant gesture. Not that it needs political justification: as a form of education, it is, by the values it illustrates, an end in itself.—*Australian Journal of Adult Education*, July 1962.

1. Wittfogel—Oriental Despotism.
2. Cornell Research Centre, Bangkok. Siamese Rice Village—A Preliminary Study of Bang-Chan, Bangkok December, 1953. p. 47.
3. Report of U.N. Mission on Community Organisation and Development in South and South East Asia. Prof. Horace Belshaw and Dr. John P. Grant. U.N. December, 1953.
4. See Alexander Leighton, *Governing of Men*.
5. See Kurukshetra, May, 1961.

where trade unions have made incessant efforts, as for example T.L.A. Ahmedabad, the percentage of literacy is as high as 60 per cent². In 1962 alone about 30,000 workers³ both from the public and private sectors received education under the scheme of the Central Board for Workers' Education. Therefore, with the present standard of literacy, the project of the Workers' University can be successfully implemented on an experimental basis.

University Courses for Workers

Besides the establishment of a Workers' University, the portals of the existing universities, which have till now admitted only the privileged section of society, can be thrown open to workers. Our Indian Universities in addition to their usual functions, can start full-fledged classes for industrial workers on subjects directly concerning them, leading to a diploma or a degree. In addition to regular classes, summer schools, each of four or five weeks' duration and enrolling 1,000 workers, may be organised at key-industrial centres, such as Kanpur, Ahmedabad, Coimbatore etc. where University Professors and lecturers who are specialists in labour economics and other related subjects may be asked to conduct classes. The scheme can be financed partly by the government and partly by the Workers' Education Fund.

Further, classes should be arranged at various hill stations such as Simla, Mussoorie, Kashmir, Nainital and Mount Abu, in which prominent persons engaged in labour problems should be asked to deliver talks and hold discussions on a variety of subjects. Each persons should be allotted to one centre for one week. The scope of such discussions will cover labour history, labour economics, labour laws, public speaking, economic planning, cooperation, general education, English and allied topics. The Universities can also help the companies to sponsor off-hour courses, to arrange work-study programmes, tuition refund schemes and to grant educational loans and scholarships.

2. In a letter No. 10258 dated September 18, 1963 from the Secretary, T.L.A., Ahmedabad, to the author.

3. *The Times of India*, New Delhi, October, 1963, p.

Administration of the Scheme

The workers educational programme at the University level should be administered by a Director appointed by the Ministry of Labour in consultation with the Education Ministry. For the actual implementation of this scheme a permanent organisation, namely, University Labour Education Council, should be instituted as an autonomous body with membership granted to Labour Organisations, Employers' Federations, educationists, labour economists, Universities, Asian Trade Union College, Tata Institute of Social Sciences, Delhi School of Social works, Indian Adult Education Association and the Central Board for Workers Education.

The major functions of the Council should be :

1. to aid in the development and extension of labour education standards in co-operation with Universities, schools, Unions, Civic groups, Central Board for Workers' Education, Indian Adult Education Association and other agencies engaged in labour education activities,
2. Giving advice to the Government, the Universities, and other institutes in matters pertaining to workers' education,
3. to establish a clearing house for successful experience and methods, and to render technical assistance upon request,
4. to co-ordinate the activities regarding workers' education of the various universities and other agencies at different levels,
5. to prepare integrated courses in workers' education to be followed by different Universities,
6. the assessment from time to time, of the various schemes and the lines of reforms and
7. to send study teams abroad and provide for research in the field of workers' education.

This Council, with the above functions should not minimise the role of the Central Board for Workers' Education, which, in fact, will carry on its usual work, other than University education programmes. The help of

the Central Board for Workers' Education as well as the Indian Adult Education Association will be needed at the various stages of this scheme. In short, workers' education programmes, as part of university programmes, will considerably enrich the material and human resources for millions of workers.

Present Position in India

The existing facilities of workers' education in relation to the Universities are poorer for not being able to fulfil the particular needs of workers. Only three universities out of 62 Indian Universities have some schemes of workers' education in one form or the other; and these too on a very small-scale. These three Universities are the Rajasthan, Bombay and Delhi Universities. Educational programmes are being carried on by them in a very haphazard way and there is no agency for co-ordinating their activities.

In Udaipur, an evening degree college, known as the Shramjeevi College, affiliated to the University of Rajasthan, is functioning as an institution of workers' education. The College exists for those workers who work during the day and have attained the age of twenty. The subjects provided in it include Economics, Political Science, English, Hindi, Geography and History. The University of Delhi has recently started extension lectures for the benefit of the white-collar workers. It also proposes to start an evening college also.

The third University, namely, Bombay, started University Extension Courses in 1956. The Courses are of two types :

- A. Type I Course (English), and
- B. Type II Course (Regional languages).

Type I course is intended for persons working as clerks in offices, foremen in mills and others who have not had the benefits of a university education, and are now anxious to have them. Lectures are delivered in English. The subjects provided are Science, Economics, Political Science, Literature and other related areas of general interest. There are two centres where such lectures are delivered, but enrolment at each centre is limited only to 50 seats.

The other Course is called Type II and the medium of instructions is Hindi as well as Marathi. It is in the form of tutorial classes

and aims mainly at benefiting the factory and mill workers. Classes are held at two centres. The topics cover a wide range, such as the growth of industry, workers' place in an industrial set-up, workers in other lands, industrial organisations, trade unionism, industrial laws, industrial psychology, workers as citizens etc. When the University is satisfied that workers have attained the desired level of proficiency, it awards certificates to them.

In short, this has so far been the role of the universities in workers' education. No university other than those mentioned above, has any programmes of workers' education. Naturally, these three universities cater to a very narrow segment of the working class. Others have only concentrated upon the humanities and liberal professions, to the neglect of workers' education. This clearly shows the meagreness of the educational facilities available for industrial workers. Almost every where finances available for the programmes have been precarious and inadequate, and as a rule, do not permit any substantial expansion in the scope or volume of present programmes. There is a need to do better and more of what is being done at present. As has already been suggested, until there is substantial allocation of funds by the Centre and the State for workers' education at the University level, no adequate nationwide programme can get underway. This does not mean that workers or trade unions should not contribute anything. In fact, the problem is of such a magnitude that it requires a judicious mixture of public and private effort. Therefore, workers, employers, trade unions, social institutions, the universities, government and other organisations have to contribute 'something' in order to make the worker an effective instrument of planned economic development.

Equipping the Labour Force

The inevitable conclusion, therefore, is that Indian Universities have a vital role to play in the industrial development. As portals of higher learning, Universities condition workers attitude towards work and national development. Workers' education has to satisfy the diverse needs of workers which no single institution can satisfy. Therefore, apart from trade unions, government and employers, the

universities and colleges in India should now develop closer ties with labour and take a lead in providing education for the under privileged group of workers. What has been suggested is a full-fledged University for the workers. Apart from it, the existing universities can take up various parttime courses and arrange talks and discussions. We can, therefore, conclude that a systematic scheme of workers' education, if initiated and worked by at least one university in one state, will meet a serious want in the industrial life of our country, and give us a more useful generation of disciplined workers. The basic reason why a workers' education programme cannot be carried on by every university of India is that the percentage of literacy among the industrial workers i.e. 8 to 10 % is very discouraging. This is because the original time schedule for introducing universal free basic education for the entire age group 6-14 from area to area, as recommended by the Post-War Educational Development Plan (Sargeant Plan) and later on decided upon by the Government as per our constitution, has not been successfully followed yet. "The Constitution of India included a directive that free and compulsory education for all the children up to the age of 14 years should be provided within ten years of the commencement of the Constitution" If the Government had taken bold steps to give practical shape to the above objective, a large proportion of the labour force which has recently entered the industry, or will enter it in the immediate future would have attained a sufficient degree of primary education necessary as a basis for effective workers' education at the university level. However, if these targets are attained successfully, most of the prospective labour force will get the benefit of schooling, and therefore, the background of knowledge necessary for the success of workers' education at the university level will be provided. Anyhow, we should reasonably hope that a stage will come in our development when we will be able to provide the same facilities for industrial workers as they can get elsewhere.

Two pertinent objections that are likely to be raised against workers' education at the university level are that such special education is need by all citizens. Why then should one choose industrial workers only for preferential treatment? No doubt, we should also have

special programmes for farmers, agricultural proletariat and under-privileged sections of the country. But due to cost and administrative implications such ideals cannot be materialized at present. The other objection is that the country can ill-afford it, since it is unable to provide compulsory education even up to the school-leaving stage for all the children of the country. But the need of the hour is increased production and productivity. And this can be achieved only by an awareness on the part of the workers of the responsibility cast upon them. Even a modest scheme of workers' education at the university level can touch only a fraction of the total labour force. But this small body of men, on their return to the industry after completing their studies, will undoubtedly influence the thinking of the workers along construction channels, instead of being driven as at present, by interested politicians along the destructive path of communism, presently masquerading as socialism.

Government Assistance Necessary

The State as well as the Central Governments should generously apportion funds, which will be supplemented by a cess to be levied on employers, and by contributions from trade unions, social institutions, the U.G.C. and the workers themselves. In this way the universities will help the labour movement to train its rank and file, and will make an important contribution to the improvement of industrial relations and economic development.

The proposal of establishing a "Workers' University" is not only industrial necessity but also an academic one. Whether we can eventually manage to set-up one or not depends upon a number of factors. But before these can be considered, it is important that this question should be debated from all possible angles. In the best interests of the country, the Government of India should appoint a Committee representing all sections of opinion to explore the possibility of extending the scheme to our universities, and where such a scheme already exists to study the results and possibilities of further extension. It is encouraging to note that the Indian Adult Education Association, in a four-day work-shop on 'the role of the trade unions in workers' education,' has taken a lead in recommending a seminar to discuss the role of the Universities

(Continued on page 22)

best place for a thorough penetration of all the practical and principal questions arising within an economic organization. In Sweden, where Cooperative education through the medium of study groups has been most successfully developed, the subjects with which the groups deal have become more and more complicated and extensive along with the growth of the Movement itself. By and by, the study groups have come to be concerned with such subjects as economics, the position of the Cooperative Movement in the Swedish society, the relationship between the Cooperative Movement and other voluntary organizations and interest groups, and international Cooperation. At the same time, the study groups have been able to grow also as regards the depth of treatment of various subjects.

Naturally Cooperative education developed through such intensive methods as study groups demands considerable efforts on the part of the participants. They constitute therefore an approach which by necessity can be attractive only to a limited portion of the membership of a Cooperative Movement. Most of the members in any Cooperative Movement will not have enough interest and energy to engage in the serious work demanded of participants in a study group. However, for those who do take part, the study groups have proved themselves an effective means whereby the particular adult education needs of the Cooperative Movement can be met. It is certainly significant that a very high percentage of those occupying elected offices in the Swedish Cooperative Movement have had at one time or another been actively engaged in study group work.

In the context of Cooperative Movements in South and South-East Asia Cooperative education has generally speaking, not been approached with a view to meet the various objectives mentioned above. For one thing, the rapid quantitative growth in terms of membership of many of these Cooperative Movements have posed immediate training and education problems of colossal quantitative proportions. As a result, member education has very often been thought of primarily as a quantitative problem of how to provide as many members as possible as quickly as possible with

at least the rudiments of knowledge of cooperative principles and practices. As unfortunate by-product is often that Cooperative education has to be quite restricted in contents, and concerned for the most part with such topics as "duties of the Chairman, role of the Secretary, how to conduct a general body meeting," etc. By and large it is true to say that Cooperative education has been regarded as synonymous with a kind of formal equipment which is felt necessary if the members are to run their organizations "correctly" in a legal and parliamentary sense. Unfortunately, however, this has not seldom reduced the Cooperative education system to a rather narrow and mechanical task and as a result, greater emphasis is often placed on purely formal aspects of Cooperative democracy than on the need to give meaning and contents to an individual's membership in a Cooperative society.

This is not to suggest for a moment that the quantitative aspects of Cooperative education in the Movements of South and South-East Asia could be disregarded. In a situation where often, at a very rapid pace, hundreds and thousands of new societies are being created, it is obviously necessary to ensure at least a minimum understanding of the formal operation required of these societies. Nevertheless, it is undoubtedly true that the quantitative problems sometimes are allowed largely to overshadow the very objectives of the education programme. When that happens, Cooperative member education becomes merely a problem of organizing as many courses or training camps for as many members as possible, and almost inevitably, the contents of the programme suffers correspondingly. Often, the success of the member education programmes is measured by the simple means of counting the number of courses or participants and with little regard for the contents offered.

Problems of Cooperative Education in Asia

As a matter of fact, in the case of most member education programmes currently in operation in the Cooperative Movements of South and South-East Asia, the problem of how to ensure quality and continuity of work is exceedingly difficult. A good example is provided by the present Cooperative member education scheme in India where it has been estimated that Cooperative member education

instructors would need many decades even to visit all the Cooperative societies whose members they are supposed to train. No matter how impressive in numbers such an education programme can hardly meet the necessary requirements of quality of contents, nor is it likely that very careful attention can be given to problems of education techniques and methods.

It should be clear from this that realistic Cooperative member education must be based upon the recognition that rarely, if ever, is it possible to reach effectively all of the members in a Cooperative Movement. Consequently, Cooperative Movements concentrate such efforts especially on those members who are prepared to participate actively in Cooperative efforts rather than spread their work so thinly as to become meaningless. At all costs the quality of the education programme must be maintained even if that means that only a portion of the membership can be involved. Those who are less interested must be reached by other and less demanding methods. Fortunately, as is amply proven many successful Cooperative Movements, such a selective approach does not at all endanger the progress of the Movement. If a choice has to be made, preference must obviously be given to those members who are willing to assume the responsibility of leadership and active participation. They must be given the necessary equipment to work as completely as possible. It follows that the success of an education programme is always measured better by the quality of its contents and the intensity of its methods than by the number of participants in classes.

Leadership Development

A Cooperative education programme which is selective in this sense must be based upon a realistic appraisal of the most urgent training and education needs of the Movement. Such an appraisal also opens up possibilities for widening and deepening the contents of the programme. Enough time and effort can be spent on providing the interested members with thorough practical knowledge of a variety of Cooperative issues. Cooperative education thus becomes more demanding of the participants but also far more interesting to them—interesting enough to sustain their activity over a long period of time. Actually when

conceived in this manner, Cooperative Education becomes a programme of *leadership development* for the Movement. This is certainly of the greatest significance to the Cooperative Movements in South and South-East Asian countries where knowledgeable voluntary leadership is perhaps the most glaring lack. It might be added that trained voluntary cooperative leadership is of importance not only as regards the strength and stability of the Cooperative Movements themselves but is equally significant to the democratic growth of the country as a whole.

For the reasons outlined above, it is necessary for the Cooperative Movements of South and South-East Asia clearly to determine their own member education needs, and to work out on the basis of those needs the proper content of their education programmes. Above all, it must be recognized that the education programmes which are gigantic in scale but superficial in contents will contribute but little to the strength of the Movement. In fact because of the obvious risk they entail in terms of giving rise to misconceptions and misunderstandings they sometimes produce the very opposite of the results they were supposed to achieve.

Involvement of Cooperatives

In developing qualitative strong education programmes the need for actively involving the local Cooperative societies themselves arises. Without such local involvement, Cooperative education runs the risk of remaining always the responsibility of outside agencies, the effectiveness of which at least in the South and South-East Asian context is often doubtful. Moreover, even a conscious effort to concentrate member education to "leadership development" does not result in a programme which is small and very easily managed. The quantitative problem remains formidable. It is therefore necessary to examine most carefully the possibilities of developing much more active local leadership in the implementation of the education programme than has hitherto been attempted. In this connection, the experiences of advanced Cooperative Movements should be most useful. A number of Movements have shown rapid progress in the education field, not least by placing more and more responsibility for the implementation of the programme on the

local societies themselves. Naturally, in countries where illiteracy remains a serious problem such a local base is more difficult to achieve. It should be remembered, however, that modern techniques and media of communication offer many possibilities for reducing the importance of this obstacle. It is therefore one of the urgent requirements of member education in South and South-East Asian countries to develop as rapidly as possible efficient and inexpensive audio-visual aids which are possible of introduction and use at the local level.

Criteria of Sound Approach

From the above discussion it is possible to list some of the essential criteria of Cooperative education. First of all, Cooperative education goes beyond the confines of Cooperative propaganda, and is not merely a matter of imparting superficial knowledge of Cooperative principles and the mechanical aspects of Cooperative parliamentary procedure. Cooperative education must be regarded as an adult education process, and as such be broad enough to be concerned not only with specific cooperative issues, but with social, economic and cultural questions in

general. Moreover, Cooperative education is not the concern only of a specialized agency created for the purpose, but is the business of all Cooperative societies which, after all, ultimately survive and succeed as a result of the members' participation and self-activity. It is obvious that in order to have this effect it is the qualitative aspects which must always predominate in the development of the programme even if this means that not all, perhaps not even the majority of the membership can be reached.

University of Workers Education

(Continued from page 19)

in providing workers' education in India. Such Seminars should also be arranged by other institutions such as the Delhi School of Social Works, the Tata Institute of Social Sciences, the Indian Institute of Labour Welfare and Social Works. Employers should also reorient their thinking in the context of socio-economic development of the country through employers' education. The education of employers as well as employees will on the one hand, bring educated workers and on the other rational employers in the industry.

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Delhi Celebrates Social Education Day

DELHI celebrated the Social Education Day on 1st December 1963, with a programme jointly organised by all the agencies working in the field of Social Education.

Shri Dharam Vir, Chief Commissioner, Delhi presided over the function. A cultural programme and Exhibition was also organised on the occasion at the Delhi Public Library.

Shri B.D. Bhatt, Director of Education welcomed the Chief guest on behalf of all the agencies. In his introductory speech the Director of Education stressed the need and importance of literacy in the programme of Social Education. He said that literacy programme had to be intensified for furthering the cause of democracy. He also announced the launching of a special literacy project in villages of Mehrauli Block, with the help of a new method of literacy.

Shri B.N. Chaturvedi Assistant Director of Education in charge of Social Education presented the annual report of Social Education activities in Delhi. The report included activities and programmes organised by the Directorate of Education, the Delhi Municipal Corporation, the New Delhi Municipal Committee,

the Delhi Public Library, the NFEC and the Harijan Welfare Board.

Shri Dharam Vir, in his presidential address, expressed his appreciation of the work done in Delhi, in the field of Social Education, and said that Social Education had to play a very important part in educating people for better living and better citizenship, which were the backbone of a true democracy. He congratulated all the workers for the part they played in making Delhi's percentage of literacy highest in the country. He hoped that with the implementation of the new scheme, illiteracy will be completely wiped out of Delhi. He assured the workers that all necessary funds and cooperation will be provided for this purpose by Delhi Administration. He hoped that future Social Education programme will not only be government sponsored programmes but will also be initiated by voluntary agencies as a programme of the people for the people.

Shri Din Dayal, Deputy Education Officer of Municipal Corporation thanked the chief guest. Shri Gopi Nath Aman, Chairman Public Relations Committee also attended the function.

Proudh Shiksha

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