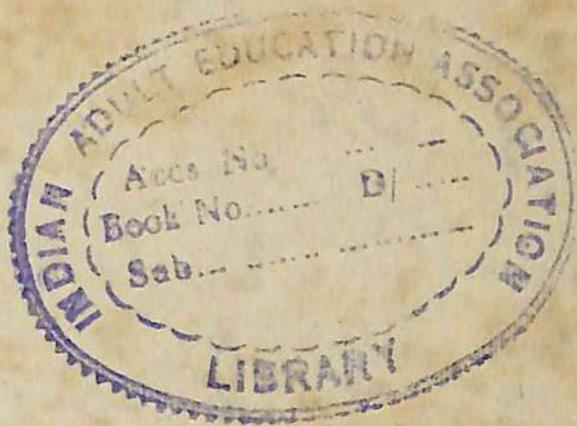


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# Indian Journal of **ADULT EDUCATION**

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## Occasion for Rededication

WITH this issue, the Indian Journal of Adult Education crosses yet another milestone to meet new challenges that confront the adult education movement in the country. For a quarter of a century now, it has withstood innumerable trials and tribulations and has survived vicissitudes grave enough in magnitude to have killed a venture with a lesser sense of purpose. The Journal's ability to have lived through adversity reflects in ample measure the support and goodwill it has had from men and women dedicated to articulate the aspirations of a people awakened to the consciousness of their destiny. Its ability to have survived adversity is also, in an equal measure, a tribute to the faith that the leaders of the adult education movement cherished in its cause and to their steadfast adherence to it despite a variety of pressures to detract them from the hard path of struggle and sacrifice. Justifiable as it might be to be proud past glories, it would be less than fair to fail to measure up to the new tasks that await us. This significant occasion of its twentyfifth birthday is, therefore, an appropriate moment for rededication.

The supreme demand of the nation today is the creation of a community, conscious of its power, possessing the ability to progress and prosper. No magic wand but only hard unremitting labour awaits the adult education workers who seek the satisfaction of having served its cause and the nation.

The Silver Jubilee Conference that is scheduled to meet in March will spell out in detail the new paths that adult education has to break and the Journal pledges itself anew to play its role in the context of the new goals before the movement.

# U.N. Resolution on World Campaign Against Illiteracy

**T**HE Second Committee of the United Nations General Assembly, which met in New York recently has taken an important step toward the launching of a world campaign for universal literacy.

By a vote of 98 to 0, the Committee adopted a resolution, co-sponsored by thirty-nine nations, which invites the Secretary-General of the United Nations "to explore ways and means of supporting national efforts for the eradication of illiteracy through a world campaign and any other measures, if appropriate, of international cooperation and assistance, both financial and non-financial." He is asked to do this "in collaboration with the Director-General of Unesco, with the Managing Director of the Special Fund, the Executive Chairman of the Technical Assistance Board and the President of the World Bank and of its affiliates." The resolution also invited the Secretary-General to submit a report on his findings "together with appropriate proposals" to the 19th session of the General Assembly.

The Committee noted a report on a world campaign for universal literacy, which had been approved by the Unesco General Conference in 1962 at its 12th session, and expressed "its deep concern at the grave situation revealed in the report".

This report, the resolution recalls, states that: "According to the best available estimates, more than 700 million adults of 15 years and over or more than two-fifths of the world's population were illiterate in the mid-twentieth century ;

"In many countries of Africa, Asia and Latin America, the percentage of adult illiterates is between 70% and 90% of the population and the rate of illiteracy among women is considerably higher...under present circumstances in these countries alone, some 20-25 million new illiterates will be added to the adult population in the next six or seven years."

The resolution invited U.N. member states where literacy is widespread "to accord appropriate priority to the eradication of illiteracy

for the benefit of all within their overall development plan."

It also invites member states that have eliminated mass illiteracy "to contribute technical and financial assistance... to national efforts for the eradication of illiteracy in those countries where it is widespread."

The resolution then commended Unesco on its activities in fighting illiteracy and expressed the hope that "it will intensify its work in this field."

Unesco's report on the possibility of a world literacy campaign was presented to the Second Committee of the General Assembly by Mr. Rene Maheu, Unesco Director-General.

He stated that the plan proposed by Unesco estimates the total cost of such a campaign at \$1,911 million in order to rescue 330 million adults from illiteracy within ten years. Of this total, the share of national effort is estimated at \$ 1,481 million or approximately 71%.

This leaves a sum to be met by foreign aid of \$ 430 million, or \$ 1.50 per literate adult. "Is this too much for human solidarity? I do not think so", Mr. Maheu stated.

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## CENTRE FOR STUDY OF DEVELOPING SOCIETIES

The Union Education Minister, Shri M.C Chagla, will inaugurate the Centre for the Study of Developing Societies at the Shafiq Memorial Building, New Delhi on Monday the 20th January.

Sponsored by the Indian Adult Education Association, the Centre was established in July last to promote research in problems of social and political change in developing countries.

Dr. M.S. Mehta, President of the Association is the Chairman of the Governing Body of the Centre.

# Prime Minister to Address Silver Jubilee Conference

Prime Minister Nehru has agreed to address the inaugural session of the Silver Jubilee Conference on March 1, 1964.

Vice-President, Dr. Zakir Husain, will preside over the session.

Shri Asoka Mehta, Deputy Chairman of the Planning Commission will preside over the Panel Discussion on National Integration on March 2. Dr. A.R. Wadia and Sardar Teja Singh have agreed to participate in the Discussion.

The Union Education Minister, Shri M.C. Chagla, has kindly consented to preside over a public lecture on "Adult Education Today" on March 1 and Dr. V.K.R.V. Rao will speak on "Adult Education for Social and Economic Development" at a public lecture on March 2.

## Panel for Literacy Among Industrial Workers

PLANNING Commission's Committee on Plan Projects has constituted a thirteen member Panel for Literacy Among Industrial Workers with effect from January 1, 1964 with Dr. B.N. Jha, Vice-Chancellor of the Jodhpur University as Chairman.

The other members of the Panel are :

Shri A.R. Deshpande, Adviser, Social Education, Ministry of Education, New Delhi.

Shri C. Balasubramniam, Deputy Secretary, Ministry of Industry, New Delhi.

Shri R. Sinha, I.A.S., Chief (Recruiting and Relations Division), Hindustan Steel Limited, Ranchi.

Shri R.C. Saxena, Under Secretary, Ministry of Labour and Employment, New Delhi.

Shri Krishan Kumar, Senior Research Officer, Labour and Employment Division, Planning Commission, New Delhi.

Nominee of the Ministry of Steel, Mines and Heavy Engineering, (Department of Heavy Engineering).

Shri P.C. Chentsal Rao, Secretary, Federation of Indian Chambers of Commerce and Industry, Federation House, New Delhi.

Dr. (Mrs.) Maitreyee Bose, Vice-President, Indian National Trade Union Congress, 47, Chowringhee, Calcutta-16.

Shri Harish Tiwari, Secretary, U.P. Trade Union Congress, (Representative of All India Trade Union Congress), 22, Kaiser Bagh, Lucknow.

Shri Sohan Singh, Programme Advisor, Asia Foundation, 29, Rajpur Road, Delhi-6.

Shri S.C. Dutta, General Secretary, Indian Adult Education Association, New Delhi.

Shri Jagdish Singh, Member-Secretary, Educational Panel, Committee on Plan Projects, New Delhi.

# Unesco Invites Manuscripts for Competition

UNESCO, Paris, announces that the McGraw-Hill Book Company is conducting a prize competition for the best two manuscripts on any major aspect of international development, the conditions being as follows :-

1. One prize of \$ 2,500 will be given for the best manuscript submitted from Latin America, Africa, the Middle East, and Asia ; another prize, also of \$ 2,500, for the best manuscript submitted from Europe, the United States, Canada, and Australasia. Each prize will consist of \$ 1,000 awarded outright and \$ 1,500 as advance against royalties.

2. Manuscripts must deal with problems of developing countries. The emphasis should be operational. Books with broad appeal, based on experience, will be especially welcomed. Education, industry, economic planning, international management, agriculture, finance, population, community, development, communications, transportation, water resources, and like subjects fall within the scope of the competition.

3. A Board of Judges will be appointed by the Society for International Development, and the decision of this board will be final. The board reserves the right not to award one or both of the prizes.

4. Manuscripts must be complete, original, unpublished, and in English. They can be the work of more than one author. Manuscripts should be typed, double space, on one side of the paper, and should not be less than 250 typed pages. The McGraw-Hill Authors' Book—a guide to authors on the preparation of their manuscripts—is available on request.

5. Closing date for mailing of manuscripts to New York is the 1st of May, 1964. The permanent residence of the author at the time he writes the manuscript will determine for which of the two prizes his manuscript will be competing.

6. Award-winning manuscripts will be published under the usual contract terms between McGraw-Hill and its authors, with a royalty specified.

7. McGraw-Hill shall have the first option to publish any manuscripts entered in the competition in addition to those receiving prizes.

Requests for further information should be addressed to: John S.W. Wasley, Editor-in-Chief, International Division, McGraw-Hill Book Company, Inc., 330 West 42nd Street, New York 36, New York, U.S.A.

## Health Minister Inaugurates Centre For Training Health Administrators

A national institute to train health administrators and planners—claimed to be the first of its kind in the world—was inaugurated by Dr. Sushila Nayar, Union Health Minister, in New Delhi on January 6.

As Dr. Nayar cut a tape to open the National Institute of Health Administration and Education at Patiala House, a group of girls recited Upanishad slokas which said: "May every one be happy and prosperous ! May every one be free from disease and misery !"

Dr. Nayar hoped that the institute would help mould attitudes of health administrators who needed "suitable orientation." The time had come to train and develop a cadre of individuals equipped to undertake the responsibilities of health administration and planning.

Dr. Nayar was highly critical of administrative lapses which were responsible for the non-achievement of the Plan targets. The administrative machinery, she said, was outmoded, over-burdened and understaffed.

(Continued on page 21)

# We Are All Related, Yet...

By Shri B. G. Jagtap, former Mayor of Poona and former Lecturer, SEOTC, Mouni Vidyapith, Gargoti.

I have been moving in several fields of activity—educational, social, religious etc.—and I find that the consciousness that *we all are related* is wanting in us. Take any field you like, and you will have the same experience. I do not consider that the activities which we call educational, social, religious, economic etc.—are quite distinct from one another. They themselves are related. Is not an educational activity a social one? Similarly can religion—which is expected to regularise society—be isolated from society? When we teach children in schools, that becomes an educational activity. But when we demand that the Government should give free and compulsory education to all children, that action of ours verges on politics, because the people assert their right to a certain amenity or advantage in life.

## Tests of Mutual Consideration

I like to take you all, along with me, to the several social fields, where our mutual relations are tested, then shall think what is wrong with them and ultimately find some means to improve them, if possible.

(1) Here is a school. Parents pay the fees. They think it is their only duty to pay the fees and the rest is to be done by the teachers. Now-a-days many children go to schools. Fortunately for us, Government is not required so much to compel the parents to send their children to schools. At least such is the case in cities. What happens—the classes get bigger and bigger, day by day. Teachers find it difficult to manage such big classes. They are trained, in training institutions to handle smaller classes of 35 children. Education consequently suffers and the parents blame the teachers. Parents forget that in the present days of emergency they have to share more responsibilities with the teachers. They think that the parents and teachers are not related.

## The Playground

(2) Let us go to a play-ground where a cricket match is being played. Boys from two different schools play the match. Both the sides try their best to win. Why are the games

played? Are they played to win shields and cups? No, not in the least. They are played to bring the two schools together. Games should not divide the schools, they should bring them closer. Games give good opportunities to the students to understand each other. In the recess both the teams go to their respective tents and take their tea. Should they not have common tea? Should they not appreciate the players, from the other side, who showed their skill in batting, bowling and fielding? But this opportunity to create friendship is lost. Players of both the teams feel that they are not related.

## The University

(3) Let us go to the University hall. The boys are writing examination papers. Unfortunately for them, the question paper is stiff. The

## What Then Must We Do?

boys look at one another. Their pens stop working. Eyes flash and they decide to eave the hall. They go out and start shouting, cursing their professors who taught them and the innocent principal. Teachers are not prepared to tolerate such indiscipline. Both the teachers and students feel that they are not related. College students are not young children of primary schools. They are sufficiently grown up to understand their responsibility. They are expected to take a leading part in the advancement of their country. But they fail to understand their teachers.

## The Municipality

(4) Let us go to a town where a Municipality is working. Municipality is a semi-Government body. It is a local self-Government. People are well educated and have, by common consent, accepted the self-rule. When an outsider governs makes the rules and the people obey them. In Swarajya or self-rule, the leading persons who form the Government

or the Municipality make the rules and the people obey them. In any kind of Government obedience of the rules is absolutely essential. If the people fail to obey, the self-rule becomes worse. If we go round the streets, what do we find? The houses are clean but the streets are dirty. People feel that they are not concerned with the streets. Streets belong to the Municipality and the Municipality is not their responsibility. They fail to understand that Municipality has come out of them. It is they who have elected the members.

When rain pours continuously for some 7 or 8 days the condition of roads is very bad. It is the duty of the Municipality to repair the roads: but can the repairs be done in a day? Should not responsible citizens of the town put themselves in the position of the road—engineer and realise his difficulties. People will have to wait for some time. If they cannot have sympathetic understanding, Municipalities will not work satisfactorily.

#### **The Zilla Parishad**

5. Now let us have a glimpse at the Zilla Parishad school board meeting. The members have power to suggest transfer of teachers. Every one of them wants his village to improve. They know what teachers are good and where they are working. They want those good teachers to be transferred to their villages. Too many teachers cannot be transferred but the school board members want to exercise their right and thus there are clashes. Power is to be used for their good, as well as for the good of others. It is but natural that a member should think of improving his village school, but while doing that he should see that other schools are not disturbed or damaged. He should see that his school and the school in the neighbouring village are related.

6. As a sort of relief, let us go to a forest area. Forest is not a waste land, as some think. A forest creates wealth for the nation and it is the duty of all to see that the wealth grows. In foreign advanced countries, people know how to help the Government in its attempts to improve the forests. But in India the things are otherwise. The citizens of the village living near the forest is a nuisance to the forest. They cut down small growing trees to use them as firewood. They think that the forest Department takes away from them their grazing land. Their cattle should be protected first, they say. Government will work for the

interest of the villagers and the villagers also should take into consideration the broader object of the Government. Both should learn to live together.

#### **The Block Administration**

7. Development blocks are much in papers now-a-days and we should not leave them out of consideration. In 1958 I worked as a lecturer in social education in the Mouni Vidyapeeth of Gargoti, Kolhapur. It was my duty to give instructions to young men and women who were expected to work as S.E.O.s., in Development Blocks. In 1959 I visited some 8 development blocks of the neighbouring state where the lady S.E.O.s., particularly of my knowing, were working. I wanted to study how far the theory of social education was actually put into practice, and how far the lady S.E.O.s. got the help and encouragement in the villages.

In every block, you know, there are extension officers of various departments, such as Agriculture, Cooperation, Engineering etc. Whatever technical knowledge they had they were expected to extend it to the farmers. They were to cooperate with the farmers and see that the instructions were actually put into practice. Block development officers were responsible not only for the economic development of the locality, but for the social uplift, as well. They had to create among the villagers a "sense of belonging"—a sort of brotherhood—rather a difficult task.

One day I just entered the office of a block. I was surprised to find the development officer abusing his subordinate for some mistake of his. I could not face the officer. I stood aloof and quietly observed the angry scene. I could not understand the behaviour of the officer. The extension officers had separate quarters for each of them, but they hardly came together, as responsible officers of the same department whose responsibility was to create understanding among the people. All these officers were expected to create a bigger brotherhood, among poor and ignorant villagers. But how can they form such a brotherhood when they failed to create a smaller brotherhood of themselves? How can they change the society around, when they could not change themselves? After some enquiry I learned that most of the heads of the development blocks are men of a particular department who are in the habit of getting the work done by commands and threats. In a

social education field, an officer is expected to work *with* the people and not *for* the people. You cannot work with the people unless you have sympathetic attitude for them. How can that attitude be created unless we feel that we are related ?

### Charitable Attitude

8. Now our last visit will be to the colony where flood affected families reside. Being the Mayor of Poona, I came in contact with some families who were living in dire poverty. Particularly the condition of some poor women, who had lost their husbands or whose husbands were unable to earn, being invalid, was extremely miserable. They had to maintain, in some cases 5 to 6 children, and had no employment though they were well qualified.

A matriculate woman was serving as a clerk in Military accounts department before she was married. After marriage her husband asked her to resign, as he was competent to maintain the family. Unfortunately the husband died and she was helpless. She pulled on for some time on the bank balances and as a last resource she came to me for help. What can a poor Mayor do ? He had no department to handle nor any money to command.

I wrote to a higher official of the Government a personal note and requested him to help the family. A reply came saying that as the woman was 44 years old—overage—her case could not be considered. I knew that the woman was overage, but I wanted the woman and her children to live. In Swarajya can we allow such families to die ? There should be some arrangement with the Government or with the Society, whereby such miserable families get all the help they need. Here the case was not very difficult, as the woman concerned was well qualified and prepared to serve. Should we say that the Government or the Society is not related to the miserable lot ?

### What is Wrong ?

We should now pause a little and think. Where lies the mistake ? I feel there is some thing wrong with our idea of God and religion. We all are the children of God living in his kingdom. He knows what is good for us, being almighty and omniscient. Our prayer is or rather ought to be, Let God's will be done. But do we submit every thing to His will ? Many times we ask God the things which we think are likely to give us pleasure or happi-

ness. We know all great men, and even saints have suffered and that pleasure and pain are but comparative terms and there is nothing absolute about them and still we pray for happiness. Mother knows better what things are desirable for her children. When we ask God to give us certain things, we thereby show by our conduct that we are wiser than God. We prove that we have no faith in God.

### Let Us Live Religion

We consider ourselves very pious and religious. But we follow religion as a dogma. Religion does not consist in observing certain rules and practices. Learning Gita or Bible by heart is not religion. Precepts of religion will have to be put into practice. Religion will have to be lived and not only talked of.

Swami Vivekananda went to America to defend the high principles of Hinduism. He created a good impression there. But when he returned to India, he remonstrated his own people to follow true religion. Westerners are more religious in practice, he said. God has given you body and mind, stand on your feet and be men. We want man-making religion. What we want is muscles of iron and nerves of steel. All religions are true and good. God is manifested in the whole world, in all men, Gods and incarnations. Where should you go to seek for God ? Are not all the poor, the miserable, the meek, Gods ? Why not worship them first. I consider that the great national sin is the neglect of the masses and that is one of the causes of our downfall. No amount of politics will be of any avail until the masses in India are once more well-fed and well-cared for. These are the words of Swami Vivekananda given out some years back and will be applicable to the society even at the present times.

If there is to be a reform, it should be from within, he says. He wanted us to follow true religion ; but we have still the old prejudice and wrong notions about religion. We worship God, give him flowers and sweet things and expect many goods things from Him. We fail to understand that he is also bound by the same rules of conduct as we are. We many times try to exploit God.

### Dependence, A Weakness

This common trend of ours, of asking God for every thing for us is sadly reflected in our every day affairs of the world. In political matters

we want Government to do every thing for us. Prime Minister, Chief Minister, collectors are considered as small gods, with powers to do any thing we want them to do. Even in small matters we find the people are not self-reliant. This tendency of depending on others make them weak. They never use their initiative and find new ways of doing things. We all, who are working for the common good, ought to find out the new ways of correcting this tendency. If the majority of the people of a nation depends upon others—may be gods or political leaders—the national character is rendered weak and as Swami Vivekananda says, there should be a reform from within.

We can best use our individual powers, by means of cooperation. In the present days cooperative societies badly lack cooperative spirit, they say. This is because we are very dogmatic in the matters of opinion. We never try to understand the other side. As I honour my opinion, the other has also a right to honour his. In the old story, two warriors were depicted as facing the two sides of a shield. The shield had two sides one made of gold and the other of silver. One warrior said that the shield is made of gold, while the other said that it was made of silver. Both were partially right; but each asserted that he *alone* was right. In the mean while a wise man came and he asked both of them to change sides. The misunderstanding was thus removed.

### **Sympathy and Understanding**

One day while I was teaching a class, I wrote certain words on the black board and asked a student in the corner to read the words. The boy stood but could not read the words. I could not understand his difficulty. I went to the corner myself and found that the black board was shining and consequently the boy was not able to read the words. When we are tempted to condemn others, we should learn to put ourselves in their position first. It is my experience that some of the citizens who demand certain amenities of life have not paid their taxes regularly. They ought to know that many good things cannot be undertaken because of financial difficulties. Atleast those who do not pay the taxes have no right to demand any thing. Unless we identify ourselves with others, the misunderstanding will not be removed.

Thirdly I want to suggest that we should forget, for some time atleast the high position

we hold in life and mix freely with the people. The greatest amongst you shall be thy servant, said the Christ. He is the true leader who is prepared to accept any position for the common good.

I remember a collector who after office hours was a commoner. He would play tennis with his clerk and would say to him after the game, "Hallo Mr. Joshi, come and have tea with me." I have also seen other type of a collector. When he failed to finish his office work in time, he took his files home and work there. His young child could not approach him. He was a collector to his wife and child in his sweet home.

### **Introspection and Self-correction**

In these days of democracy we shall have to sit together and find out ways and means to solve our problems. It is no use condemning others. Formerly we blamed the foreigners, now we blame the ruling party. Never do we blame ourselves. The true patriot is he who will take his share of blame for the wrong and shoulder his responsibility to do the right. The freedom that we have is practically lost to us, if selfishness and immorality are not rooted out. India's millions will have to be roused to fight for moral re-armament with the same passion with which we sought political liberation.

Many of us seem to think that all is well in our country because great men like Buddha and Gandhiji were born here and because the nation had a great moral and spiritual background. But how many of us have ever cared to examine to what extent our living and thinking are in line with those traditions and teaching we boast of?

Good in the world should spread like wild trees. We ask God to forgive us our trespasses but we never forgive the trespasses of others. Water that descends from the mountain tops seeks the lowest level. Every man, however humble he may be, can help others in his own way. We always expect rich persons to contribute towards the defence fund. Can we not pay one Naya Paisa, atleast, every month. Do we not enjoy liberty and should we therefore not pay for it?

The task of changing people is very slow. World is changing and we shall have to change. But before we think of changing others, we shall have to change ourselves. May God give us patience and courage to do the job.

# Motivation for Adult Learning

an analysis of studies

By Dr Atmananda Sharma, Department of Psychological Foundation, National Institute of Education, New Delhi.

IT is not uncommon to hear 'How can I motivate the group?' Motivation is certainly not something which the leader in a group or teacher in a class turns on and off at will, nor can it be thought of solely as an internal push which 'will out' regardless of circumstances. Rather it is a process in which the learner's internal energies are directed toward various goal objects in his environment.

One frequent misconception should be noted. Teachers or leaders do not motivate. They cannot create needs; they are but one aspect of the social environment. However due to their strategic position they often serve as the mediator of satisfactions and manipulators of incentives, hence they may cause children or adults to learn needs which might otherwise never have developed.

## Meaning of Needs

*Arising from our basic needs, motives are energies which give direction and purpose to behaviour.* The term need in educational literature has at least three meanings.

One of these is the somewhat technical or academic usage of the term when it stands for a non observable or inferred bio-psychological state rather similar to a *drive*. The condition is considered to be a *tension state* of some kind which causes gratification—seeking behaviour. As used in this sense the term apparently means an innate, unlearned condition which is natural to all men. Thus we may speak of a *need for status* and use this concept to help explain why most persons seek the esteem of their associates. The important thing with this concept as far as learning is considered, however, is the fact that such *needs* do not themselves point to any particular form of satisfaction. The society in which an individual lives must add to the *need* a value which indicates its avenue of satisfaction. The *need for status*, for example, does not in this sense, *speak for itself*. In fact there are societies in which the

very existence for such a need would be denied by contrary values.

A second meaning of the term *needs* is the ordinary, everyday meaning it has when we say that a certain student *needs* help in science, a group *needs* a leader. In this usage, the term simply means some observed *want*. It is important to note that the value which goes with such a *want* is always an instrumental one; that is, there is always a more ultimate goal standing behind the obvious goal to which the *want* points. The value of a course in science lies in the fact that it is instrumental to achieving a goal beyond the learning of science itself. Such an ultimate goal is what gives the *want* its value. These ultimate goals, needless to say, are measured against the current system of social values. So we return again to the social order out of which goals of learning and acquiring attitudes emerge.

A third meaning which the term *needs* has in the process of learning is its value meaning. For example a counsellor/guidance psychologist may advise a pupil that he *needs* more science to prepare for engineering. The pupil *ought* to have such training. This is not the same thing as simply asking the student what he *wants*. The difference lies in the fact that the guidance psychologist is delineating and defining the goals for the student rather than the otherway around. Since the instrumental values of *wants* are decided by the values of the larger society, it is imperative that the counsellor accept his role as one (there are many others) of the chief spokesmen and interpreters of social values. In this process the knowledge which normally flows in a society is reversed—that is from the informed to the uninformed or from the adult to the youth. There is nothing wrong in this because needs are shaped by society and its agents can do this task better. An educator, a counsellor, acting as such as agent, must evaluate and sift the values which are current in his society.

So from whatever angle we may look the

motives for acquiring new skills, knowledge, attitude etc., depend upon social, economic and political conditions of a country.

### Study of Motives

These motives can be known by means of scientific investigations. I have neither conducted any such study nor I am aware of any such study conducted by any other investigator to find out the adult workers' motives in India. However, I would like to give you the findings of studies conducted in other countries.

*British Studies* (1): To the query 'What were the varying motives which attracted people to adult education? The following replies were obtained :—

1. The desire for further education.
2. The desire to fit themselves for service or responsibility in trade union, religious, political or social work.
3. Social and personal motives were perhaps the chief incentives to attendance at classes, which gave opportunities to make friends with persons with similar interests and to extend knowledge in subjects with special appeal. Some are conscious of having missed a fuller education, others find pleasure in getting into a group where the interest in education is keen and find great satisfaction in meeting people with a mature outlook.
4. The housewives wanted interests outside the domestic sphere. There is a wish to understand what more knowledgeable people are talking about, particularly in art, music and modern literature and the first appearance is often a desire to be in the swim. There is also a genuine effort to try and understand some of the political and social problems of the day.
5. Consciousness of cultural deficiency—Apart from one or two cases in which, for various reasons, there had arisen a specific desire to study some one particular subject, the general reason for an initial interest in adult education was a consciousness of cultural deficiency. This appeared at no particular age, but at a time when, according to personal circum-

tances, one-time pleasures lost their charm and there was felt a sense of something lacking. Often it arose through the impersonal contacts on the radio.

6. The need to understand society better, or to equip oneself for playing our part in society or to gain a better knowledge of world affairs.
7. The need to understand political developments or the sput of unemployment and to know more of the social system under which it flourished.
8. For sake of curiosity.
9. A reforming zeal.
10. A leisure time pleasure.
11. An escape from the monotonous domestic routine or a contrast to every day work.

Further, Green compared the motives obtained in his study with those obtained by W.E. Williams—Prof. Heath enquiry in 1936. He concluded that the main motives remained the same—

- (i) the desire to equip oneself with knowledge,
- (ii) to develop capacity for service,
- (iii) to live a fuller life,
- (iv) to understand society and the people who live in it,
- (v) to broaden one's outlook, and
- (vi) to develop toleration.

*Yugoslav Studies*: It will be useful, for purposes of comparison to study the research findings regarding motives of Yugoslavia adults in their efforts to educate themselves. The social conditions prevailing in Yugoslavia are different from those of Britain—self-management and economic planning, the communes the producer's councils, the political and constitutional aspects of federalism, and social management in its institutional adjustment of relationships between individuals within groups: all these are typical of another type of socialism—communism.

The enquiry carried out by the Belgrade Institute of Social Sciences (2) revealed the

(1) Dr. Ernest Green—Adult Education—Why This Apathy. George Allen & Unwin Ltd., London, 1953, pp. 71-73.

(2) Milosay Janicijevic, Problem motivacije kod slusalce pripremnik kurseva pir radnickom Uuiverzitetu Beogradu, 1960.

most common motives among the worker's were :-

- (i) the desire to satisfy a youthful ambition.
- (ii) the prestige of some relative who succeeded in getting into the university.
- (iii) the idea of developing their natural talents. and
- (iv) the desire to learn some branch of science which is considered particularly important.

In the case of employees, on the other hand, the most common motives were :

- (i) the desire to secure a real chance of promotion
- (ii) concern to improve their material situation, and
- (iii) the esteem in which the profession they hope to enter is held by society.

There is thus a distinct difference between the motives of workers and those of employees.

Another inquiry, sponsored by the Federal Institute of Pedagogics was concerned with workers seeking general elementary education rather than higher education. 428 workers enrolled at elementary schools were invited to choose one or more motives from a list provided to them. All the workers interviewed did in fact choose one of the motives suggested ; many of them chose two or even more.

The results were as follows :

- (i) desire to widen general culture, 52%
- (ii) desire to continue studies, 38%
- (iii) vocational advantages, 32.4%
- (iv) desire to obtain a diploma 25.6%
- (v) special interest in the subjects taught 16.4%
- (vi) sent by the undertaking 4%
- (viii) no particular reason (comrade's example, 14%)

#### **Analysis of Motives In India**

Although no strictly scientific findings are available for Indian Workers motives for adult education yet from a study of five year plans

the factors underlying motives can be briefly stated :

1. The position of the individual in society, his personal need to raise his material and cultural standards and to enjoy life more fully.
2. The rate of economic development under conditions in which the social structure has remained backward and large masses of rural power are flowing into the urban economy.

The people coming from the villages will urgently need elementary education.

3. The social and economic changes underway in rural areas and their populations under present conditions.

This indicates the essential need of village education or peasant education.

4. Technical equipment, modernisation, modern production.

This points to the importance of vocational training.

5. Changes in the origin of those directing public utilities. This emphasises the need for a sufficient number of economic, political and other leaders.

6. The participation of large groups of workers in social and economic activities.

The planning commission is aware that it is developing new forms of social and economic organisation.

*A Literate people*

Make a

**Progressive Nation**

# Development of School

the role of the  
community

By Shri S. Ram, Deputy Director, SEOTC, Bakshi-ka-Talab

**I**N the present era of rural reconstruction, the school cannot afford to remain in isolation having little relationship with the community nor can the community carry out its programmes of socio-economic betterment without help of the school. The school should function as one of the potent agencies for community development and in turn the community should help the school with its resources of men, material and money so as to enable the school to play its role effectively. The community must consider the school as its own and take pride in striving for its development. Similarly the school should reflect the aspirations and needs of the community and help it in its growth in proper direction. Thus school and community both can play very important role in building up each other.

## Why Community Help

As a matter of fact school cannot function today effectively without the help of the community. With the adoption of basic education as national system of education and universal primary education as our goal, the burden on school has considerably increased which it cannot carry without aid from the community. To bring every child between the age-group of 6-11 years to school and provide him such education which is related to the need of the community, association of the parents and other local institutions have become absolutely necessary. Under basic education, the school has to produce enlightened citizens having skilled hands, creative minds, scientific attitudes, sense of social service, dignity of labour and love for the community. This can be done not merely through class-room teaching but by providing wider learning situations. Class room study should be supplemented by action inside and

outside the school to attain proper growth of the child. By linking education with the problems of the community and providing opportunity to practise it at home and in the village, the students have a better understanding of the problems of the community and become capable of solving the same after schooling. By their participation occasionally in community improvement projects, they develop community pride and social competence. In place of individualistic tendencies they begin to identify themselves with the community and become socialised in the real sense. As the situation stands to-day, the school lives in its own confinement as an alien institution. With the meagre resources at its command and for want of community support and correct understanding of the need of the child, education suffers both in its theoretical and practical aspects. This can be overcome if the school comes out of its cell, seek association of the local people and utilise their resources for its own development.

Spacious school building, essential educational equipments and other resources like land etc., are the minimum requirements which each and every school must have. Even for this, school has to depend on the resources of the community.

## Utilisation of the Resources.

The resources of the community which may be available for school can be divided into three categories :

- (i) Human resources.
- (ii) Material resources.
- (iii) Financial resources.

There is no dearth of human resources in the community for being utilised for the school.

Among human elements, parents can contribute most in its development. In addition, village leaders having confidence and respect of the people can advise teacher in the affairs of the school in various ways and secure people's physical, financial and material help. Many other persons, who may or may not be parents or village leaders, can contribute on account of having special interest or skills.

There are other agencies of social change at present working in the villages. Although they do not belong to the community, but live in the community and work for it. They are Village Level Workers, Panchayat Secretaries, Stockmen, Vaccinators and Cooperative Supervisors. Their services may be obtained whenever needed either for giving talks or helping in practical training. While teaching the lesson on cow and its maintenance, the stockmen may be approached to tell the boys about their up-keep and breed etc. The stockman take the students to the nearby dairy farm and show them different breeds, their characteristics methods of sanitary milking and feeding etc. Similarly the Village Level Workers may layout agricultural demonstrations in the school farm and help in instalation of sanitary latrines or handpumps in the school compound. He can tell the boys about Panchayati Raj and other local institutions for making education practical and broadcasted.

### **Better Amenities**

As regards material resources of the community, this can also be utilised and must be utilized for providing better amenities and therefore better education. The village with its environment should serve as a field laboratory for education of the child by seeing, hearing and doing. The panchayat should provide land for erecting the building or teaching improved agriculture. The cooperative may provide seed, plants, fertilizers and agricultural implements on loan. So long as there is no school building, panchayat-ghar, some private houses may be used for school purposes. There are several other material resources which the community can provide like carpets, petromex, wood, bricks, books, musical instruments etc. Assistance of bullocks for farming till the school has its own, may also be arranged by well-to-do cultivators from time to time. Maintenance of the school building can be better looked by the local people than the Government whose resources fall short for

executing regular repairs of school building spread so widely in the remote corners of village India.

The financial help available from the community can be unlimited if tapped properly. Local Basic Institutions like Panchayats and Cooperatives cannot succeed in the long run if the foundation for democratic way of living like self help, tolerance and cooperative endeavour are not laid in the minds of the people from the very childhood. It is, therefore, in the interest of the panchayats and cooperatives to help the school with material, men and money in its healthy growth. Improvement of learning and living in the schools through generous financial help for building, equipment and scholarships should be one of the main duties of the panchayats and cooperative. After emotional attachment towards school is created in the community, donations can be raised from individuals according to their status without much difficulty.

### **Contribution from the Community**

The State of Madras has made good progress in arranging mid-day meals for the school children. It may be tried elsewhere, if need be, with contribution both from the community and the Government. As regards contribution from community, donations in cash and kind may be raised. Collection of grains at the time of harvesting for school building has been made successfully at several places. It can be done for mid-day meals also. The idea of 'Mangal-Ghar' in which every housewife may pour a little of rice or flour everyday at the time of cooking meals may also be tried for this. Resources of the Panchayat and Cooperative can best be utilised for this important programme.

As regards building of schools, the community has always responded favourably provided there have been proper approach and concerted effort. Raising of good donations for school building requires honest leadership and joint effort by the teacher, other development workers and representative of the people. This body for raising contributions whether official or non-official must be honest and command confidence of the people. They should feel that whatever donations they are giving will be spent for the school to the last pie. In many places it has been found that income of the biweekly markets goes to the school. Religious functions like 'Bhagwat', or

wrestling competitions have been organised at many places in aid of school or its building. There are rich widows and religious minded old persons in villages who generally prefer to invest their accumulated money for building temples or 'Dhramshalas'. But instances are not wanting where such people first wanted to invest their money for 'Dhramshalas' or temple, later on changed their mind in favour of school building after proper approach and persuasion. Local institutions like Panchayats and Cooperatives can very well spare some portion of their income for school building. Voluntary labour from the community, skilled and unskilled both, free cartage of bricks and donations of building material may go a long way in constructing a school provided sustained efforts by all concerned are made for mobilising these resources.

### **Involving the Community**

Education in the school can be considerably improved in method and content with necessary aid from the community. While general advice from village leaders and educated persons for improvement of education may be sought which may prove very valuable, a progressive farmer can be invited to narrate his experiences and also guide the students in learning agricultural skill. Services of local musicians, craftsmen, artists and reciters of 'Ramayan' etc. can be used for giving recreational, practical and moral education to the children. There are saintly persons, social workers and highly esteemed people famous for their high thinking and sense of justice available in the villages. Their occasional discourses before the students may be inspiring for the teacher as well. Educated persons who are away in service may visit the school when they come back to the village in vacations and give talks to the boys or discuss educational problems with the teacher with a view to help him in their solution. Retired educated people who have settled in their home-village may prove of great help if they start taking interest in school affairs.

In addition to the human element available in the community which can enrich education, the whole environment of the village—the natural surroundings, agricultural fields, improved breed of cattle, sanitary constructions and local institutions can be used for making education more realistic and meaningful.

### **Association of Parents**

No body can be more interested in the education of children than their parents. They can help the school in many ways provided their advice and help are sought and given due weight by the teacher. Some suggestions as to how the parents can contribute in this respect are given as under :

- (i) By serving on parent-teacher association, school advisory or managing committee or any other committee of the Panchayat meant for educational improvement.
- (ii) By visiting the school and giving suggestions to the teacher.
- (iii) By assisting in the programmes of the school with money, material or physical skill.
- (iv) By contributing in the teaching of creative art suitable for the purpose.
- (v) Those enlightened may persuade others to send their children for schooling.

### **Universal Primary Education**

The goal of universal primary education will remain unfulfilled without wholehearted support of the community. Universal primary education implies more schools, more equipments and greater resources. This means that the community should come forward to supplement the resources of the school. Moreover, the question of educating parents to send their children to schools cannot be tackled by the teacher alone or by passing laws for compulsory primary education. It is the representatives of the people, local institutions and enlightened parents who can do this job successfully. The teacher should approach them to convince about sending every child of school going age to school and thereafter they should educate the local people for the same.

### **Creating Interest in the Community**

This is the most crucial point as to how one can make the community interested in the school and develop a sense of belongingness in their mind for the school. The community will not start taking interest in the school automatically. A time may come when people may start thinking it to be their sacred duty to help and guide the school and may start doing so on their own accord, but in the initial stages the teacher will have to do a lot of spade work to educate the people, create

interest in them and mobilise their resources for the school. He will have to approach them time and again individually, in groups or through educational aids for securing their active and willing cooperation. This is possible only when the teacher understands the community, its various groups and special talents available therein. He must develop a sort of informal friendly association with the people. The teacher may seek their help not by casual contact but by establishing rapport with them. Whatever assistance is received from the community should be recognised and their opinions should be given due consideration. Let the people realise that school is their own, it really wants them and gives due weight to their suggestions. Before the community can be actively involved in the affairs of the school the teacher will have to mix up with people, help solve their problems and thus win their confidence and goodwill. Without first getting genuinely interested in the school-community development, winning peoples confidence and educating them about their role towards school the community cannot get interested in the school.

Moreover, enduring interest in the community towards school cannot be created by one-sided traffic. The closer the association of the community in the affairs of the school, the greater will be their interest. It is not enough to consult the people casually, rather they should be involved in the school affairs intimately and empowered to take decisions about the same. The school will become a community school and the resources of the community will be available for its development if the affairs of the school is gradually managed by the local community itself.

### **Panchayati Raj and Schools**

Fortunately under the Panchayati Raj system, the Panchayat Samities have been made responsible for promoting primary education and Zila Parishads for education above the primary stage. New appointment of teachers, their transfer and management of schools etc., will be the concern of these two bodies. This decentralisation of authority in the hands of the people will naturally create in them more interest towards school and remove many bottlenecks, inefficiency and red-tapism which are the outcome of too much centralisation. Panchayat Samiti through its sub-committees and village panchayat committees should be

able to make substantial improvement in the school with all resources at its command.

The people will now have no ground to consider school as an alien institution and remain disinterested in its affairs. Since it will be now their own baby, they will feel a natural attachment with it and do their best in seeing the baby grow. The Panchayat Samiti can mobilise not only the resources of the people alone but extension agency with all its technical and financial aid should come forward for helping the school.

In the end it may be added that to develop an education based on the needs of the rural children and rural community, the community has to play very important role in several ways. The resources of the community are unlimited. It has enough of talents, genius and skill. What is needed is to explore and mobilise them for the best interest of the school. Till the community becomes conscious of its role and come forward to nurture the school as its own institution, the leadership for arousing that consciousness lies with the teacher, the inspecting staff and extension agency. Let them work and approach the community as a team and there is bound to be definite response from the side of the community.

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## The Nation's Defence DEMANDS Conscious Citizens

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# News From Unesco's Asian Regional Office, Bangkok

**T**HE Unesco Regional Office in Bangkok reports that the Asian Institute for Economic Development and Planning will soon begin to function. Mr. Narayan Prasad has been appointed as the first Director of the Institute.

The Institute will have a teaching staff of eleven in Bangkok, as well as two full-time teachers working in countries other than Thailand. In addition, there will be administrative, statistical, and clerical personnel. There will also be a library specializing in economic development and planning materials. Various specialized agencies of the United Nations, including UNESCO, may help in sectoral planning. They may assume a share in providing additional teaching and research staff and in supplying material on development problems and methods in their own fields of activity.

The institute will offer an annual nine to ten month training course in Bangkok and short-term courses of not more than three months each in countries of the region other than Thailand. Courses are planned to start early in 1964.

The regular, or Bangkok, course will cover development problems and policies, over-all programming, sector programming, project formulation and evaluation, and advanced techniques of development planning. The number of students is expected to increase in stages: from 30 in the first year to 40 in the second year and 50 in the third and subsequent years.

The short-term courses are intended to meet the needs of a large number of personnel in countries where local training programmes are required to deal with specific development problems, and trainees at such courses will be financed by the government or governments concerned.

\* \* \*

## Planning Operation

The Regional Advisory Team on Educational Planning, composed of Mr. Ch. Bilodeau, Educator, Mr. M. V. Bhatawdekar, development economist, and Mr. S. Winans, statistician, began its work in India on the 24th of June, 1963.

The main objective of the planning operation is to establish, in close co-operation with the national authorities and in accordance with

objectives and targets as set by them, long-term projections till 1980 of over-all educational development (educational pyramid) covering all types and levels of education, within the framework of national perspective plans of social and economic development, taking into account future manpower needs and financial implications.

The purpose of the planning operation is :

(a) To provide a framework and basis for (i) the preparation of short-term national plans in education; (ii) the formulation of requests for foreign assistance, bilateral or multilateral, necessary for the proper development of the educational plan; (iii) the guidance of Governments and agencies assisting the Asian countries.

(b) To prepare a draft Asian model showing the regional picture representing an extension of the Karachi Plan in the light of the Tokyo Conference of Ministers of Education (1962), including all the levels and types of education, to be submitted for approval to the Meeting of Ministers of Education in December, 1965, so that it may serve as a policy guide for the Ministers themselves, as well as for the agencies and Governments collaborating with them.

(c) To provide a status report on educational planning in the Asian countries and on technical assistance needs in this field.

(d) To provide estimates of foreign exchange needs arising out of phased educational development on the basis of long-term plans broken down into short-term actions for implementation.

After completion of its assignment in India, in late August, 1963, the team came to Thailand and, after a brief consultation with the staff of the UNESCO office in Bangkok together with specialists from UNESCO Headquarters, as well as with the Joint UNESCO-ÉCAFE working Group, began its work in Thailand from the 1st of September. The projections (pyramids) and the report on Thailand were completed on the 25th of October. The team then proceeded to Ceylon and after completing its work there, it expects to proceed to Pakistan.

## Museum Exhibits : An Educational Tool for Developing Countries

## Facts and Figures From Unesco

CAN museum exhibits help introduce modern agricultural methods and root out deep-seated prejudices holding back development?

This is one of the questions raised in "Temporary and Travelling Exhibitions"<sup>1</sup>, a practical, do-it yourself handbook for museum curators and exhibit organizers.

In a chapter written by Hiroshi Daifuku of Unesco's Museums and Monuments Division, the difference between the public of developed and developing countries is brought out. Studies of attendance at exhibits in North America and Europe have shown they reach a very limited range of the population : half the visitors have college degrees. But, in the case of visitors in developing countries, he notes that "the majority may be illiterate, possess different tribal backgrounds and speak unrelated tongues". He suggests the organizers first test their exhibits on a representative sample of visitors who can then be questioned on their reactions. After that, explanations of the material on display can be modified to meet local conditions.

Speaking of ethnographic and historic exhibits, Daifuku warns that "visitors from the region...may consider the objects as "primitive" relics of the past. They may also feel... that such material will not help them either to understand the present or acquire information...useful in adapting themselves to future requirements, particularly the acquisition of new techniques..." On the other hand, the achievements of the past may help people understand their own originality and their closeness to other cultures. The author cites as an example the highly popular exhibit held

in the Niamey (Niger) open-air museum on types of houses and furniture used by the different peoples of that country.

In an industrialized society, the man who uses a tractor is usually more or less aware of the economic, perhaps even social, implications of his highly efficient machine. Museum exhibits may help the farmer of a country pulling itself out of a "Neolithic-type economy" to understand these implications and thus avoid the pitfalls more advanced nations have experienced in the past.

Museum exhibits can easily correct some basic misconceptions. For instance, people may blame overgrazing and resultant erosion on the wrong causes ; conservation of wild life may be opposed although it would mean an economic gain ; illness and malnutrition due to improper diet may be attributed to witchcraft or superstition.... "By bringing to visual focus the real causes of problems and ways of meeting them, the visitor will be encouraged to work towards realistic solutions and helped to understand the relationship between cause and effect", writes Daifuku.

Other chapters in the handbook are contributed by Hans Jaffe, lecturer on modern art at the University of Amsterdam ; Grace McCann Morley, director of the National Museum in New Delhi ; Elobie Osborn, former Vice-President of the American Federation of Film Societies ; and Lothar Witteborg, former chief of the Exhibition Department at the American Museum of Natural History, New York. Among the subjects they cover are designing exhibitions, label designs, lighting, animation, catalogues and brochures, assembling an exhibition, themes for small or medium-sized museums, circulation of visitors, arranging the order of objects on display, and numerous technical and practical problems concerning travelling exhibits, packing objects, transportation and insurance.

1. "Temporary and Travelling Exhibitions", Unesco, Place de Fontenoy, Paris 7e 123 pp. and 49 illustrations Price: 4. 50 : 22/6 (stg.) ; 16 frs.

## Moroccan School Radio Service

ORAL teaching has always been popular in Arab countries, especially in Morocco. Recently, new developments have been taking place there with the creation of a School Radio and Television Service set up the Ministry of Education. This service, established in 1961 as a result of a mission carried out by a Unesco expert, consists of twelve persons, including a Frenchman, Andre Charconnet, who has been loaned by his Government to Morocco to help in the organization of this new system of education.

A teacher of history and geography, Mr. Charconnet is a graduate of the Training College at St. Cloud, near Paris, where he took part in the work of the Audio-Visual Centre, specializing in the production of school television programmes. Visiting Unesco headquarters recently, he described the work of the Moroccan School Radio Service.

"We transmit two programmes which reach the whole country. One, aimed at children, is broadcast three times a day during school hours and is heard by some 140,000 pupils between the ages of 10 and 14 in 2,200 classrooms.

"These radio courses," Mr. Charconnet went on, "include all subjects. In history, for example, we gave sound effects to illustrate the battle of Wadi El Maghazin (in Europe this is known as the Battle of the Three Kings), and life in Baghdad at the time of Harun El Rashid. According to a survey, these were among the most popular of our broadcasts, though they were not perhaps the most useful.

"In geography, we have programmes on the work of certain industries and travelogues; photographs to accompany each broadcast are sent to the schools in advance.

"Besides geography and history courses, there are broadcasts on civics as well as poetry readings and sketches to help in composition work.

"Every other Saturday, we broadcast a variety programme which often includes questions from our annual radio quiz contest. Each year, you see, we give prizes to the pupils who send in the best answers and the best drawings, as well as to the schools which provide the largest number of correct answers.

"For these variety programmes, we occasionally use Unesco broadcasts; for example, we adapted for use in our schools the "Story of the Wart-Hog Hunter" which enabled the children to learn about another African country--Togo.

"All these broadcasts, of course, are given in classical Arabic and last on average 15 to 20 minutes.

"The organization of these school programmes," said Mr. Charconnet, "has led the Ministry of Education to distribute 1,200 radio sets and 1,000 loudspeakers to schools. Equipment is, in fact, one of our greatest problems.

"Recently UNICEF—the United Nations Children's Fund—offered us equipment to build our own recording studio. The studios belonging to the Moroccan Radio-Television Service are very much in use, and often we are obliged to record between 8 p.m. and midnight. We hope to have our own studio working by 1964. This will enable us to renew our programmes and to work on a more regular basis. In exchange, UNICEF has asked us to contribute to programmes on health and nutrition education.

"The other of our two programmes, broadcast in the evenings, is aimed at two to three thousand teachers. We offer them four model lessons, two in Arabic and two in French. These are designed to improve the instructors' knowledge and to help them with more efficient methods of teaching.

"Some broadcasts, for example, explain how to teach languages orally. They have contributed notably to the success of reforms in the teaching of French. You see, many teachers have had to change their methods completely. They were accustomed to teaching literary language. Now, they have to teach a utilitarian one, where the part played by oral exercises has become much more important.

"Moreover, many young Moroccan instructors responsible for teaching spoken French often experienced difficulties, as their pronunciation and intonation were not up to the level of their knowledge of the written language. These model lessons in French have enabled them to improve their pronunciation, while at the same time showing them how to conduct language courses properly and efficiently.

Primary school inspectors have noted that pupils of teachers who follow our broadcasts regularly speak much better and more fluently than others, and that their teachers are also much more at ease in the classroom.

"As for educational television, it is still in its infancy", Mr. Charconnet reported. "The Minister of Education is anxious to develop this medium, but we are short of personnel. We have managed, however, to produce six programmes on the advantages offered by secondary education, and two others encouraging young people to train as teachers.

"Television is certainly better than radio for school instruction", Mr. Charconnet added, "for printed and visual material is still scarce in Moroccan schools. But television also poses a problem of equipment, since each school must be supplied with a receiving set."

In their literacy campaigns, some of the developing countries are relying on radio and

television to make up for the shortage of qualified teachers. Is this an indication that these media may one day replace traditional methods of teaching, especially the textbook ?

"Children in the less developed countries", Mr. Charconnet replied, "have memories which are fresher, sharper, more alive and surer than our own, and they can memorize lessons by radio better. But you have to supplement what they hear from the radio by books and illustrations.

"The same is true for television. The picture flashes too quickly on the screen and written material is essential to complete the lesson. Teachers, also, need something more solid with which to prepare their courses. Other African countries, Senegal, for example", Mr. Charconnet pointed out, "have come to the same conclusions."

(UNESCO FEATURES)

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# Book Review

**The Development of Higher Education in Africa**, Unesco, Paris, 1963. Price : 25 Frs; \$ 7.00; 35/6 (Stg).

**T**HIS book is a report of the Conference on Higher Education in Africa held at Tananarive in September 1961 represented by 31 African nations and territories.

This 339 page report examines in detail how the Conference set out to find possible solutions to : (a) problems of choice and adoption of higher education curriculum to the specific conditions of African life and development and the training of specialised personnel for public administration and economic development techniques; (b) problems of administration, organisation, structure and financing encountered in the creation or development of institutions of higher learning both from the point of view of the institutions themselves and from the wider angle of national policy.

This report also goes into full particulars on such matters as the role of higher education in the development of Africa; the planning, the staffing and the financing needed for such development, choice and adaptation of curricula; inter-African cooperation; and international aid.

Included in the report is a selection of papers read by international experts on higher education to the conference, statistics relating to higher education in Africa, and a list of such institutions on the continent. A total of 97 conclusions and recommendations made by the conference is also given together with a list of all participants and observers.

The students enrolled in institutions of higher education in Africa will rise from 31,000 now to 274,000 by 1980. The local teaching staff will be two-third of the total requirement of 21,000 by 1980 and similarly an investment by 1980 of over \$ 1,500 millions.

J.L. Sachdeva

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## Proudh Shiksha

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(Continued from page 4)

In almost all administrative organisations, both at the Centre and in the States, there were obvious gaps which must be filled. Administrative personnel for specific programmes should be dovetailed into an overall pattern to take care of the total health programme at different levels.

### Planning Cells

In spite of three Five-Year Plans, she said, the planning cells of the Central and State health administrations were still very rudimentary and not suitably equipped for planning on a qualitative basis.

Dr. Nayar said that the States must play a major part in the planning and implementation of the total health programme. The process of

planning should start with each district and each municipality.

The people's active co-operation was also necessary in the successful implementation of the plans. It would not be possible for the Government alone to make an impact on the health of the nation without the wholehearted and active participation of the people.

Dr. Nayar as well as Dr. M.S. Chadha, Director-General of Health Services, and Dr. N. Jungalwalla, Director-General of the institute, expressed gratitude to Ford Foundation for its assistance in the establishment of the institute.

Dr. D. Ensminger, Ford Foundation's Representative in India, said that dynamic leadership and a vision of the goals to be achieved was necessary for the success of the institute.

## The Indian Journal of Adult Education

On the occasion of the Silver Jubilee of the Indian Adult Education Association, a Special Number of the Journal will be published in March.

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On

ON TO A NEW ERA

## Other Pages

Social Education and Youth  
Draft Working Paper of Seminar

Challenge and Opportunity in  
Adult Education: Expectations  
and Fulfilment of W.E.A.

Leisure, Culture and Adult  
Education

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ON March 1 begins the Silver Jubilee Conference at Delhi. The Conference, spread over a week, has been planned to cover the ground comprehensively and is expected to provide the adult education with the impetus necessary to break new paths in the movement. The highlights of the conference are :

a symposium on Adult Education Today which will survey the movement the world over ;

a panel discussion on National Integration to throw into bold relief issues which adult education has to tackle to bring about the consummation of this much needed objective;

a seminar on Social Education and Youth which will examine what Social Education can do to secure the involvement of the youth in the exciting adventure of rebuilding our society.

Well-known national leaders and distinguished personalities are participating in the Conference to give lead in its deliberations.

Vice-President Dr. Zakir Husain will deliver the Presidential and the Valedictory addresses at the Conference and Prime Minister Nehru will be present at the inaugural session.

The Education Minister, Shri M.C. Chagla will preside over the symposium to be addressed by fraternal delegates.

The Deputy Chairman of the Planning Commission, Shri Asoka Mehta, will preside over the panel discussion to be addressed by Shri Teja Singh and Prof. A.R. Wadia.

(Continued on page 15)

# NATIONAL SEMINAR ON Social Education and the Youth DRAFT WORKING PAPER

## INTRODUCTION

Social education has to be related to the needs, aspirations and capacities of those who come within its ambit.

The youth can not only benefit from Social Education but also play an important role in implementing the various items of its programmes. It will be useful for the Seminar to think of the needs and problems of youth and also its capacities and attitudes which may contribute to the shaping of the contents and methods of Social Education. It will also be useful to discuss an appropriate programme of Social Education for the youth and the organisational structure for imparting Social Education to them. It may also consider in what way existing youth organisations can help in the promotion of Social Education.

Below is given a tentative list of questions which the Seminar may discuss. The list is only illustrative and not exhaustive.

### I

#### The Characteristics of Youth and its Need

Q. 1. What do we mean by youth? What are the upper and lower age limits for youth?

Usually youth refers to the age group of 12 to 25. This includes the period of adolescence and early adulthood and may be broken up into two groups namely, 12 to 17 and 18 to 25. The Seminar may consider whether these age limits may be adopted.

Q. 2. What are the characteristics of youth? How are these significant for social education?

The characteristics may perhaps be conveniently stated under subheads like physiological, Psychological, Sociological, Economic, Cultural etc.

Q. 3. In view of the above characteristics, what are the needs of youth?

The Seminar may like to discuss whether and in what way the needs of youth will differ according to sex, age, rural urban residence background, income, education and social status of parents. The need of the young who

go to the school may be different from the needs of those who do not go to the school.

### II

#### Extent to Which Needs of Youth are Met

Q. 4. To what extent the needs of youth are met by the social structure or by social education?

Q. 5. Which of the needs of the youth should contribute to the shaping of the Social Education Programme?

### III

#### Youth's Contribution to the Society

Q. 6. What can the youth contribute to the Society?

The capacity of the youth to contribute to the society may be classified according to variables stated under question 3 above.

Q. 7. How can Social Education tap the resources inherent in the youth?

### IV

#### Agencies for Organising Youth Work and the Content of the Programme

Q. 8. Which organisations have taken up Social Education or related activities for the young in India?

The Seminar may enumerate the organisations and discuss the extent of work done by each. The Seminar may also discuss the approaches and methods adopted by the different organisations.

Q. 9. In view of the special Social Education needs of the youth, is it necessary to strengthen some organisations? Which organisations need to be strengthened and in what direction?

Q. 10. What should be the important contents of Social Education programme for the young? Are there any suggestions for Social Education schemes to provide for these contents?

In considering schemes for Social Education Programme for youth, various need of the young like physical, intellectual, developmental, technical etc., will perhaps have to be taken into account.

# Challenge and Opportunity in Adult Education

expectations and fulfilment of the workers' education movement in England

By Prof. A. H. Thornton, Nottingham University.

"I am not here as a supplicant for my class. I decline to sit at the rich man's gate praying for crumbs. I claim for my class all that Oxford has to give", declared a Portsmouth shipwright MacTavish at a conference in 1907 at Oxford.

*Out of this spirit, to which cultivated men with a keen sense of social sensitiveness responded, grew the Workers' Education Association in England. The Association's role in shaping, not merely the political history but of society as such, of Great Britain is well known.*

*In an address reproduced here, Prof. Thornton traces the changes that have occurred in the workers education movement since the days when the WEA was founded. The address, now nearly three years old, is yet of topical interest because of the thought provoking issues it has posed.—Ed.*

WHEN an Englishman crosses the border to speak about education in Scotland he does so with his heart in his mouth. He has a healthy respect for the Scottish tradition in education. He is aware that, in many ways it is a longer, deeper tradition than his own and one which has a clear and tender regard for the fundamental values of the educational process. He knows, too, that it is a distinctively and proudly Scottish tradition, born of Scottish history and character, and not likely to take kindly to any notions of a British educational common market. I'm saying all this because I have been asked to speak this morning quite specifically about a piece of work which has been developed in England by the Nottingham Extra-Mural Department. I would not want you to think that I was dogmatising about adult education in general or suggesting "oughts" and "musts" for Scottish adult education. I am only doing what I have been told (quite firmly by your secretary) to do. If the cap fits no doubt you will convert it into a bonnet and wear it with your customary panache.

The piece of work I am to speak about concerns liberal education in industry. But since this conference is working within the framework of the title "Challenge and Opportunity

in Adult Education" it would be as well to consider first the nature of the challenge presented to adult education in 1961 not so much by industry as an organisation but by the men and women who work in it. Historically, English adult education has had a genuine concern for the education of working people. The W.E.A. began life with the title an "Association to promote the Higher Education of Working Men" and the first Tutorial classes took root among the working people of Lancashire and the Potteries. The connection was a direct one inspired on the one hand by the vision and humanity of men like Tawney and on the other by the consciousness of deprivation felt by working men themselves. One may recall the words of the Portsmouth shipwright Mactavish: "I am not here as a supplicant for my class. I decline to sit at the rich man's gate praying for crumbs. I claim for my class all that Oxford has to give." This is the kind of spirit which provided the initial impetus for the adult education movement and gave it momentum in its early years. But times change. Decade by decade educational opportunities have become more numerous and more widely dispersed through society. The sense of deprivation in a particular social group, if it exists at all today, is certainly not the kind of force which will move mountains of the size Mansbridge and his early

colleagues had to move. I know of no extra-mural director who today complains of a working-class clamouring at the gates of his department demanding higher education as a matter of right.

I know of some who claim that the working class connection in adult education is a dead-letter and has no relevance in 1961.

There have been other changes, too. The spread of educational opportunity has produced an adult population which is not only more educated than ever before and therefore likely to want more education, but also an adult population which is more educationally sophisticated. By this I mean that there are many people, all of whom have had some education beyond the minimum required by law, who know their way about the educational system. They know what they want and they know where to find it. They are experienced in seeking out opportunities and making their own choices of subject or activity. What I am suggesting is that there is now an educationally knowledgeable elite and it is from the ranks of this elite that adult students tend more and more to be drawn. By definition an elite is a minority, very often an exclusive minority, which tends to perpetuate itself. If such an elite takes over an organisation or a group or the activity going on in a particular building, it becomes very difficult for the outsider to find his way in. Indeed, the inhibitions are so great that he ceases even to try. This sort of thing, he decides, is not for him.

Something of this kind has, I believe, happened in English adult education. It must be the impression of every extra-mural department that its students are coming more and more from the middle classes and there is a good deal of real evidence to support this impression. I have not time this morning to examine all the evidence available, but I would like to give you the gist of an enquiry conducted last session in Nottingham and directed to this particular point. The purpose of the survey was to discover the characteristics of the students attending conventional courses at the University Adult Education Centre. We excluded from the survey any special groups and addressed ourselves only to these classes offered at large to the general public and to which random recruitment takes place. This kind of course forms the bulk of our programme. A random

sample of one in eight was extracted and these students were subjected to an interview, based on a carefully contrived questionnaire. The results astonished even those of us who thought we were prepared for them. The differences between the students as a group and the community which the Centre exists to serve can be reduced to two general statements. First, in their cultural and intellectual interests our students share the habits and outlook of a minority. Nearly two-thirds had used a public library in the week before the interview. Nearly half read the Guardian. The Observer and the Sunday Times were as widely read as are the News of the World and the People by the general public. The majority read at least one weekend journal. They went to the cinema more than most people, over half going once a month. The same proportion went to the theatre as frequently. Nearly two-thirds had visited an art exhibition within the previous six months. Half had been to a concert within the past year. Only 60% had a television set compared with 87% of the total population of the Midland Region. Within the week before the interview one fifth had listened to Network Three and more than one-third to the Third Programme. The general impression is that students know how to discriminate in their use of newspapers, the theatre, cinema, art galleries, concerts, libraries, television and radio. Their characteristics are those, as I suggested earlier, of an educationally knowledgeable elite.

The second general statement that it is possible to make is that the student group is drawn predominantly from the professional middle-class. In the sample 60% were in Class 2 of the Registrar General's scale of social class, 36% were in Class 3, and 4% in Class 1; there were none in Classes 4 and 5. In Nottingham as a whole only one person in ten is in Class 2; one in three are in Classes 4 and 5. Almost half the students were either teachers, civil servants, clerks or the wives of such workers. Almost 40% of those working were members of professional associations and one-third were members of trade unions, including M.A.L.G.O. and the N.U.T. Well over half were in families with weekly incomes of over £20. One in ten had an income of less than £10 a week, and of those half were retired and the other half were full-time students. Two-thirds lived in middle-class residential suburbs in and around the city.

Nearly 40% had full-time education beyond the age of nineteen. Rather more had a degree than had left school at 15 or earlier. Over half had either a degree or professional qualification. Of those who voted in the 1959 General Election more than two-thirds voted Conservative. Of those who attended a place of worship, three quarters were members of the Church of England. The groups within the community which are under-represented are those with minimum formal education, those who have never been involved in further education, workers outside professional, technical and clerical occupations, trade unionist, non-conformists and Labour voters. The positive characteristics all through are those of the educated, discriminating middle-class.

I am not, for a moment, suggesting that we do not want the kind of students we have quite evidently got. It is probably inevitable, with the general, unselective approach we make, that we should attract students who are already familiar with the delights and rigour of formal education and familiar, too, with the whole cultural apparatus that accompanies it. Indeed, we welcome such students. The challenge is not that we are getting the wrong kind of student. It is rather that we are clearly failing to get students from a particular social group which, traditionally, has been one of the most fruitful recruiting grounds for adult education. Our normal methods of presentation, advertising, and recruitment have little or no impact on working-class groups and, unless we try to redress the balance by taking special steps, our student body will become more and more narrowly based, more and more exclusive. The challenge, as I see it, is to our consciences as providers of public education. The good students are to be found I have no doubt. In a letter to the then Prime Minister, Lloyd George, the Chairman of the 1919 Committee on adult education wrote these words: "It is also a truth that there is latent in the mass of our people a capacity for beyond what was recognised, a capacity to rise to the conception of great issues and to face the difficulties of fundamental problems when these can be visualised in a familiar form. They only require teachers whom they can trust". I am old fashioned enough to believe fervently that this is still true. Our business is to go out and find the kind of men whom Smith describes and provide for them teachers whom they can trust.

**So much for the challenge.** I want to speak now of some of the opportunities which the challenge offers and some of the ways we have tried to take advantage of these opportunities in Nottingham. Perhaps it is worthwhile to make two general points first. I have already said that I do not think our normal image makes any mark at all on working-class groups. It follows that an approach to them should not be made through their homes or their neighbourhood but through their workplace. In many ways the factory or the mine is just as much an identifiable community as the village or the small town and can be used as a basis for recruitment just as effectively. The factory community has its own selection of influential, enterprising and far-seeing people just as a village has. It has its own notice boards, its own channels of communication—sometimes almost its own village green. Both the men and the means for recruitment are present in almost every industrial community. The second general point concerns the nature of what is offered. It is not much use, at any rate in the first instance, putting forward a general programme of choice. One is not dealing with people who are accustomed to making educational choices and the content of courses must appear to be immediately meaningful to those to whom they are offered. Trade union studies are likely to be a better starting point than literature; the economics of industry will be more likely to attract interest than comparative religions.

May we now look at the first of the courses developed in Nottingham on the basis of workplace recruitment? It is the Day Release Course. The notion of a man being released with pay during working hours to attend courses is, of course, familiar enough. It has been developed widely since the war and is now a recognised feature of technical training. But it is one thing to persuade an employer to release his men for instruction which will clearly increase their technical competence and therefore their industrial usefulness and quite another to suggest release for liberal studies. Our first problem was to decide where to begin. For various tactical reasons we chose the mining industry: there existed already in the industry a tradition of day-release (without pay) from prewar days; nationalisation meant that we should only have to deal with one employer and the N.U.M. was almost as monolithic in its structure as the Coal-Board; the industry

offered a possible recruiting catchment of nearly 100,000 men in the East Midlands division; there was already in existence an administrative instrument, the Miners' Welfare Joint Adult Education Committee, to whom the first suggestions could be put. All these considerations prompted us to make the initial experiment with the mining industry. The Committee, on which both the Coal Board and the union were represented, accepted this chance with enthusiasm. It was then put officially to the Coal Board who agreed to the release with pay of twenty to twenty-five men for one day a week for thirty weeks. Publicity was organised through the N.C.B. down to pit level; through the Unions down to branch level and through welfare channels down to individual welfare institutions in the mining communities. The course offered was basically in the fields of economics and politics and decisions about both the content of the course and the selection of students was left entirely in our hands.

**The response to the scheme took us all by surprise.** We had 168 applications for the twenty or so places. By a hasty redeployment of staff and an equally hasty plea to the N.C.B. we managed to arrange for the projected intake to be more than doubled and the course to be run in parallel on consecutive days. So our day-release programme begun with two one-year courses, involving the release of some sixty men for one day a week for thirty weeks in the year.

The experience of the first Courses showed us that some of the students were of such quality that they would not be satisfied with what we were able to give them in a single session. It was therefore decided to negotiate the establishment of a three-year course, more academic in approach but still broad in content. All the candidates for this course were products of the one-year course and selection could therefore be based on knowledge of the men concerned. The result was a group of high quality students committee to a long-term course and already grounded in the rudiments of academic skill. At the same time we continued to recruit for the two one-year courses so that, now the cycle is complete, five day-release courses (2 one-year and 3 three-year groups), involving about 100 men, are a regular feature of the session's work.

The next stage of development promised to

be much more difficult. We felt we ought to try to extend our day-release provision to the private sector of industry. Here we had no tradition on which to base our approach and no clear point of entry to a particular firm or a particular industry. Everything would depend upon our powers of persuasion. Put simply the problem was to convert management to the proposition that liberal education is a good thing—good enough to warrant release from work and the payment of wages and travelling expenses. It was a daunting prospect and we hesitated a good deal over the first step. Finally we decided to approach seven firms, all within fifteen miles of Nottingham, all of a fair size and in each of which we had a contact occupying a reasonably senior position in management. At the same time W.E.A., who are our partners in all this work, approached a number of the unions whose members might be expected to be candidates for the course. To our contacts in management we sent a short document describing the project and a covering letter inviting them to lunch at the University, and to a meeting afterwards to discuss the document. The lunch was a very good one (by design) and, perhaps because of this, the meeting afterwards went very well. You will already have guessed that the crucial question we had to answer was: "Why should management allow time for and spend money on courses which do not directly benefit the work of their firms? It pays us to invest in technical training, what results can we show for courses in the liberal studies?" Our reply was based on two arguments. The first suggested that employers were under a general obligation to regard their men not only as useful workpeople but also as human beings. We pointed out that all of them already recognised this by the provision they made for the welfare of their workers. It was common practice to provide sporting and other recreational amenities, to invest considerable capital in canteen and dining-room facilities, to establish rest-rooms and on-the-spot medical attention. All this and much more besides seemed to indicate a willingness on their part to think beyond the simple tradesman's question, "What do we get out of it?" Surely it was not really a very revolutionary step to offer educational opportunities to a limited number of men. It could indeed be seen as part of the firm's general welfare policy. The second argument was a little more parti-

cular. The subjects of the course would be Economics, Industrial Relations and a specially contrived affair we called Studying, Speaking and Writing. All of these could be seen to be relevant to the work-situation and all of them would enlarge a man's understanding of the wide context in which his day's work was set. A course of this kind, we suggested, might be, in itself, an effective contribution to industrial relations. As a by-product we hoped that thirty weeks of the tutorial method in the hands of experienced tutors would provide students with important intellectual skills. They would learn to distinguish between fact and opinion; they would learn how and where to collect information and marshal it in support of argument; they would acquire skill in assessing situations objectively and in basing their judgments on evidence; their capacity to communicate both verbally and in writing would be greatly helped. All of these things, we felt, could not help but be of indirect benefit to the industrial communities in which the men worked.

By the end of the afternoon six of the seven firms had agreed to release three or four men each to attend a day-release on the lines we had indicated. Further meetings were held to decide the details of recruitment and selection. Out of these came certain basic covenants: each firm would pay the wages and travelling expenses of three or four men in their employ; application should be entirely open to any person employed in the six firms; selection should be the responsibility of the University and the W.E.A.; responsibility for the content of the course should be with the University and the W.E.A.; each man should pay a course fee of £2 out of his own pocket; the University would house the course and provide the teaching. We had 120 applications for the 20 or so places and the first course was launched. Last session, after only a year, management agreed to double the number released and we now had two day-release courses based in private industry. In addition one of the six firms came to us of their own accord and asked if we would arrange a day-release course for shop-stewards on their factory premises. No strings were attached to this request. We were to decide the programme and make arrangements for recruitment direct with the shop-stewards organisation. This course is now running and the

total of our day-release programme is eight courses a week.

**This brings me to the second development arising from the idea of using the factory community as the basis for recruitment:** the organisation of classes held on factory premises after working hours. Twelve months ago we had one such course which was really fortuitous in origin. The Chairman of the local W.E.A. branch happened to work in the factory and the class grew round him. This session began with nine sessional courses and one terminal course conducted in factories. The tactical means of securing this development may perhaps be the thing which will interest you most. It has been done by what I can best describe as the Trojan horse method. Whereas the day-release courses had to be arranged through management, the factory classes have been organised from the shop-floor. The willing occupants of the various Trojan horses were former day-release students who had been so stimulated by their experience that they were prepared to spend time and energy in organising classes from among their work-mates. If we had tried to go into factories and organise classes ourselves with the usual paraphernalia of posters, leaflets, trial lectures and so on I am certain we should have been met with a very dusty answer. Either we should have been regarded with suspicion as the agents of management or we should have been, at best, ignored. By leaving the initial organisation to one or two converted enthusiasts, who conducted their own personal recruiting campaigns, and giving them help when they asked for it, a sizeable programme of factory-based courses has been set up inside twelve months. Only the day before I left to come here, I was told that the tenth of these courses in an Ironworks ten miles from Nottingham, had enrolled twenty-one students at its first meeting.

There are one or two points about the arrangements for these courses which are worth noting. First, they are held almost immediately after the end of the working day. Enough time is given for a quick cup of tea (more often than not shared by the tutor) and the class begins at 5.15 or 5.30. It seemed to us important that the men should not be kept hanging about even for a short time. Moreover, an early start means an early finish and leaves the greater part of the evening still available for whatever other activity students care to

pursue. Secondly, the management have to be persuaded to provide the most comfortable and suitable accommodation at their disposal—the board room if nothing else is available. Any adults pursuing serious study deserve proper and seemly accommodation but it is particularly important in factory-based classes that the status of the group and its activity should be reflected in the accommodation it is given. Draughty rooms, hard chairs and dim lighting do not encourage people to add two hours to their day's work nor do they encourage the belief that others appreciate the importance of what is being done. Thirdly, the course itself must begin where the students themselves can begin. The experience of their working-lives, of local politics, of trade union affairs all offer possible beginnings, meaningful to groups of this kind. Once the group is established it can find its own way out to that "conception of great issues and fundamental problems" to which I have already referred. I believe, too; though it is too early for evidence to be available, that these groups can be established as permanent self-organising entities inside the factory. I can see no reason at all why there should not develop factory-based W.E.A. branches just as effective as the best neighbourhood branches which already exist. I would hope that future years will see the growth of a programme of courses as a normal and accepted feature of the life of the factory community.

**What then is the present scale of this programme with working people in industry?** Day-release courses and courses running in factories together make up a total, in conventional terms, of six tutorials, twenty-two sessionals and one terminal. All, except the single terminal course, involve at least twenty-four meetings, some meet for thirty weeks. 300 men are concerned, drawn from eight different industrial sources. The whole picture, as the Inspectorate found in a full-scale inspection last session, is an exciting one and one of sustained and serious study. And there are interesting incidentals, too. It is surprising how many people still slip through the net of educational opportunity. The miners' courses have already produced ten or a dozen people who have gone on to full-time further education at Fircroft, Ruskin and the Universities. A young man whose job twelve months ago was (quite literally) sweeping the floors of Stanton Ironworks

is now at Ruskin and will almost certainly find his way to the University. These are, of course, the exceptions and it would be wrong to regard them as anything but gratifying by-products.

Perhaps I can most usefully finish this survey by indicating the points of general application in the promotion of Courses of this kind. We have learned a number of lessons which it might be helpful to pass on. First, the whole process of organisation must be done face-to-face, it can't be accomplished at arm's length by the normal methods of publicity and advertising. This is a time-consuming and indeed sometimes a wearing business, but there is no substitute for it. Persuading the right man in the right place and then widening the area of persuasion by using those already converted seems to be the sequence which works best. This is true both for day-release courses, for which management agreement is necessary, and for factory-courses worked up from the shop floor.

Second, it is important to establish from the beginning the principle of open application. Everybody employed by the firms concerned must be free to apply.

Third, the selection of students from the total of applicants must be left with responsible bodies providing the course. Any suggestion of nomination by management or by the unions will tend to make the course suspect. The actual process of selection is a complicated one and might be a worthwhile topic for discussion groups.

Fourth, staffing is all-important. Every one of the courses in the programme I have described is taken either by full-time extra-mural or W.E.A. staff, or by carefully chosen members of the internal staff of the university. "Teachers whom they can trust" was the phrase used in the 1919 report and this means not only teachers with right subjects and methods but also with the right sympathies.

Fifth, we were strongly reminded that work in industry goes on for fifty weeks in the year. Class work could, too. The conventional sessions and terms have no real relevance to the industrial situation and should not be considered.

*(Continued on page 15)*

# Leisure, Popular Culture

and  
Adult Education

By Joffre Dumazedier

**A**N industrial and democratic society seeks the content and form of its popular culture at every stage in its economic development. In the underdeveloped countries in process of industrialization, where the struggle against poverty, disease and the traditional fatalism must take precedence, it is essential that a modern culture be fostered among the masses so as to enable them to play an active part in the social and economic transformation of their own life.

In the advanced countries, which have reached the level of production and education of the majority of European nations, the development of popular culture is a vital factor in the diminution of the cultural divergence between creator and public, between specialist and layman, between the educated classes and the rest of the population. Only through popular culture is it possible to extend and modify the influence of the school, to induce intelligent reactions to simplistic propaganda or publicity, and to bring individuals to take an active share in social and cultural life. Where no such culture exists, the powers of technocracies and oligarchies are liable to increase.

Lastly, in a post-industrial society, popular culture is even more necessary. For here, besides the foregoing social problems, others are to be found: when, for three-quarters of the population, needs in the matter of food, clothing, housing, comfort and entertainment have been met, it is vital that the cultural aspirations of the consumer be raised, to protect mankind from being drawn by the abundance of the "affluent society" into a world where material values reign supreme. "Abundance for what?" ask sociologists such as Riesman; and an ever-growing number of economists are pondering the same question. An anarchical

publicity, too often aimed at the satisfaction of commercial interests, ought surely to be limited, supplemented and directed by a powerful and continuing action for the cultural emancipation of the masses. This question throws into relief the prime importance of popular culture in an essentially "consumer" society. In all industrial and democratic societies, therefore, popular culture is clearly a possibility, a necessity, a value.

People who are striving to bring the productions of culture into the daily life of the working population rarely link the dissemination of culture with the leisure-time of workers. In fact, however, the question of culture in the actual life of a mass society is bound up with the question of the content of leisure; this applies to the present, and even more to the future. A brief inquiry into this often disregarded relationship may be useful.

Over the past century and more, it has often been pointed out that if cultural works are to be brought within the reach of the masses, this entails a reduction in their working hours. Modern culture, be it technological, scientific, artistic or philosophical, cannot be acquired or developed through the mere performance of routine duties. It implies intellectual and creative efforts, for which time is needed. Since the hours spent at school are becoming increasingly inadequate for the acquisition of the knowledge and skills required in a world of increasing complexity, it is essential that men should enjoy certain periods of time free from professional and other duties. But this is not enough. As we have seen, leisure is not only free time, a temporal compass, a "space of human development"; it is also a medley of activities, to which are linked patterns and values that determine, to

some extent, the very content of popular culture.

For the worker, any activity which constitutes a participation in cultural life, that is to say, any activity involving the creation or the understanding of a cultural work, of whatever kind, is a leisure activity. It therefore enters into permanent and direct competition with all other leisure activities, in particular with all forms of relaxation and recreation. In the cultural life of the masses, going to the theatre, reading a literary work or a popular science book are just as much leisure activities as are doing odd jobs, walking, playing games, dancing or travel for pleasure. These activities have common characteristics. None of them complies with a fundamental obligation such as work or the education of children. They are not designed at the outset to bring in money but to give pleasure. They can replace one another, as fancy or circumstances may dictate. Even in a society which encourages to the utmost endeavours, aimed at personal development, there is probably a great divergence between the intentions of the propagandists or the specialists in adult education, on the one hand, and the real attitudes of the citizens, on the other. For instance, the Soviet State makes a great effort to spread a knowledge of literary works. Although certain authors are excluded, an impressive number of copies are issued of many of the works of Hugo, Balzac and Shakespeare. But how many people read them, and in what way? Statistical data on the distribution of cultural works afford little information on the way in which such works are turned to account by the majority of users. One of the first sociological surveys on leisure in the Soviet Union shows that 25% of leisure is given over to sheer idleness, that a substantial part of it is taken up with entertaining guests and that, despite an educational policy, leisure is far from being a means of cultural development for everyone. In the United States of America, the effects of leisure are even more complex. In a context where the pressure of commercial entertainment of mediocre standard is so powerful, only a minority of the citizens plays an active part in cultural life; it is for this reason that the most important current survey on adult education has taken leisure as its central theme.

The incidence of leisure on mass culture is not limited to what has been said above. Cul-

ture in actual life is, in a way, the manner in which a society or an individual behaves. Study of this behaviour reveals the patterns, models and values which characterize the grades of the cultural range. These grades are related to the different types of practical, technical, artistic or philosophical knowledge, and are very variable in quality. The types and grades of this culture will be more or less developed according to the individuals, classes or societies concerned. All the activities of everyday life, real or imaginary, may provide the foundation of a cultural life; they may be the basis of a cultural development; among them, however, leisure activities—*expanding, captivating, powerful*—exert a special influence.

According to D. Riesman and H. Wilenski, at a still more advanced stage of industrialization, the number of workers concentrating their attention on leisure will continue to increase. And, if the Soviet leaders are making so great an effort to organize leisure-time activities and to link up the interests of recreation with those of work, surely this is because they recognize the particular power wielded by leisure in the personal life of everyone, in the most spontaneous processes of culture. In regard to activities two recent anthologies of American sociology draw a distinction between mass leisure and mass culture. The distinction, due to the current confusion between leisure and amusement, is not justifiable. In the two works mentioned, it leads to certain oddities. For instance, cultural association comes under the heading of mass leisure and card-playing under that of mass culture... Why? Because, in the matter of activities, it is impossible to find simple criteria for establishing a distinction. In fact, all the activities considered in these two anthologies are leisure activities, be they card-playing or attending the meetings of a cultural society, reading a book or going to the cinema. Each of these leisure activities has a cultural content; popular culture is largely bound up with the content of popular leisure: "*Tell me how you spend your leisure and I will tell you what is your culture*".

There is perhaps no problem more difficult, as well as more important, in popular culture than that of the *levels of quality*. We reject the *a priori* distinction that now prevails between humanistic culture and popular culture. Indeed as Shils points out, the problem which arises is

that of "culture in a mass society".<sup>1</sup> In such a society, culture in actual life is a continuum of different grades which are often interdependent, in all classes and in all circles. Sociologists of Marxist or liberal leanings are therefore justified in regarding popular culture as a concept that is "both humanistic and sociological". It enables us to propound a question that, in our view, is crucial; to what extent do ancient and modern works permeate the cultural patterns of the masses? In spreading to a wider public, is culture not threatened by facile art, second-rate science, conformist ethics or simplistic philosophy, which can be sold or distributed with greater ease to greater numbers? These fears are shared by the majority of American sociologists who analyse mass culture.

In socialist countries, despite the systematic endeavour to educate the people, who flock to the museums (in a Polish town, one inhabitant out of three is a museum-goer) and ensure a huge circulation for literary masterpieces, "art for the people" may often be accompanied by a lowering of the artistic and literary standard of the production. Since 1956, this lowering of the cultural standard has often been criticized by the congresses of writers in those countries.

In France, measures to combat "a second-rate popular culture" afford a standing topic for discussion by all associations concerned with mass education. Hence, despite the diversity of social and ideological contexts, the problem of the levels of mass culture arises everywhere. If a practical solution to this problem is to be found, it will probably be in the very norms of the leisure in which it is actually encountered.

### What Is Leisure ?

According to a survey carried out among 819 French workers and employees, leisure activity is distinguishable not only from work in general, but from a whole series of obligations :

- professional work ;
- supplementary work ;
- domestic work ;
- maintenance activities (meals, washing and dressing, sleep) ;
- ceremonial activities (birthday, family gathering, official visit);

1. Shils, "Mass society and its culture" in *Daedalus*, 1959 (Spring issue).

civic or political activities;

spiritual activities (ideological or religious gathering).

The functions of leisure are complex. Referring to the above-mentioned survey, we find that almost all the answers indicate that leisure, whatever its function, occasions a feeling of liberation and pleasure. Otherwise, the answers may be divided into three categories which, in our view, correspond to the three main functions of leisure: relaxation, recreation, development.

*Relaxation* is a cure for fatigue. In this sense, leisure remedies the physical or nervous harm wrought by tensions due to everyday obligations and particularly to work. Despite the lightening of physical tasks, it is undeniable that the pace of productivity, the complexity of industrial relations, the distances that have to be covered, in large towns, between the domicile and the place of work, increase the need for rest, silence, idleness or trivial occupations. As Dr. Bize has demonstrated, this need is even more strongly felt by the community's leaders: 85% of managerial staff in industry state that they are overworked. In respect of all categories of workers, a study of the recuperative function of leisure should extend the research on fatigue and fatigability, too often confined, in France, to observations at the place of work. A new trend is emerging in this direction, at the instigation of Dr. Metz. Medico-social investigations are being conducted on the relationship between the pace of work and the pace of leisure. For these investigations, co-operation is required, and will be required to an increasing extent, between specialists in the psychology of work and in the psycho-sociology of leisure.

The second function of leisure is *recreation*. While the previous function is principally a cure for fatigue, this function is principally a cure for boredom. Georges Friedman has strongly emphasized the harmful influence exerted by the monotony of fragmented labour on the worker's personality. Henri Lefebvre has made a rough analysis of the mental disturbances of the man of today, which give rise to a feeling of privation and result in the need for a rupture with the everyday world. This rupture may take the form of violations of legal and moral rules in all the departments of life and, in that case, it falls within the field of social pathology. It may, on the other hand,

be a factor contributing towards equilibrium, a means of enduring the disciplines and constraints necessary to social life. This explains the search for a form of life offering a complement, a compensation or an escape, by means of diversion, to a world different from—even contrary to—the everyday world. This search may be directed towards real activities involving changes of place, of pace or of style (travel, games, sports) or towards imaginary activities based on identification and projections (films, plays, novels....); this is recourse to an imaginary life, to the satisfaction of what has been called, since the time of Hoffmann and Dostoiewski, our double. This function of entertainment, in the literal sense of the term, is the one referred to in the majority of answers in our survey.

Lastly, there is the third function—the *development* of the personality. This enables the individual to free himself from the automations of thought and everyday action. It equips him for a wider and freer participation in the life of the community and for a disinterested training of the body, the sensibility, the reason, above and beyond practical and technical training. It offers him new possibilities for voluntary integration in the life of recreational, cultural and social groups. It enables him to develop freely the aptitudes acquired at school but constantly outstripped by the continuous and complex evolution of society. It promotes the adoption of active attitudes in connexion with the use of traditional or modern sources of information (press, film, radio, television).

It can create new forms of voluntary learning all through a lifetime. It can produce innovating and creative forms of conduct. For instance, it can lead the individual, liberated from his professional obligations, to accept freely-chosen disciplines with a view to the complete development of his personality, in accordance with a personal and social style of life. This function is less often encountered than the previous one, but it is of capital importance for popular culture.

These three functions are interdependent, they are closely related even when they are opposed to one another; for they come into operation, in varying degrees, in all situations and for all human beings. They can succeed one another or coexist. They reveal themselves in turn or simultaneously in the same leisure situation; they often overlap to such an

extent that it is difficult to distinguish between them. In fact, in most cases, each of them simply prevails over the other two according to the circumstances.

*Leisure is a group of occupations in which the individual can engage of his own free will, either in pursuit of relaxation or entertainment, or in order to develop his knowledge or his non-vocation-training, his voluntary participation in community life or his free creative ability, after having acquitted himself of his professional, family and social obligations.*

The relations between leisure and everyday obligations, as well as between the different functions of leisure itself, determine to an increasingly large extent the individual's passive or active participation in social and cultural life. These relations are preponderant in the day-to-day culture of our contemporary society. We must beware of all the existing theories which give an abstract explanation of the relationship between society and culture. All these theories date from a period when the phenomena with which we are now concerned had not become so apparent as they are today; they should therefore be reconsidered on the basis of a practical sociology of the real and possible leisure of an industrial and democratic civilization. These remarks are applicable to all theories, irrespective of their postulates (democratic or aristocratic, individualistic or collective) or of their authors (K. Mannheim or Ortega y Gasset, Toynbee or Plekhanov). If a cultural theory is to be alive, it must correspond not only to a set of values, but also to the manner in which those values are put into practice by the different social classes or categories. Today, this culture depends more and more on the ideals of leisure and leisure-time activities.

Creators, educators and militants who set out to direct ideas and acts are fully alive to the new difficulties which they must overcome in order to implant an idea so firmly in the minds of the masses that it will become a driving force. Evening parties, week-ends and holidays also have a content of ideas with motive power. It is not only the lack of enthusiasm or competence on the part of social or cultural organizers which explains the extremely serious cases of civic or political indifference, as might be inferred from the countless confessions and stereotyped self-criticisms which have always accompanied their failures.

It is by no means certain that a new system can resolve all these problems, but it is at least permissible to assume that profound and obscure changes take place in the hearts of men of all classes as a result of these apparently pointless leisure-time pursuits.

### Teams for Action and Research

What conclusions are to be drawn? Educators have to resolve the most difficult problem in the whole history of education, namely, how to raise permanently the cultural level of all social strata in accordance with the increasingly complex needs of social development and by means of the most varied types of activity, namely leisure-time pursuits. This problem will be resolved only if professional educators, popular leaders, those in charge of mass communication, and other responsible members of the community form a common front. We advocate a reformed system of education suitable for people of all ages. In tackling this problem, teams should resort both to invention and to experiment.

In the Spring of 1954, a congress of educators and sociologists was held under Unesco's auspices, at Wegimont (Belgium), with a view to promoting such experiments.

Since 1956, comparative research on leisure and popular education has been proceeding. It was launched jointly by Unesco's three international institutes: the Unesco Institute for Education, the Unesco Youth Institute and the Unesco Social Sciences Institute. The first results, relating to six towns in Denmark, Finland, France, the Federal Republic of Germany, Poland and Yugoslavia, have already been published<sup>1</sup>. The recent World Conference on Adult Education (Montreal 1960) proclaimed in more general terms the need to work through the social sciences in order to obtain a better knowledge of the conditions governing the development of adult education in the different types of societies.

A recommendation concerning the social sciences and cultural development was presented by Canada, France, the Federal Republic of Germany, Italy, Rumania, the United States of America and Yugoslavia and was adopted

(1) Joffre Dumazedier: "Loisir ouvrier en Europe", published in the *vue Française de Sociologie* (1-63) and—passim—in *Civilisation du loisir*, 317 pages, Editions du Seuil, 27 rue Jacob, Paris be.

unanimously at a plenary meeting. It contained, in particular, the following suggestions:

"In every country they [adult education specialists] should assist in the establishment or development of research institutes in which economists, sociologists, psychologists and other social scientists would cooperate with adult education leaders and workers in conducting research for, on and by cultural action.

Unesco should give its support to international associations, meetings or working parties organized for the development of a sociology of adult education... They would co-ordinate national research. They would, from time to time, carry out comparative research on the most important problems involved in providing more extensive knowledge and culture for adults [leisure and popular culture, development of the personality among young people, co-ordination of the constructive work of the mass media and of cultural groups...]"<sup>1</sup>

To study leisure with a view to raising the cultural level of the various social groups means keeping an increasingly close watch over all the positive or negative, spontaneous or intentionally produced changes that occur. This necessitates the constant collaboration of the organizer of social and cultural activities with the specialist in the social science aspect of leisure.

However, such an experiment in active collaboration, which has been going on since 1952, has convinced us that all co-operation would be impossible or of no avail if the research worker were unfamiliar with the conditions and theoretical processes of short-term and long-term research. Firstly, it is desirable for the sociologists to take part in the different kinds of cultural activities; and secondly, the administrators and educators who participate in research must receive a practical and theoretical training in psycho-sociological observation. To enable this work to be conducted on a national scale, we consider it useful to train certain people responsible for practical work as *research assistants* at three levels of cultural activity:

(1) Unesco, *Second World Conference on Adult Education*. Educational Studies and Documents, No. 46, 1963.

(a) At the basic action level: organizer-observers are chosen and trained for assignment as Directors or supervisors of experimental work conducted in accordance with research needs. Their work makes it possible to verify the main statistical data of administrative surveys by local cross-checking, based on a systematic or random choice. For an active research group, they tend to be permanent correspondents of a type different from those of institutes concerned with sample surveys or market research. They are both educational organizers and sociological assistants.

(b) At the level of training key personnel: the organizers of basic action are trained by primary and secondary school teachers at seminars or schools. We are trying to introduce scientific principles of socio-cultural dynamics into the training of these instructors and teachers. Monographs on leisure are prepared by the future teachers, who are destined to organize the basic action of the cultural leisure associations. In several youth and culture groups, national instructors are now introduc-

ing certain principles of psycho-sociological training into all their courses for the training of key personnel.'

(c) At the national and regional administration level: the aim is to create a new attitude on the part of public and private administrations responsible for the organization of leisure. A certain proportion of administrators must receive a sociological training which will enable them to carry out their administrative surveys with greater efficiency. They will thus be better able:

- (1) to give real sociological value to part of the administrative documentation;
- (2) to stimulate and guide local and regional research;
- (3) to contribute to a permanent administrative sociology of education.

1. Cf. Courses for the training of adult educators in the application of the social sciences to the cultural development of local communities, 27 rue Cassette, Paris 6e.

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—Pandit Jawaharlal Nehru

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# Sydney Seminar Sets Up Asian and South Pacific Bureau of Adult Education

**T**HE UNESCO Regional Seminar on the role of schools and Universities in the development of adult education was held in Sydney from Jan. 18 to Feb. 1, 1964.

Mr. J.L.J. Wilson of Australia was the Director, Mr. Arnold Hely of Adelaide University, acted as Assistant Director and Mr. George Shipp of W.E.A. Australia as Secretary General.

Forty six delegates and nine experts were divided into two commissions one dealing with the role of Universities in adult education and the second with the part schools can play in adult education. Prof. S.G. Raybould was elected the Chairman of the University Commission, Mr. S.C. Dutta, of the Indian Adult Education Association as the Vice-Chairman and Prof. Dakin of New Zealand as Rapporteur. Mr. Ottman Bin Ali of Malaysia was elected in Chairman of the School Commission, Mr. Visconde of Phillipines, as Vice-Chairman and Mr. Paul Luke of WCOTP as Rapporteur.

Opening the Seminar, the Australian Federal Cabinet Minister charged with matters relating to education and research, Senator J.G. Gorton,

outlined problems of adult education in areas of Asia.

The findings of the Commissions of the Seminar will be published in detail in our April issue.

## World Conference

The Seminar recommended that UNESCO should convene the World Conference on Adult Education in 1968 and this Conference should be preceded by a Regional Conference on Adult Education in India in 1966.

The Seminar also decided to set up the Asian and South Pacific Bureau of Adult Education to act as a Clearing House for the region, ring out a quarterly News-Letter, keep liaison with UNESCO, International N.G.O. and other international bodies concerned with developments in the region and cooperate and collaborate with agencies for holding regional Conferences and Seminars in the region. Mr. S.C. Dutta (India) was elected Chairman, Mr. Arnold Hely (Australia) as Secretary-Treasurer and Prof. I.W. Hughes (HongKong) as Editor of the News-Letter.

## Delhi Mayor To Head Reception Committee

*(Continued from page 1)*

Others who will address the Conference are :

Dr. V.K.R.V. Rao on Adult Education for Social and Economic Development ;

Dr. C.D. Deshmukh on Universities and Adult Education ;

Shri S. K. Dey on Social Education and Panchayati Raj.

Shri Kamaraj Nadar has been invited to preside over the address on Adult Education for Democratic Citizenship which Shri Lal Bahadur Shastri has been requested to deliver. Shri Jayaprakash Narayan has been invited to preside over the Session which Shri Dey will address. Dr. D.S. Kothari is expected to preside over the meeting to be addressed by Dr. Rao and Shri K.G. Saiyidain is expected to speak at the Symposium on Adult Education Today.

Dr. T.A. Koshy will be the Director of the Seminar.

The Railway Board has made available

single-fare double-journey concession and a reception committee with Shri Nuruddin Ahmed as Chairman and Shri N.R. Gupta as Secretary has been set up to make the necessary arrangements for the Conference. The other Secretaries of the Committee are Shri J.P. Chaturvedi, Shri Kedarnath and Shri Mahajan.

All those intending to participate in the Conference are requested to enroll themselves as delegates by remitting Rs. 5/- as fees to the Hon. Secretary of the Association by February 20.

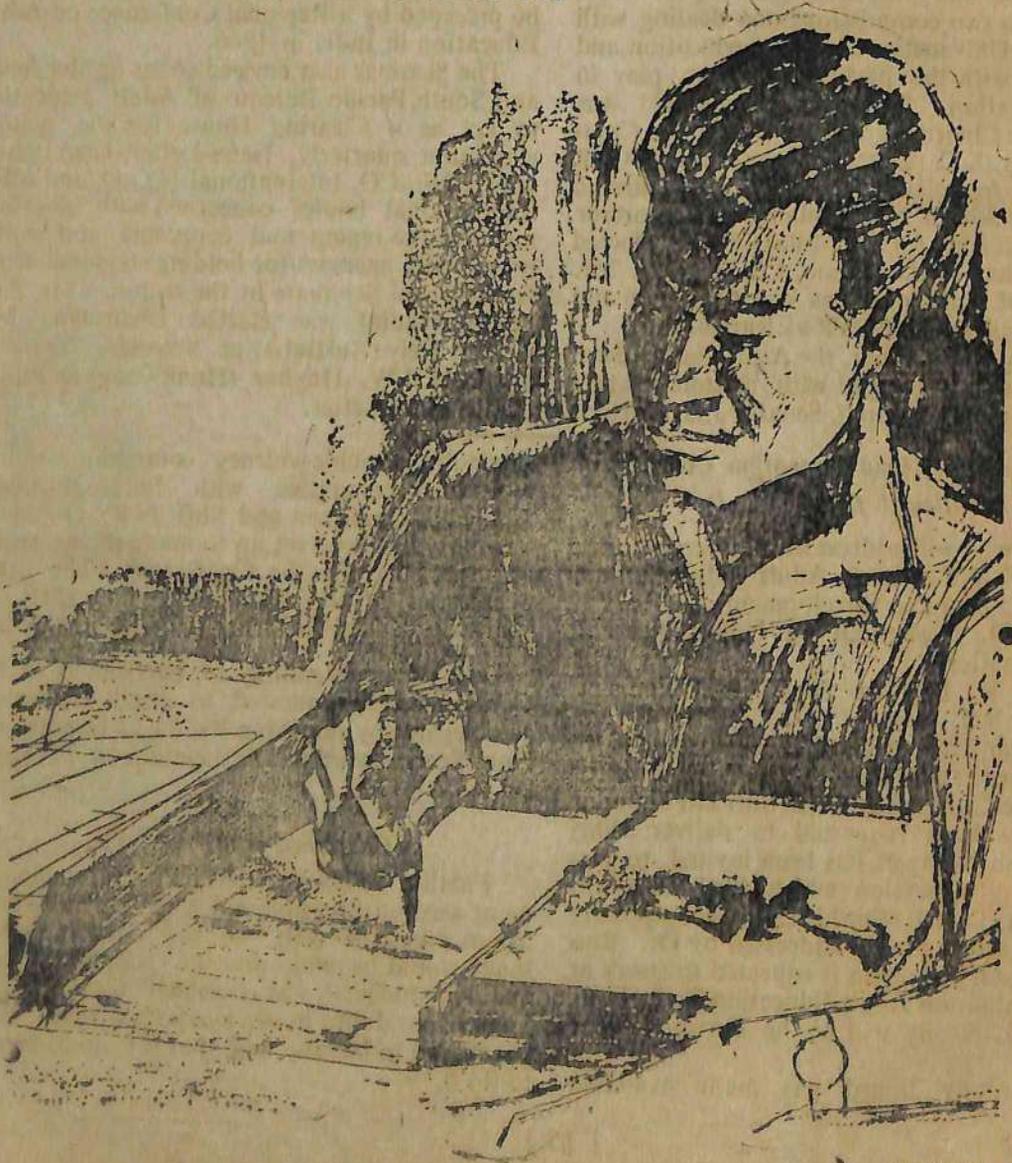
*(Continued from page 8)*

Finally, we learned that industrial management was on the whole much more sympathetic to our purposes than we had over imagined they would be, and that the supply of high quality students was seemingly inexhaustible. There is no doubt in my mind that there is a lasting job to be done and that it is our business to do it.

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## At the cross-roads of history

we face the challenge of social transformation. Only an enlightened people can meet its demands. What answer does adult education have to equip people to cherish freedom and enrich it? What has been its record since independence? What are the problems in its way?

These are some of the questions that **Sardar Sohan Singh**, formerly Director of the National Fundamental Education Centre, now head of the Books for Asian Students Programme of the Asia Foundation examines on pages 1 and 19... On page 5 **S. C. Dutta**, Honorary General Secretary of the Indian Adult Education Association, traces the attempts of the Association to clarify issues and shape public policies and **M. C. Nanavatty** in his personal capacity, analyses the role of social education in community development on page 15 ... **V. S. Mathur**, Director of the ICFTU's Asian Trade Union College, addresses himself to the problem of workers' education on page 21.

## Silver Jubilee Conference Number

### What, then, must we do?

Since the Association was founded twenty-five years ago, fifteen years of freedom and ten of planning have wrought many changes in the setting in which the Association has to function. What should the Association do to make adult education effective in this setting?

This is the question which **U. N. Phadnis** asks on page 27. Commenting on his note are **J. P. Bhattacharjee**, Director, Programmes Evaluation Organisation in the Planning Commission, **Sugata Das Gupta**, Director of the Instruction Wing of the National Institution of Community Development, **Sitaram Jaiswal**, Reader in Education, Lucknow University, **P. C. Sharma**, Assistant Educational Advisor in the Union Ministry of Education, and **Rajni Kothari**, Director of the Centre for Study of Developing Societies, an institution sponsored by the Association.

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# Adult education at cross-roads

THE post-Independence story of adult education in India may well begin with the 14th meeting of the Central Advisory Board of Education in the early days of January 1948. Realizing that adult education had become "imperative" as a result of Independence, the Board set up at its opening meeting a committee under the chairmanship of Shri Mohan Lal Saxena to make its recommendations on the subject. The Saxena Committee promptly submitted an Interim Report, the highlights of which were :

- (a) Adult education should comprise literacy and general education;
- (b) A three-year programme should be launched immediately and in the course of 5 years illiteracy should be reduced by 50% ;
- (c) A variety of human resources should be pressed into the service of this programme : school and college teachers and students, government employees and industrial employers;
- (d) The Central and Provincial Governments should provide funds at the rate of one anna per illiterate person for financing the programme; and
- (e) The media and method of adult education should be varied and comprehensive—radio, films, open-air theatres, clubs, group discussions, people's colleges, etc., should all be utilized in the interest of adult education.

## Financial stringency

The Saxena Committee's final report was accepted by the CABE at its 15th meeting in January 1949. Immediately, a Guide Plan on the basis of the recommendations of the Saxena Report was prepared in the Ministry and considered by the Conference of Education Ministers held in New Delhi on February 19 and 20, 1949. This Conference took a number of decisions and desired that a sum of Rs. 1 crore should be earmarked for promotion of "social education"—by this time the term had come into vague. The Conference of Provincial Social Education Officers, which met on July 27, 1949, spelled out the decisions of the February Conference in greater detail.

By the time the Provincial Government sent up their schemes to the Ministry of Education in implementation of the decision taken at the July Conference, the cold and clammy hands of "financial stringency" began to make themselves felt on the central finances. Indeed, the sixth All India Adult

*The history of adult education—we will use this broad term to include social education—can be divided into three periods. The first period, 1947-52, was one of enthusiasm and exploration. The second period 1952-58, was that of steady development. The third period starting from early 1958, through which we are now passing, has been generally one of confusion and frustration, says Sardar Sohan Singh.*

Education Conference at its meeting held on December 30, 1948, had already pleaded with the Government not to harm the progress of education on this plea. But the plea was not heard and the whole scheme collapsed after nearly Rs. 60 lakhs had been given as grants to the Provincial Governments for commitments already made.

## Years of exploration

However, the enthusiasm created in these years, without doubt, gave a lasting push forward to adult education in India. For example, the number of literacy classes and the number of men and women enrolled in them never went below the level attained during the years. Again, all State Governments set up administrative units for social education, which, in spite of vicissitudes of fortune, continue to this day.

These years also gave an individuality to adult education in India. The Saxena Committee itself helped in this decision by broadening the 1937 concept of Indian adult education. The comprehensive concept was publicly enunciated by Maulana Azad at a Press Conference in New Delhi early in 1948, when he baptised it formally as "Social Education", defining it as education "directed towards the production of consciousness of citizenship among the people and promotion of social solidarity among them." The content of this new concept was soon to be spelled out in Etawah and Madhya Pradesh.

These were also the years of exploration. Bihar tried to build up adult education through educational institutions. Mysore and West Bengal emphasised traditional folk arts and traditional groups like *yatras*, *bhajan mandalies* and *yakshaganas*. Delhi went for

# The movement comes of age

an elaborate audio-visual complex, described by the poet in Maulana Azad as "the Caravan of Knowledge". Bombay set up a network of rural libraries. Madras utilized camps; but its lasting contribution remained its Library Law enacted in 1948 under the enlightened leadership of its then Education Minister, Shri Avinashalingam Chettiar. It was, however, in the famous "Etawah Project" in U.P. and in the elaborate work in Madhya Pradesh that the lines of social education along which it was to develop after 1952 were first laid down. The deliberations of the International Seminar of South-East Asian Region on Rural Adult Education for Community Action, sponsored jointly by the Government of India and Unesco, held at Mysore from Nov. 2, to Dec. 4, 1949, also helped in this direction.

## Seeds of confusion

Two institutions set up experimentally during this period deserve to be mentioned. One was the Janata College. In 1947 the Mysore State Adult Education Council set up a Vidyapeeth on the lines of Danish Folk High Schools. The Unesco Seminar recommended the development of institutions of this type. As a result, the Government of India set up a Janata College at Alipur in 1951. Later, during the next period, more Janata Colleges were set up. Unfortunately, however, social pressures in India have not permitted this institution to develop along the lines its authors had intended.

The second institution, the Delhi Public Library, was set up by the Government of India with Unesco's cooperation in Oct. 1951. It grew rapidly to take its position as the "busiest public library in Asia". And though the library failed in one of its ostensible functions of serving as a model for the State Governments to follow, its success as an adult education institution is not bedimmed thereby. This period also saw the growth of literature for neo-literates as a special aspect of social education in India. At the Centre, the Ministry of Education subsidized Jamia in bringing out over 1.7 million copies of booklets on various subjects, specially written for adult. In Madhya Pradesh the fortnightly *Prakash* started publication in October 1948 and its 50,000 Hindi and 40,000 Marathi copies were distributed free to social education centres in the State. Similarly, nearly 50 booklets and folders were printed in the two languages and distributed to the Centres. Bihar also had a programme of publication of literature for neo-literates.

Two events happened in 1952 which had a great impact on adult education in India—the launching of the Five-Year Plans and the Community Projects. These helped to expand adult education and integrate it more closely with the administrative structure of the country. Strangely, they also sowed the seeds of confusion in the next period.

In 1952-53, the Ministry drew up the first Five-Year Plan of Educational Development. Social education had its due place in it. Four schemes in that Plan are worthy of notice here. "Scheme No. 1" projected important educational institutions in small areas—equivalent to what later came to be known as blocks. Three of the institutions were related to adult education—five community centres, one Janata College and one "integrated library service" in each area. "Scheme No. 3" provided for publication of literature for neo-literates by the State Governments. In "Scheme No. 4" the State Governments were promised assistance for setting up district and State libraries, school-cum-community centres and training of social education workers. Then there was the famous "Scheme No. 6", under which grants were given to voluntary organisations for developing their social educational activities.

The achievements under the scheme in the first Plan were as follows :

### Scheme No. 1

	Expenditure Rs. in Lakhs	No. of institutions set up
Model Community Centres	20.92	160
Integrated Library Service	11.91	25
Janata Colleges	33.00	23

### Scheme No. 3

Publication of Literature for neo-literates	0.51	—
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### Scheme No. 4

Setting up of State Central Libraries	103.89	8
Setting up of District Libraries	33.43	143

### Scheme No. 6

Assistance to voluntary educational organisations	26.58	60
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## Plan impact

Later, another scheme, that for providing employment to the educated unemployed as teachers and social education workers, was added to the Plan. Under this scheme the State Governments employed 2,000 workers for promotion of social education in urban areas. The Government of India contributed 50% for the workers salaries and Rs. 100 per worker per year as contingent expenditure.

In the second and third Plans this distinctive pattern of the first Plan was not continued. But, generally speaking, the institutions set up during the first Plan continued.

The adult education work of the Ministry of Education was certainly not confined to the framework of the Plan. We will mention here only some of the, more important of its activities during the

# Advances along new paths

period under three heads—social education, libraries, and production of literature.

**Social Education.** During the early 50's, Unesco tried to expand its fundamental education programme and one of its major planks was that of girdling the globe with 12 international centres for training fundamental education workers. The scheme eventually collapsed under its own financial weight before it had a chance to be materialised. One of the international centres was to be set up in India and before Unesco put up its hands, the Ministry of Education had its plans ready. The Centre was duly set up in 1956, and the withdrawal of Unesco only served to give it its name of National Fundamental Education Centre. Before its merger in the National Council of Educational Research and Training, the Centre had trained 93 district officers in charge of social education and had completed 4 research projects.

In the problem of the massive illiteracy of the country, the educational problems of the not-fully educated tend to be forgotten. To remedy this lopsidedness, the Ministry of Education intended to encourage the growth of adult schools in the third Plan. However, it wanted to prepare the ground by sponsoring research in the syllabus and grades of adult schools. In July 1957, the Research, Training and Production Centre of the Jamia Millia was asked to do the research which it completed in 1961.

## Plan for libraries

Another neglected field was sought to be tackled by special social education institutes for industrial workers. The scheme was ready in 1957, but the peculiar set-up in the Ministry of Education after 1957 succeeded in holding back its implementation until 1960, when a workers' institute was set up at Indore. A scheme for encouraging adult education in the neglected urban areas was never allowed to be implemented.

During the first Plan a large number of district libraries were set up in the States. But the libraries only partially served their objective, because there was no institution in the country to train personnel for public library work. Accordingly, after prolonged negotiations a Library Institute was set up at the Delhi University with financial assistance from the Government of India. The work of the Institute was in 1963 absorbed in the Library Department of the University.

In September 1953, the Indian Adult Education Association held a seminar in Delhi on "Libraries in Social Education." Accepting one of the recommendations of the seminar, the Government of India set up a committee to advise the Government *inter alia*, on its library policy. The committee started its work in August 1957 and submitted its report in November, 1958. Its chief features were : a 25-year

plan of library development and financing the development through a library cess, with matching contributions from the State and Central Governments.

In the brief space here, we can mention only two of the many schemes of the Central Ministry of Education in this field.

## Reading material

In 1951, the Ministry had called a conference of educationists and social workers in New Delhi to consider the production of reading material for "Neo-literates." Subsequently, the Government appointed a committee on social education literature. One of the projects which arose out of the recommendations of the committee was materialised in 1953, when the Ministry of Education launched its first prize scheme, under which a prize-winning author was awarded Rs. 500; 1,000—later 1,500—copies of each prize-winning book were purchased for distribution to schools, libraries and social education centres in various States. Five of the authors were selected every year for additional prizes of Rs. 500 each. Their books were translated in regional languages other than the ones in which they were written. By 1961, the ninth year of the scheme, authors of 307 books in 13 regional languages had been awarded prizes, out of whom 34 in ten regional languages had won additional prizes. Later, in 1958 and 1959, similar schemes for awarding prizes to authors and bulk purchase of prize-winning books evolved by Unesco and the Ministry of Community Development and Cooperation gravitated into this scheme.

In 1953, the Ministry of Education accepted the assistance of the Ford Foundation in running literacy workshops for training authors in writing for "neo-literate," that is, in simple language. Three workshops were held in 1953 and a fourth in 1954. Later on a scheme was evolved to run four such workshops every year in the various states on a mono-lingual basis. During 1953-58, 18 workshops were organised in which about 360 authors were trained.

The Ministry of Education, either itself or through other agencies, also brought out literature for social education workers. During the period it brought out 9 books as follows :

1. Handbook of Education for Social Education, by Sohan Singh. It ran into 3 editions in 1952, 1953 and 1955.
2. Writing Books for Adults, by Jagdish Singh, 1952.
3. All India Report on Social Education 1947-51. 1953.
4. Libraries in India, by Sohan Singh. 1953.

# Deterrents to growth

5. Teaching Adults to Read and Write, by Mushtaq Ahmed.
6. Social Education in India, by Sohan Singh 1956.
7. Bibliography of Hindi and Urdu Drama, by Mohd. Khaliq.
8. Rural Recreation, by Shri Chaube.
9. Literature for neo-literature. 1955.

During this period the Government of India assisted voluntary organisations in their social education work to the tune of nearly Rs. 43.8 lakhs.

The other important event of 1952-53, was the launching of the Community Development Programme. The programme is administered in areas of about 100 villages, called development blocks, through a more or less standardised staff set-up. Two members of the block staff are social education organisers—one man and one woman. The Ministry of Education participated in the various groups working under the aegis of the Planning Commission which gave shape to social education work in the community development areas. For some time it was debated whether the personnel for social education should be called the community organiser or social education organiser. The protagonists of the latter view won.

## Conflict of purposes

From the very start of the programme the Ministry of Community Development set up centres for the training of social education organisers. The centres were of three types, general centres for training all social education organisers, centres for training women social education organisers (later named Mukhya Sevikas), and a centre for training social education organisers to work in tribal areas. By 1962, there were 3 centres for training men S.E.O.s, 5 for training Mukhya Sevikas, and 5 for training both S.E.O.s and Mukhya Sevikas.

In 1952, the development areas were called community projects and for every three projects a Chief Social Education Organiser was appointed. In 1953-54 the projects shed their initial experimental character and became blocks in a regular National Extension Service. Henceforth the blocks were to be administrative units. That being so, there was no place in the new set-up for Chief Social Education Organisers. Accordingly, the Ministry of Education evolved in 1955-56 a scheme for the appointment of District Social Education Officers and Joint/Deputy Directors of Social Education. By the end of March 1959 there were nearly 100 such officers in the districts.

During the years 1952-1955 social education acquired a peculiar set-up, which contained strains within itself, which later came out as visible seams,

ready to rupture. While social education was the putative child of Education Departments, it was adopted by the Community Development Departments and the two parents seldom saw the destiny of the child in identical terms.

## Relapse into oblivion

On Dec. 20, 1952, while inaugurating the third National Seminar of the Indian Adult Education Association, Prime Minister Nehru said: "If the Five-Year Plan is really going to be given effect from today, then it is essential that there should be a solid foundation of social education." This solid foundation was supposed to have been laid during 1952-53 in the shape of social education as an integral part of the community development set-up. The firmness of this setting proved to be illusory. But for a few years it seemed to all that the going was good. The cracks appeared at the first strain, unexpectedly, when the Balwantrao Mehta Committee's Report in 1957 first expressed, though not in quite a forthright manner, its doubts about the role of the social education organisers.

In 1958 Maulana Azad died and his place in the Ministry of Education was filled by one who was not equally eminent. The Ministry was downgraded and split into two. In the new set-up adult education suffered grievously. The scheme for workers' education was delayed and that of social education in urban areas was never allowed to come up. There were other setbacks too; not the least among them was the non-implementation of the report of the Libraries Advisory Committee.

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## Literate People

make

## A Progressive

## Nation

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# Conferences in retrospect

**T**HE Indian Adult Education Association came into existence on December 2, 1939, when the second All-India Adult Education Conference held at Bhagalpur, in Bihar, formally decided to form the association and approved its constitution. Sir Rustam Masani presided. The first Adult Education Conference, held in Delhi on March 11, 1938, had brought together for the first time Adult Education workers from all parts of the country. Since then 18 conferences have been organised throughout the length and breadth of the country. Four conferences were held between 1938 and 1946. After Independence, these Conferences have been an annual feature. In 1962, the Chinese aggression prevented the holding of our 19th conference in Gauhati in Assam.

## Concepts clarify

The conferences have provided a common platform for Adult Education workers to come together and to exchange views and experiences on the various aspects of Adult Education. They have served to focus the attention of the people and the Government on the need for Adult Education and helped in clarifying ideas about its aims and objectives. The Conferences have also helped in developing the concept of Adult Education in the light of the changing needs of a rapidly developing society.

The very first conference held in 1938 enunciated the concept of Adult Education. It stated that "this Conference regards the whole sphere of human life in India, both in town and in country, as providing scope for Adult Education, whose aim is to promote in all possible ways the fullest personal development of the men and women of India,

An important contribution of the Association to the development of the Adult Education movement in the country has been its effort to mobilise opinion to shape public policies consistent with the demands of the movement.

To achieve this, the Association convenes annual conferences where adult education workers from all over the country exchange experiences, review the progress of the movement and offer constructive suggestions to make the movement more effective.

In this article, Shri S.C. Dutta, the Honorary Secretary of the Association, reviews the conferences convened by the Association and analyses how they have influenced the movement.

especially those who have not had opportunities of education during their early life, so that they may attain to the fullness of their physical, mental and spiritual stature and that it regards literacy, arts, crafts, literature, science, technology, vocational training and all other forms of instruction as not in themselves education, but only means of developing the latent talents and potentialities of our nature."

At the Trivandrum Conference (1964) held under the presidency of Mr K.G. Saiyidain, the task before Adult Education workers was fairly and squarely stated in a resolution which said: "In view of the democratic constitution that is being evolved for India, and the immediate need for educating the illiterate masses in the full content of citizenship and the imperative need to develop in them the ability to think, appraise and judge for themselves, educational authorities in India should discharge their primary responsibility in the matter by immediately formulating comprehensive schemes of Adult Education and working them out with devotion so that the prevalent illiteracy and ignorance may be liquidated in as short a time as possible."

The Rewa Conference, held after we had achieved Independence, spelled out the concept of

Adult Education. It said in a resolution: "With the attainment of political freedom in India, the question of Adult Education for more than 300 million villagers has assumed a new importance and it is necessary to make every man and woman conscious of its urgent significance and resolve to take active part in his her education".

## Horizons widen

The Conference asked educational agencies to pay due regard to the following points while formulating their policies and programmes:

"Adult Education is larger than literacy and literacy should not be regarded as the best or the inevitable starting point of Adult Education in the prevailing circumstances of the country.

"Adult Education must aim at enabling the common man to live a richer life in all its aspects—social, economic, cultural and moral. For this purpose Adult Education must definitely envisage all adult centres as social centres, interested primarily in providing social, recreational and cultural facilities for the people and must endeavour to develop their powers of initiative, judgment and integrity as citizens.

"While a great deal of emphasis will naturally be placed on the education of the illiterate,

# Village schools as centres of development

Adult Education should not merely confine its attention to this class but should cover the various forms of further or continuation education in particular through lectures, seminars, discussion groups, arts, crafts and music clubs, people's colleges and other agencies which need to be developed in India in the light of her special needs."

About literacy, the 1939 Conference said that "it should satisfy the following minimum standard: reading and understanding of the meaning of a simple passage corresponding to the standard in the second reader used in that area; writing of a simple passage to dictation or a simple letter; filling in the common postal forms; and manipulating the first four compound rules for small sums of money and the common measures of weight in use in the locality."

## Focus shifts

About the post-literacy course, the Conference said that it "should lead the adults to a stage corresponding to the 5th standard and literacy should be considered to be effective only when this stage has been reached."

In 1958, at the Lucknow Conference, the Association went a step forward to advocate the setting up of Adult Schools. A resolution passed by the Conference said that "the time has come when literacy campaigns should be supplemented by regular adult schools, which will give adults who have missed their schooling an opportunity to obtain elementary and post-elementary education of a similar pattern to that available for those of the school-going age."

The Association had advocated the making of schools as centres of development. As early as 1959, at the Patna Conference

it was stated: "It is essential to make village schools the instrument of development. The schools should increasingly develop and function as community centres of the locality with responsibility of meeting the needs and requirements of the community, including the education of children". In a resolution it had said that "this will give the schools and the teachers their rightful place in the reconstruction and development of the country."

## Women in the picture

The Association devoted much attention to women's education. The Calcutta Conference held in 1953 recognised "the potentialities inherent in educated womanhood and expressed its firm belief that by educating our women, we can very substantially solve the problem of our national education," and urged all concerned "to take up the programme of Adult Education for women as a matter of priority."

Earlier in 1939, it was stated that for women courses should be organised which should equip them for their primary task of home-making, develop a cultural life and train them in cottage industries whereby a woman in the home may help to raise its economic level.

The Association had all along urged the universities to take interest in Adult Education. Finally, at the Aliabad Conference held in 1960 under the presidentship of Dr. Jivraj Mehta, the then Chief Minister of Gujarat and at present India's High Commissioner in London, a comprehensive resolution recommending the establishment of a Department of Adult Education in each university was passed.

The resolution said that it should be the function and responsibility of such Depart-

ments to organise and co-ordinate the scheme of university extension lectures at different levels on cultural, literary, scientific and professional subjects.

The Departments should study the needs of the different sections of the society for "further education" or "continuation" classes at different levels and submit the results of such studies to their own university, other educational authorities, Government and voluntary organisations engaged in social education.

Another function of the Departments should be the investigation of the possibilities (as resources permit) at suitable places of establishing educational centres, colleges or institutes for providing education to workers and farmers (e.g. the Ruskin College, Oxford, or institutions on the lines of the Folk-High Schools of Denmark or Educational Settlements, and with aims similar to those of Toynbee Hall, Oxford House, Cambridge House, London, or Hull House, Chicago.

They should also undertake research in the field of Social Education in its various phases and offer opportunities where possible to young scholars for obtaining research degrees on the basis of such studies.

## Role of universities

The Conference commended to all the universities of India the example of the British and American universities in this sphere and pleaded for the adoption by them of a liberal and far-sighted attitude for this country also. India, it said, was in even greater and more urgent need of such service than the countries of the West. It was up to the universities of this country to make their contribution in meeting this need.

Another issue on which the Association has expressed itself very categorically time and again is the role of voluntary agencies in the development of Adult Education,

# Autonomous boards to co-ordinate voluntary efforts

The Hyderabad Conference, held in 1950 under the presidency of the late Mr. Shafique-ur-Rehman Kidwai, emphasised the place of voluntary agencies in any scheme of adult education. Adult Education activities by their very nature, it said, had to satisfy diverse and varied interests. No single organisation could hope to satisfy such interests. People should be enabled to start projects for their own education. The advantage of co-operative self-directed efforts in any kind of educational work was too obvious to need emphasis. Such efforts awakened faith among the people in themselves and helped recover a sense of personal and social significance.

## Accent on organisation

"Voluntary agencies are more free to use their resources with a minimum of restrictions and to select personnel with greater freedom," the conference said. "Such agencies, however, cannot flourish without the liberal and generous support of the State. Through giving aid to such agencies Governments can make the available funds go much farther than otherwise." The Conference urged the State Governments as well as the Government of India to adopt a definite policy progressively to help and promote voluntary agencies and give them a recognised place in their scheme of Adult Education.

In 1952, 1953, 1954, 1955 and 1957, the need to recognise voluntary agencies for the promotion of Adult Education was reiterated.

In 1952 at Nagpur it was suggested that an autonomous and statutory board should be set up to co-ordinate the work that was being done by voluntary and official agencies, to conduct

social, education activities at all levels and to promote and assist voluntary agencies.

The resolution on the subject of an autonomous board, passed in 1953, said that such boards would enable the official agencies to take swift decisions and undertake speedy and effective action. Their close co-operation, help and encouragement to the centres organised by the locality would not only give voluntary agencies the right place in the programme of social education but also secure for official efforts proper response from the community, which was so essential for their success.

In 1955, the Delhi Conference asked the State Governments to set up autonomous boards and said that these would function as central agencies to foster the development of local non-official organisations for the purpose. It said the general approach of the Government should be to assist people to start organisations for their own education with financial and other assistance from the State for carrying on their work.

## Central responsibility

The Association has been giving a positive lead to the country about the administration of social education. At the Gargoti Conference, held in 1959 under the presidency of the well-known Gandhian educationist, Mr. Maganbhai Desai, the then Vice-Chancellor of the University of Gujarat, a resolution on the subject said that at the National level all aspects of social education should be the responsibility of the Ministry of Education either for the purpose of direct implementation or for co-ordination and that for the proper administration of social education a separate Division for Social Education, under the charge of a Joint Secretary and

an All-India Advisory Board should be set up.

The resolution added that the integration of social education under the Education Department in the remaining States should be expedited and that the appointment of a State Officer exclusively for social education as well as District Social Education Officers for each district should be made without further delay.

## Non-officials and the State

The resolution stated that a body at the State level to guide and promote social education should be set up as early as possible. Such a board should preferably be statutory and autonomous, but if for any reason, this was not immediately feasible, an Advisory Board of Social Education might be set up as a transitional measure.

The resolution urged greater use of non-official agencies for implementing social education programmes and for bringing together such non-official organisations at all levels (block, district and state) to strengthen them as well as to improve the social education programmes through the sharing of experience and pooling of resources. An Adult Education Association should be formed ultimately to be linked with the Indian Adult Education Association.

It said that the multi-purpose character of the Gram Sewak should, under no circumstances, be compromised. By asking him to devote 80% of his time to agriculture, a radical departure from this principle had been made.

Among those who presided over the conference were such luminaries in the field of education as Dr. Amaranatha Jha, Sir Rustom Masani, Sir Shah Suleiman, Dr. R.V. Purulekar, Dr. Jivraj Mehta, Mr Maganbhai Desai, Mr K.G. Saiyidain, Dr.

(Continued on page 18)

# A survey of publications

**D**URING the 25 years of its existence, the Indian Adult Education Association has brought out the following types of publications :

**A Periodicals :** Journal of the Indian Adult Education Association:

1940, 50, bi-monthly, total issues 61.

1951-59, quarterly, total issues 36.

1960 to date monthly—Up to Dec. '63, 48 issues.

Proudh Shiksha (Hindi) :

1957-58 quarterly, total issues 4.

1959—to date bimonthly. Issues brought out till Dec. '63-35.

Social Education Bulletin—1950 bi-monthly—6 issues.

1957-59 — monthly — total issues brought out—105.

## **B. Books and pamphlets :**

Reports of Seminars and Workshops—15

Symposia—5.

Work of the Association—3.

Work of the Association—3.

Work by individuals, including joint authors—18

Books in Hindi—16.

## **C. Directories : 4.**

**D. Abstracts :** Adult Education Miscellany. Abstract series 1-4. Cyclostyled—14 issues up to Dec. '63.

**E. Bibliographies (cyclostyled)** Up to Dec. '63—15.

This brief note is an attempt to give an idea of the scope of these publications. They are dealt with under ten heads as follows :

- (i) Concerning the Association.
- (ii) General.

(iii) Adult or Social Education in India.

(iv) Adult Education in other countries.

(v) Concept of Adult (Social) education and its various aspects.

(vi) Methods of adult education.

(vii) Programmes of social education.

(viii) Adult/social education for special classes.

(ix) Training of workers.

(x) Administration and organisation of social education.

The Association has described its work and main activities in the following pamphlet :

—Indian Adult Education Association, what it is and what it does. 1952. p. 28.

—On to Eternity. 1959. p. 186.

The book contains the presidential addresses and resolutions passed at the annual conferences of the Association from 1938 to 1958. The resolutions are grouped under the following heads : Changing concept of adult education, programmes and methods of adult education, adult education literature, area (field) of adult education, adult education among women, civic education, research and experiment, training, social education and community development, audio-visual aids, voluntary effort and government aid, planning and legislation, organisational set-up for adult (social) education, facilities to field workers, the Association's internal policies and women's problems.

Appendices list National Seminars and Regional Seminars organised by the Association and the publications and two memoranda issued by it during the two decades of its work.

For the last three and a half years, the Association has been issuing reference lists of new books added to the Association's library, the Jha Library. So far eight such lists have been issued as follows :

Ref. 1-2. April-June 1960 p. 3,

Ref. 3. Aug-Sept. 1960. p. 3.

Ref. 4. Oct.-Nov. 1960 p. 2.

Ref. 1. April-May 1961, p. 2.

June-July 1961 p. 2; Ref. 1.

April-May 1963 p. 3. Ref. 3.

Aug-Sept. 1963.

The Association has also brought out the following books :

Indian Adult Education Handbook ; ed. Ernest Chapness and H.B. Richardson. n.d. p. 152.

This is a collection of articles by writers well known in the field of adult education in England and India. It was published in collaboration with the National Adult School Union of Great Britain.

Kempfer, Homer & Helen. Selected problems in Social Education 1963 p. 196

The problems dealt with are : Social Education & Social Change, Conference planning, Surveys & programme evaluation. Each chapter has a selected bibliography. The authors compare their experience of adult education in the U.S., with that of social education in India.

Proudh Shiksha, adhunik Vichardharayen ve prayog. 1956 p. 172.

This is a Hindi translation of the Unesco publication, "Adult Education, modern trends and practices". It contains contributions from people who have won high reputation in the field of adult education in the West.

4. Adharbhut Shiksha, nirupan aur karyakarama. 1956.

# Facts, figures and surveys

## A mirror to the movement

p. 97. This is Hindi translation of the Unesco publication "Fundamental education, description and programme".

5. Abstract 5-6. August-Sep. 1963. "Attitude toward adult education by social class" p. 3, by Jack London.

The Association has brought out the following bibliographies on the various aspects of adult education :

Ref. 2. Nov. 18, 1960. It gives lists of articles under the following heads : aims and objects of adult education; methods, techniques and programmes of adult education; literacy; research; audio-visual aids; recreation in social education; women's education; adult education abroad; community development; education for general studies.

Somewhat similar groupings appear in the following bibliographies :

—Ref. 5 Dec. 1960—Jan. 1961. p. 3.

—Ref. 6 Feb.-March 1961. p.2.

—Ref. 4 Oct.-Nov. 1961. p. 4.

—Ref. 2 June-July 1963 p. 3 and

—Ref. 4 Oct.-Nov. 1963 p. 3.

### Adult education in India

The Association has brought out varied material on Adult Education in India. The story of adult education in India up to Independence is given in

—Sohan Singh., History of Adult Education during the British period. 1957. p. 120. Index.

A broad view for the next ten year is given in

—Dutta, S. C., Social education, ten years in retrospect. 1957. p. 17.

The trends in the next five

years later have been discussed in —Dutta, S. C., New dimensions in social education. 1962. p. 60.

The pamphlet contains sections on social education and educational institutions; the community school; cooperative education and training; social education and recreation, social education and the Second Plan; social education and the Third Plan; social education in C. D. & N.E.S. areas; social education—matrix of a new civilization; and review of adult education.

The period of the Second Plan receives specific attention

—Social education and the Second Five-Year Plan; a symposium held at the Delhi Public Library. April 1959. p. 31.

The contributors are : D. P. Nayyar, M. C. Nanavatty, Ram Lal Verma, M. C. Aggarwal, M. M. L. Tandon and S. N. Ranade.

One of the best Indian studies of social education in one area of the country is contained in

—Dutta, S.C. & Kempfer, Helen : Social Education in Delhi; report of research study undertaken by the Indian Adult Education Association. 1960. p. 127.

The book gives "a picture of the Social Education Centres functioning under three different administrations (in Delhi), the types of people who come to the centres, the activities in which they participate, the difficulties experienced and the suggestions put forth by them and the workers for making the Centres more useful for participants."

Reports of activities in the field of social education in the country are given in the ten volumes (1950-1959) of

—Social Education Bulletin (Vide para 1 A).

From 1959 the monthly Journal of the Association has published news from all over the country, though less extensively.

The Association has also brought out four directories :

—Directory of adult education agencies and workers. 1954. p. 57 (cyclostyled).

It lists 59 agencies and their personnel as follows : Ajmer 1, Andhra Pradesh 2, Assam 1, Bombay 9, Bhopal 1, Bihar 6, Delhi 11, Hyderabad 2, Madhya Pradesh 3, Madras 4, Mysore 1, Orissa 3, Pepsu 3, Punjab 1, Rajasthan 3, Saurashtra 1, Travancore Cochin 2, U. P. 1, Vindhya Pradesh 2 and West Bengal 12.

—Directory of adult (social) education agencies in India. 1958. p. 75 (cyclostyled).

It lists 68 agencies as follows: Andhra Pradesh 2, Assam 1, Bihar 6, Bombay 10, Delhi 11, Kerala 3, Madhya Pradesh 1, Madras 1, Mysore 1, Rajasthan 3, U.P. 2, and West Bengal 27. Under each agency information is given under the heads : Aims and objects, Activities, Membership, Office-bearers, Personnel, Finances and wherever possible, Publications and Additional Information. Appendices give a list of agencies which had not sent information or had sent inadequate information, a list of Janata Colleges, agencies Social Education Organisers Training Centres and training institutions in social work.

—Directory of adult (social) education agencies in India. Vol. II 1959. p. 58. (Cyclostyled).

It gives the (a) names of N.E.S. and Community Development projects in Andhra Pradesh, Assam, Bihar, Bombay, Jammu & Kashmir, Kerala, Madras, Madhya Pradesh, Mysore, Orissa, Punjab, Rajasthan, U.P., West

# Lessons of international experience

## A window to the world

Bengal, Himachal Pradesh and Tripura; (b) three official agencies—Coal Mines Welfare Organisation, Dhanbad, Regional Social Education Committee, Maharashtra, Poona; and Social Education Section in the Education Department, Rajasthan; (c) eleven non-official agencies; and (d) one All-India Organisation.

The Association has also brought out an international directory.

—Directory of Agencies for recreational and cultural activities in South East Asian Countries. 1957. pp. 203.

It lists one agency from Burma, 39 from Ceylon, 4 from Malaya, two from Pakistan and 185 from India. The Indian agencies are : Delhi 8, Jammu & Kashmir 3, Kerala 13, Madhya Pradesh 3, Madras 15, Manipur 1, Mysore 18, Orissa 5, Punjab 2, Rajasthan 7, U.P. 6, West Bengal 46 and the three National Akademies. For each agency information is given under the heads : aims and objects, activities, membership, office-bearers, personnel, sources of income and 'any other information'.

In the abstracts we have an article on a closely allied field.

—Rural Community Development in India, by H.F. Kaufman. Abstracts 3-4. June-July 1963. p. 3.

### Adult education in other countries

Most of the material is contained in the Abstracts. However, there is one booklet :

Sohan Singh., Highway & Byways of adult education in Russia 1957 p. 59, which gives an account of adult schools, libraries and the book trade in Russia as well as a description of the work of a very interesting organisation, the

Society for the Dissemination of Knowledge.

In the Abstracts we have :

—Abstract 5. August 1961. "Development of Education in Africa (Adult Education)", taken from a report on the development of education in Africa. p. 2.

—Abstract 10. January 1962. "Report of Commission on Adult Education of the Conference of African States on the Development of Education in Africa held at Addis Ababa on May 15-25, 1961. p. 3 and

—Abstract 7-8. Oct.-Nov. 1963. "Adult Education in Africa—Some Comments" by Abbot Kaplan. p. 3.

### Concept of adult education

The Association's contribution to the clarification of the various aspects in the theory of adult and social education has mostly taken the form of symposia. However, before we mention them we should like to refer to.

—Ranganathan, S.R., Education for Leisure. 1958. p. 127.

The nine chapters of the book are headed Social Education, Leisure, Education, Adult Education, Books, Literacy, Curriculum, Methods, and Historical. Like other books from the pen of the author, it contains a record of valuable thinking arranged in a rather sophisticated way. The book has an index.

The Symposia deal with community development, values and social education as related to social change.

—Adult education in Community Development; a Symposium held at the 12th Annual Conference in December 1955. 1956. p. 37.

The contributions are : Review and Perspective, by Sohan Singh; Future of Adult Education, by M.C. Nanavatty; Literacy in Adult Education, by Mrs. Welthy Fisher, and Adult Education—Matric of a New Civilization, by S.C. Dutta.

—Human Values in Adult Education; a Symposium held at the 14th Annual Conference December 1957. 1958. p. 28.

It contains contributions from S. R. Ranganathan, R. M. Chet Singh, N.D. Godbole and Kesari Hanuman.

—Social Education in Changing Society; a Symposium held at the 16th Annual Conference in 1960-1961 p. 28.

Contains contributions from S.R. Ranganathan, Homer and Helen Kampfer and Sohan Singh.

The material on the subject from Abstracts, including that on the background sociological theory, is as follows :

—Abstract 6. September '60. "Adult Education in and for a free society, p. 4.

—Abstract 7. October '60. "Human Values in Community Life". p. 4.

—Abstract 6. September '61. "Community Development project-2 sociological analysis". p. 4.

—Abstract 7. October '61. "The changing power structure of a village community—a case study". p. 5.

The material brought out by the Association may be grouped under audio-visual aids, dramas, group discussions, community centres and community organisation.

### Audio-Visual

—Bhola, H.S., Celluloid in Indian Society. 1961 p. 41. ill.

This fine booklet, among the very few on the subject, "seeks to discuss the role that the Indian documentary and feature film can

# Accent on the know-how

## A probe into techniques

play in sensitivising workers in the various fields of social sciences to the reconstructional needs of Indian society". A 37-item bibliography is also given.

—Abstracts 10. January 1961. "How television techniques can bring education to hundreds of millions". p. 2.

—Abstract 1. April 1961. "Television in Italy". p. 5.

—Abstract 2. May 1961. "Audio-Visual and East West Project p. 3.

### Drama

—Srivastava, S.N., Rural Drama. 1961. p. 63. ill.

Perhaps the only work of its kind written by a man who won his reputation in this field.

—Srivastava, S.N., Lok Natak (Hindi), 1961. p. 80. A translation of the above.

—Abstract 3. June 1961. "Drama and Community Development". p. 3.

### Group discussion

—Nanavatty, M.C., Group Discussion—an aid to education for citizenship 1960. p. 123.

The book is in three parts. Part I discusses education for citizenship in a democratic society. Topics included in Part II comprise group discussion as an educational aid, various uses of the group discussion technique, the organisation of a group discussion and the role of the worker. Part III gives valuable records of three group discussions on "education for social change", "hooligenism in the neighbourhood" and "the problem of indiscipline among students." A 19-item bibliography and the Index are thoughtful sections often missing in many of our books.

### Community centres

—Community Centres. Report of the Second National Seminar held at Indore on December 12-20, 1951. 2nd ed. 1961. p. 61.

Discussion, concept and scope of community centres; their activities; their services to adult education and their objectives and functions; organisational, administrative and financial problems and the problem of participation. The recommendation of the Seminar on the topics are also given.

—Abstract 4. July 1961. "Task of clubs in adult education." p. 3.

### Community organisation

—Community Organisation in Social Education. Report of the 11th National Seminar held at Aliabad on Oct 26-29, 1960-1961. p. 78.

The contents of the report include approaches to community organisation and their major outcomes, conditions of success in community organisation, relationship between community organisation and social education, administrative machinery for social education to facilitate community organisation, personnel at various levels and their training and effect of democratic decentralization on community organisation.

The course of social education in India has contributed to the increase in volume of discussion on the subject of community organisation. This is reflected in the number of abstracts put out by the Association on this subject, which are listed as below:

Adult Education Miscellany. Abstract Series 1. "Community Action". 1960.

Adult Education Miscellany.

Abstract Series 4. "Community Organisation in Adult Education". 1960.

Abstract 1. April 29, 1960. "Mass Education and Community Development—its problems and possibilities." p. 2.

Abstract 2. May 1960. "Adult Education and Community Organisation p. 2.

Abstracts 3 & 4. June-July 1969. "Community Organisation." p. 2 & p. 4.

—Abstract 8. Nov. 1960. "Community Organisation and a democratic Society". p. 2.

The following bibliographies are also relevant to the subject.

—Ref. 3. August-Sept. 1961. "Selected Literature on Voluntary Action". p. 3.

—Ref. 5. Dec. 1961-Jan. 1962. "Public Leadership." p. 5.

### Adult education programme

We list below material under the heads: literacy, libraries, literature for neo-literates and recreational and cultural activities.

—Organisation and techniques for liquidation of illiteracy. Report of the first National Seminar held at Jabalpur on Dec. 15-24, 1950. 2nd ed. 1962. p. 46.

The subjects discussed included: intensive Vs. extensive literacy campaigns; working up enthusiasm for literacy campaign among the people; organising classes; the help which organisations like trade unions, cooperatives, employers' bodies, etc., can render in promoting literacy; follow-up; the syllabus and duration of literacy classes; methods and techniques of teaching adults and training of teachers.

—Mustaq Ahmed., The alphabet for progress. N/D. p. 28.

A small but valuable

# Programmes and their purpose

## A meaning to activities

pamphlet explaining the need for literacy.

—Abstract 11. Feb. '62. "organisation and financial problem of literacy campaigns in India". by A. R. Deshpande. p. 5.

This is a reproduction of an article from Unesco's Fundamental and Adult Education Bulletin. Vol X (1958) No. 1. Coming from the foremost leader in the field of social education in India, the article contains first class material for administrators of literacy work.

—Abstract 1-2. April-May 1963. "An adult literacy programme", by Roushi Khattar. p. 4.

### Libraries

—Libraries in social education. Report of the Sixth National Seminar, held at Chiragh Delhi on Sept. 26-Oct. 5, 1955. 1956. p. 88.

The Seminar discussed the following problems : In what ways can libraries contribute to the general renaissance in India; relation between social education and libraries; library structure in future India; training of librarians, library legislation and library literature. The report also gives the recommendations of the Seminar. The Seminar, through one of its recommendations, led to the setting up by the Government of India of the Advisory Committee for Libraries, which submitted its report to the Government in 1958.

—Proudh Shiksha aur adharbhit Shiksha ke liye pustakalaya p. 196. 1957.

This is a Hindi translation of the Unesco publication "Libraries in adult and fundamental education" by Cyoil H. Houle.

Report of the Third National Seminar held at Jamia Milia on Dec. 20-26, 1952. 1953. p. 156.

The highlight of the Seminar, of which Dr. Ranganathan was Director, was its discussion on craft-centred books for neo-literates.

—Navashikshit Proudhon ke liye sahitya ka nirman. 1953.

—Ranganathan, S.R., Social Education Literature. 1952. (Published jointly by the Indian Adult Education Association, Atma Ram and Sons (both of Delhi) and G. Blunt and Sons, London).

—Mustaq Ahmed., A Survey of reading material for neo-in India. 1957. p. 120.

This is a pioneering study in India, conducted by the author under the joint sponsorship of the Association and the Research, Training and Production Centre of the Jamia Millia, Delhi. Chapter 1. Agencies engaged in production of reading materials. 2. Reading materials. 3. Research into the needs and interests of neo-literates, pretesting and evolution. 4. Library and distribution service. 5. Future needs.

—Navasaksharion ke liye Patrikayen; Sampadiki Prannallian. 1958. p. 132 (A translation in Hindi of the Unesco's publication "Periodicals for neo-literates; editorial methods.")

—Lok Priya Sahitya Samagri ki vyavastha. 1962.

This is a Hindi translation of the Unesco's publication on the Preparation of Popular Literature by Charles P. Richards, Director, East African Literature Bureau.

We may also mention here

—Exhibition of books on international understanding for the new reading public organised

by the Indian Adult Education Association in collaboration with the Indian National Commission with Cooperation for Unesco. 1962. p. 46.

Books in Assamese, Bengali, Gujarati, Hindi, Oriya, Punjabi, Tamil, Telegu, Urdu, Arabic, Burmese, English, Hebrew, Hungarian, Indonesian, Korean, Swiss and Thai.

### Cultural activities

—Recreational and Cultural Activities. Report of the Fifth National Seminar, held at Mysore on Oct. 11-20, 1954. 1955. p. 101.

Topics discussed at the Seminar include : recreational and cultural activities and social education; what are recreational and cultural activities ? (the Seminar mentions *bhajans*, dramas, puppet shows, debates, poetic meets, physical culture, libraries, museums, meals, exhibitions camping etc.); individual forms (hobbies, home decoration, arts, crafts etc); problems of renewal and improvement of existing traditional recreational and cultural activities, problems of organisation, means and equipment and training of workers.

—Samaj Shiksha men manoranjan va sanskritic Karya. 1956. A Hindi version of the above.

—Place of Recreation in Social Education ; a Symposium held at the 10th Annual Conference in 1953. 1954. p. 69.

Contents : Place of recreation in social education, by M. C. Nanavatty ; Folk theatre as an instrument of social education, by J.C. Mathur ; Place of drama in social education, by R. D. Sharma ; Place of visual aids in social education, by S. N. Wilimba ; Place of recreation in social education, by A.N. Srivastava ; Place of recreation in adult education, by A.N. Sinha Adult education today, by K.G. Saiyidain, Recreation and social

# An approach to problems of development

## Issues for social education

education, by S.C. Dutta. There is also a 30-item bibliography.

### Civic education

—Proudh Shiksha man samajik aur rajnitik uttardayitva. 1957. p. 119.

This is a Hindi translation of the report of the Seminar on "Adult Education and social and political responsibility," organised by Unesco Institute, Hamburg, W. Germany, from Sept. 8 to 13, 1952.

—Sahakari Samitian aur adhar-bhut Shiksha. 1957. p. 184.

A Hindi translation of the Unesco publication "Cooperatives and Fundamental Education."

### Social education for special classes

—Social education in rural reconstruction. Report of the Seventh National Seminar held at Dabok, Udaipur, on Dec. 12-18, 1956. 1957. p. 44.

The subjects discussed at the Seminar include: role of social education in rural reconstruction; revival of folk arts and culture, family camps; integration of schools with social education programmes; people's institutions (like panchayats) to run development programmes; present programmes of social education; new programmes needed. The report also gives the recommendations of the Seminar.

—Ranganathan, S.R., Rural adult education. 1949. p. 43. (published jointly by the Association and G. Blunt and Sons, London).

Contents: 1. Motive for rural adult education. 2. Agency for rural adult education. 3. Content of rural adult education. 4. Pitfalls in rural adult education. 5. Government and rural adult education. 6. Finance

for rural adult education. 7. Legislation for rural adult education. 8. Pilot organisation for rural adult education.

### Index.

—Adult Education Miscellany. Abstract Series 2. "Adult Education in Rural Areas". 1960.

—Abstract 5. Aug. '60. "The theory of rural vacuum" p. 2.

—Abstract 3-4. June-July 1963. "Rural Community development in India", by H.F. Kaufman p. 3.

### Urban areas

—Social education in urban areas. Report of the ninth National Seminar, held at Lucknow on Dec. 15-20, 1958-1959. p. 36.

Various sections of the Report deal with the concept of urban area; various groups or classes in urban areas whose adult education is to be considered; content of the education; methods and techniques; agencies for social education in urban areas; coordination at District and State levels. The Seminar recommended the setting up of autonomous committees in towns and cities to coordinate the social education work of various organisations in urban areas.

### Social education of workers

The Association has always taken a special interest in workers' education. It held a Seminar and workshop on the subject. Its reports are listed below.

—Workers' education. Report of eighth National Seminar held at Calcutta on Dec. 21-27, 1957. 1958. p. 64.

The topics discussed included: What is workers' education? its scope and content; methods, techniques and tools; and agencies. It includes a paper

contributed by Unesco on Workers' Education in U.S., USSR., England, Germany, Sweden and Poland.

—Methods & Techniques of Workers' Education. Report of a workshop held at New Delhi on April 11-17, 1960. p. 87.

Contents: Aims and purposes; scope and content; worker as a members of an urban community and as family head; Worker as an employee in an industrial undertaking, as a member of a trade union, as a trade union official at branch level/national level methods, techniques, tools; role of teachers.

The book has been translated by the Association in Hindi as

—Mazdur Shiksha ki paranallian aur takaniken. 1961. p. 26.

—Trade unions and workers' education. Report of a workshop held at the Shafique Memorial from April 24 to 28, 1963. p. 36.

The workshop discussed the meaning and scope of workers' education, teaching techniques, trade unions' interest and their role in workers' education, financing of workers education and cooperation with other agencies, including the universities. Appendices contain the following contributions: The human factor in economic growth, by V.K.R.V. Rao; social objectives of trade unions, by Rohit Dave, and Workers' education and trade unions in the United States, by Bruce Millen.

### Women

—Development work among rural women. Report of a National Seminar organised jointly with the Bharatiya Grameen Mahila Sangh at Alipore, Delhi, on Sept. 2-9, 1956. 1957. p. 28.

The Seminar dealt with such subjects as guiding principles, objectives, programmes, methods

# Preconditions to operational efficiency

## Tools and the men who use them

and techniques, personnel and training of workers, organisation and finance. The Report also gives the recommendations of the Seminar, one of which was the organisation of rural women at village, tehsil, district, State and national levels.

—Gramin Mahilayen aur vikas Karya. 1957. p. 28. A Hindi version of the above.

—Nimbkar, Dr. (Mrs) Krishna Bai, Development work among rural women; a guide book. 1958. p. 54.

Contents; 1. Our rural women and national reconstruction; 2. The home and rural development; 3. Extension service in India; 4. Organisational activities among rural women.

There are three appendices: Some hints on conversation with rural women, the basis for a job chart and what is a community Centre?

—Striyon ki nagarik shiksha; katipaya anubhavatmak pramash. 1958. p. 123.

This is a Hindi translation of the Unesco publication "Education of women for citizenship".

### Youth

—Abstract 9. Dec. '60. "Adult education for Youth". p. 5.

### Training of workers

—Training of Social Education Workers. Report of the fourth national seminar held at Bikram, Bihar, on Oct. 22-30-1953, 1954. p. 96.

The seminar defined some types of workers—administrators, literacy teachers, student volunteers, camp organisers, village level workers, community centres organisers and rural youth welfare organisers—and discussed the work of each type of workers, the qualifications and experience

he should have and the qualifications of instructors of each type of worker. If also discussed the selection of workers and their training techniques and reviewed the question of utilising the existing institutions and finances for training workers.

—Nanavatty, M.C., Training in Social Education, 1952. p. 106.

Chapters: 1. History of the Adult Education movement in India. 2. Changing concept of social education. 3. Objectives, functions and programmes of social education. 4. Role of social education workers. 5. Need for planned and complete training programme. 6. Resources for the training of workers. 7. Organisation of training. 8. Contents of the training course. 9. Field work under supervision. 10. Evaluation of training. Appendix: Selected list of syllabii adopted by different organisations. There is a bibliography and an 18-item index.

—Miscellany. Abstract Series 3. "Training in Adult Education." 1960.

Mention may also be made of the reports in Hindi of regional seminars. These are:

—Samaj shiksha karyakartaon ki samasyayen aur hal. 1953. p. 55.

This is the report of a seminar organised by the Delhi Adult Education Association for social education workers in Delhi. It discussed problems concerning participation by the people in social educational activities, suitable programmes, community survey, cooperation of the people and equipment for social education centres.

—Karyakarta Seminar. 1958. p. 58.

This is the report of a social

education workers' seminar organised by the Association jointly with the All India Mass Education Society, Gonda, at Rishikesh in September 1957.

—Janta kalij ki vyavastha aur karya. 1955. p. 30.

This is the report of a regional seminar organised by the Association in Delhi on March 28 to April 1, 1953. The topics discussed included Janvta Colleges, why and how? education and training in a Janta College; Janta College and after.

### Organisational problems

The subject of organisation and administration of adult social education was considered at two National Seminars.

—Organisation and administration of social education. Report of the 10th National Seminar held at Gargoti on Nov. 22-29, 1959. p. 50.

The Seminar discussed the organisational requirements at the village, block, district, state and central levels, and also for urban areas and women's work. It recommended an integrated set-up at the State and Central levels under Education Departments. It recommended the setting up of Social Education Boards in the States and a Central Advisory Board for Social Education.

The Seminar discussed the meaning of democratic decentralisation and objectives of Panchayati Raj; the social forces released by Panchayati Raj; role of social education in the framework of Panchayati Raj; educational needs of members of Panchayati Raj bodies in regard to literacy, citizenship, community organisation and social cohesion; training of office-bearer of Panchayati Raj bodies; approach to social education workers; Janta Colleges; social education set-up in the context of Panchayati Raj, etc.

# Social education and community development

by Meher C. Nanavatty

**C**OMMUNITY Development as a programme of developing local communities is essentially an educational process. It is a process of extending the body of knowledge available in different fields of activity to people residing in geographical communities, such as a village, and enabling them to bring about changes in practices relating to health and sanitation, education of children, youth and adults, housing, communications and occupations. These changes primarily relate to the values practised by people and promoted through institutions such as the family, the school, the co-operative, and the panchayat.

## A multi-lateral process

In short, the programme of Community Development aims at making available to the people the technical know-how in different fields of economic and social development, at the same time helping them to stabilise the face-to-face social relation that prevails in small communities. It recognises that small communities are the nurseries of democracy. The social changes brought about through the help of small communities are suited to the democratic set-up in the country and are more lasting. At the same time, the development of small communities is related to the development of the region and of the country as a whole. Community Development thus becomes an integral part of national development.

The educational process involved in the promotion of Community Development is multi-lateral in its manifestation. It carries both direct and indirect, formal and informal, activities of education. In the early stage of its introduction, the educational process required was one of getting the concept and the programme accepted by the people. The mass media of films, exhibitions, rallies, sammelans and meetings proved useful. As the people accepted the idea of developing the village community, the need for education to develop occupations such as agriculture, animal husbandry, cottage industries began to be felt. The programme involved both the informal and formal activities of education. Gram Sahayak Camps covered a very large number of villagers with the introduction of the programme of Community Development. As interest grew among the people, it became useful to hold more agricultural demonstrations, talks and discussions on improved seeds, use of fertilisers, manures and improved agricultural implements, etc. The need for improvement in irrigation facilities came to the forefront. Similarly, in the fields of health and sanitation, formal school education for children and adults, communications, transport, housing, etc., the villagers became interested and more information on

these subjects began to spread among them. The need to change the prevailing institutional set-up, both in the economic and the administrative and development fields, was felt. The co-operative and the panchayat became two vital village institutions. To them was added the school. Gradually there arose the need to interrelate the development agencies functioning at the village, block and district levels and Panchayati Raj was introduced to meet this need. Thus from the beginning till today the programme of Community Development has carried with it the process of education as its under-current.

Social Education, as a process of bringing about social change, has in its concept two major components : adult literacy and adult education. That this should be so is but natural in a country like India where 80% of the people were illiterate at the time of her independence. But as a new climate of social change was sought to be created after independence, programmes for citizenship education, health education, community education, workers' education and the like were introduced. Thus the programme of social education covered both adult literacy and education for social change.

## The integrated role

Social education, when incorporated in the programme of Community Development in 1952, acquired a vital place in the development of the rural population. The nature of the activity and its contents, however, changed from time to time according to the requirements of developing the village community. In the initial stage, when the concept and the programme of Community Development were new to the villagers, the social education organiser, knowing the usefulness of mass media, proved helpful in popularising the programme and getting it accepted by the villagers. He then acquired what was known as an "Integrated Role." He prepared the ground for the acceptance of extension activities in the different fields of development such as agriculture, animal husbandry, health, sanitation, irrigation, co-operation, school education, welfare of women and children, etc. When the people were willing, the Extension Organisers helped them in acquiring the know-how in the fields of their special interests. In addition, the Social Education Organiser was expected to promote the establishment of literacy classes, libraries and reading rooms, youth organisations and leadership training camps and organise educational exhibitions, dramas, film shows, games, sports, etc. Although in the initial stage his "integrated role" proved useful in many ways, it also created a few problems for him. It was too heavy a burden for one extension worker to assume

# Social education and the extension workers

the responsibility of preparing the ground for other workers. Besides, the assumption of this role by one worker made other workers indifferent to their responsibilities. In the programme of Community Development, every extension worker and organiser has to promote education in his own field of special interest. He can relegate this role to others only at the risk of jeopardising the success of the programme. The arrangement whereby a team of extension organisers under a Block Development Officer provides specialised services to the people through the village level worker requires each extension organiser to specialise in a given field. Unless this is done, the whole approach to extension services through specialists at the block level cannot prove effective. The Social Education Organiser, as a member of the block team, has to promote a specific programme which his colleagues in the block team are not equipped to promote. The Agriculture Extension Officer may help him in providing an agricultural theme for his adult literacy classes or in promoting agricultural activities through the youth organisation or in including agriculture as an activity in the training camps for youth and adults, but his is the insight that promotes these specific activities and organisations. Unless he fulfils this role, the Social Education Organiser cannot be said to have justified his membership of the team of extension organisers at the block level. This however requires that the Block Development Officer should not stand in his way. At many places, it has been observed that the B.D.O. forces a multipurpose role on the S.E.O. or the S.E.O. himself assumes such a role, with the result that he disturbs the equilibrium of the block team and neglects his primary responsibility of promoting youth organisations, adult literacy and leadership training. This does not mean that as a member of the block team he should refuse to do any odd jobs that the block administration may want him to do. Every administration, whether at the ministerial, the State or the block level, has some odd jobs on its hands. They should however be evenly distributed among all members of the team.

## Villagers wide awake

With the introduction of Panchayati Raj institutions, the functions of block personnel required re-adjustment. The role of getting the programme of Community Development accepted by the people now became the responsibility of the elected representatives of the people. The eleven years of Community Development work had resulted in an awakening of the villagers who wanted more and better developmental activities. It is no longer a question of acceptance of the idea of Community Development and its programmes. It is now a question of meeting the needs of the people. Most villagers already realise the need for using fertilisers, improved seeds, and better implements. It is now a

question of providing them with these things. In the fields of health and education the question is one of meeting the need for a larger number of qualified health personnel and trained teachers. The villagers are wide awake. The introduction of Panchayati Raj has hastened the process of awakening. It has also provided a stimulus to the educational process. The right to elect one's own representative and see him working for the village community from a close quarter is in itself a lesson in citizenship. The inability of the elected representative to execute the development programme effectively lowers him in the eyes of the people and he runs the risk of being defeated at the next election.

## Initial hurdles

To recognise the educational process at work in the system of Panchayati Raj institutions is not to overlook the limitations from which it suffers in its initial stage. It is in this context that the roles of the Extension Organisers and Block Development Officer require readjustments. The Block Development Officer is no longer head of the block administration. He has to work with and through the elected Chairman of the Panchayat Samiti. The extension organisers have to work under the Panchayat Samiti.

In this context, the social education organiser has to give greater attention to the promotion of youth organisations and women's organisations as associate organisations of the Panchayat. He has to associate them more effectively with the development programme and to develop in them the qualities of leadership and democratic values. To describe youth organisations and women's organisations as the most vital responsibility of the S.E.O. is not to relegate the literacy drive to the background. If, as a first step, education is imparted to all the members of these organisations, the literacy campaign will cover 50% of the population, besides influencing the most vital sectors of the village community. The programme of leadership training for youth, Gram Sahayaks, women workers and Panchayat members is to be related to the democratic system of work and their interests related to the development of community assets for increasing agricultural production. Greater emphasis is to be laid on a change in social values, specially in regard to the welfare of the weaker section of the community. In the initial stage the system of Panchayati Raj may provide opportunities for the economically dominant groups to maintain their hold on the weaker sections, but this requires to be changed through education and development of functional leadership among youth and women.

Under the programme of Community Development every Block with 100 villages having a total population of 66,000 (80,000 according

# Importance of primary education

to the 1962 census) is provided with a nucleus budget of Rs. 12 lakhs for the first five years (Phase I) and Rs. 5 lakhs for the next five years (Phase II). For social education activities such as the organization of community centres, literacy classes, and adult education classes, reading rooms and libraries, recreation programmes, cultural programmes, youth groups and associated groups such as farmers' clubs, youth clubs, women's clubs, interest groups, occupational groups, Gram Sahayak camps, child art societies, children's museums and open-air theatres, Rs. 70,000 is provided for the first five years and Rs. 50,000 for the next five years. The use of the funds differs from State to State. During the Emergency the allocations for social education were reduced in view of the larger allotment of funds for agricultural promotion from the funds provided for social services. It should be realised however that the funds provided for different activities under the block budget are meant to constitute only a nucleus budget, to be supplemented by larger amounts from different service departments. The Departments of Agriculture, Animal Husbandry, Irrigation and Health have made available additional funds at the block level for effective promotion of their respective programmes. Unfortunately, up to now not all the Departments of Education/Public Instruction in the States have provided additional funds for the promotion of social education activities, including adult literacy, in Development Blocks. Besides providing additional funds, each Service Department at the State level is required to place the extension officer concerned in a suitable cadre assuring security of service and opportunities for promotion. The Departments of Agriculture, Animal Husbandry, Irrigation and Health have however provided these facilities. But only in a few States, the Social Education Organisers and the Mukhya Sevikas have been placed in a suitable cadre. This state of affairs has affected, to a considerable extent, the programme of

social education. The annual conferences on Community Development held at Hyderabad and Delhi recommended that those S.E.Os. and M.Ss. who had not been given a suitable cadre assuring security of service should be put on the staff of the Education Departments.

The figures below indicate that the field that has been covered is considerable. It is however difficult to gauge the achievements in terms of quality. They differ from individual to individual. The period of the training programmes is limited. In their very nature, they are meant to initiate the villagers in their new interests and responsibilities. Opportunities for further development are provided through participation in organisations such as youth organisations, women's organisations, co-operatives, Panchayats, and Panchayat Samitis and their functional sub-committees. The real growth of the individual personality comes through participation in and organisation of programmes and activities. It is a continuous process of education and development.

## Continuous education

It is generally argued that adult literacy has not been given the attention it deserves under the Community Development programme. The argument should be considered from the point of view of the existing realities. Literacy has yet to become a deeply felt need for adults in rural areas. It is to be inculcated in them. The first step in the education programme is that of promoting education among children. In the scheme of priorities, primary education comes first. All children in the age-group 6-11 are to be provided facilities for primary education. From the point of view of adult literacy, therefore, universal primary education is to be ensured as a first measure. Then comes the youth in the age-group 12-25. If continuous education could be ensured for them and for those who could not attend school because of economic and other

In terms of physical targets, Social Education has made the following achievements :

### Literacy

(a) No. of adult classes organised	...	2,92,000
(b) No. of adults made literate	...	72,00,000
(c) No. of Libraries and Reading Rooms organised	...	1,23,000

### Youth Organisations

(a) No. of youth organisations functioning	...	51,313
(b) No. of village youths covered	...	44,67,000

### Women's Organisations

(a) No. of women's organisations functioning	...	29,052
(b) No. of Balwadis functioning	...	14,824

### Leadership Training

(a) No. of Gram Sahayaks Camps organised	...	1,32,000
(b) No. of Gram Sahayaks trained	...	54,00,000
(c) No. of women members Training Camps organised	...	15,906
(d) No. of women workers and leaders trained	...	4,85,433

# Education for participation in social change

reasons, the problem of literacy would be solved to a considerable extent. Besides, it should be recognised that adult literacy is not an easy programme to promote. It requires skill and patience with adults to make them literate. In addition, literacy is to be related to occupational training to get the attention and acceptance of adults. It is necessary to create a climate of enthusiasm for literacy among the youth and adults in rural areas.

The Maharashtra experiment of "Gram Gaurav" should be adopted for creating the necessary atmosphere of acceptance. This effort should be followed up by a systematic programme of adult literacy and education with the help of trained teachers. In the programme of Community Development adult literacy assumes importance to the extent of the availability of funds and personnel and the acceptance of the programme by the villagers. Now that the country has provided facilities for primary education for 80% of children and increasing facilities are being made available for middle and high school education, the necessary climate can be created for promoting literacy among adults. Let us hope that in the Fourth Plan, the programme of adult literacy will occupy an important place in the Education Sector.

Social education as education for life in society is expected to promote education for social change. Any change in the existing pattern of social values is an involved process. The process of education for social change has to begin at home and has to be extended to schools and institutions of higher learning. A climate for change is also to be created. The image of public life that prevails in a given society influences the climate for change. Social education for change has, therefore, to be emphasised in the home, the family, the school and the community as a continuous process. The programme of Community Development has contributed to the promotion of social change in rural areas where the necessary climate for change is being created. The introduction of Panchayati Raj aims at bringing about an institutional change in the field of developmental administration. The Panchayat and its elected leaders are required to promote social change besides providing an image of good public life. It is because of this expectation from the Panchayat that the Ten-Point Test has been introduced in measuring its effectiveness. There is a need, at the same time, to promote education on a continuous basis for bringing about social change in rural areas.

## Frank discussions and earnest endeavour

### Fruitful results

(Continued from page 7)

S.R. Ranganathan, Prof. Mohammed Mujeeb, Mr P.N. Sapru, Prof. N.A. Nikam, Mr R.M. Chetsingh, Mr Shafique Rehman Kidwai, Mr Madiala Gowda, the late Mr Harisarvottama Rao, and the late Mr Anath Nath Basu.

The first All-India Adult Education Conference was held in Delhi under the presidentship of Sir Suleiman, the then Vice-Chancellor of Aligarh University, and it is in the fitness of things that the Silver Jubilee Conference should also be held in the Capital. So far 18 conferences have been held. No conference could be held in the years 1940, '43, '44, '45, '49, and '62, because of the unsettled conditions in the country. The Second World War was responsible for our not being able to hold conferences

in 1940, '43, '44 and '45, the Hyderabad police action prevented the holding of a Conference in 1949 and the Chinese invasion prevented the holding of the Conference planned for 1962 in Assam.

Of the eighteen conferences, four were held in South India, at Trivandrum, Mysore, Hyderabad and Coimbatore, four in East India, at Bhagalpur, Patna and at Calcutta. Four were held in West India, at Bombay, Udaipur, Gargoti (Kolhapur), and Aliabad (Jamnagar) and three in Central India, at Nagpur, Rewa and Indore, and three in Northern India, at Lucknow and Delhi.

A review of this nature tends to be statistical and becomes a sort of a report. This is inevitable, specially when it is written

by one who himself was part and parcel of this broad sweep of history. I had taken part in thirteen of the eighteen conferences and had some hand in drafting the resolutions. Any comment on my part would amount to a kind of self-defence, which is not the aim of the review.

The conferences provided field workers with the guidance they needed in their work. The Association, at all critical moments, indicated the correct approach in regard to all vital matters concerning Adult Education.

My participation in the conferences was instructive and illuminating. I learnt from fellow-delegates many things which otherwise would have taken long and arduous efforts on my part. The frankness and the earnestness with which the members took part in the discussions is an experience I shall always value and cherish.

## Landmarks in the movement

# A measure for the challenge we face

(Continued from page 4)

The new set-up in the Ministry also proved unequal to the task of counteracting the moves of the Ministry of the Community Development in keeping the Ministry of Education at a respectable distance from social education organisers. At first in 1958 and 1959 the Ministry of Community Development attempted to change the job chart of the social education organiser and to redesignate him as community organiser. The Planning Commission intervened to frustrate this move, without, however, satisfying the viewpoint of the Ministry of Education, which claimed hegemony over social education organisers and the training centres for social education organisers. Soon, the developments set afoot by the Balwantrai Mehta Committee's Report provided the Ministry of Community Development with another opportunity to distort the original role of social education organisers by recommending to the State Governments to assign panchayat work to the SEO's. This move, which left the matter to the State Governments, succeeded in disrupting the social education set-up to an extent even beyond the hopes of the originating Ministry. Today, except in a few States like West Bengal, the social education set-up has been damaged beyond resuscitation.

To this disarray of social education another blow came in 1961 to spread further confusion. The 1961 Census revealed the snail's pace of the country in overcoming its massive illiteracy. It was revealed that while we may have added a few notches to the country's percentage of literacy, actually we had many more millions of illiterates than we had previously and that millions are being added to the leaden ranks of illiterates every year. The Ministry of Community Development, ever on the watch for a peg to hang its publicity on, brought up this question in the annual conference of Development Commissioners held at Hyderabad in July 1961 and came out with a list of recommendations for gradual elimination of illiteracy in the country. The Planning Commission, too, offered to earmark a sum of Rs. 10 crores for State Government Schemes to obliterate illiteracy. The Central Advisory Board of Education also considered the matter. All this effervescence, however, soon subsided and nobody knows what happened to the Rs. 10 crores that the Planning Commission had offered for fighting illiteracy.

### **Glimmer of new dawn**

However, while the house of social education seems to be collapsing all round, there are some developments which give a glimmer of a new dawn of adult education. We see the bare signs of the dawn in three directions—adult education in the

industrial field, adult education through radio and adult education through universities.

The great effort which the country is making to industrialise itself is bound to bring up institutions for the education of workers. It does so in two directions—in the vocational and technical education of workers and in education in the implications of the worker's role. In the former direction there is some, though not adequate, effort in the private sector, of which hardly any statistics are available. In the public sector, too, the effort is admittedly inadequate, but some statistics are available. Under the Directorate General of Employment and Training, the various training institutes had 2700 seats under the Apprenticeship scheme and 2100 seats under the scheme of evening classes for workers. The third Plan envisages raising the number of seats under the National Apprenticeship scheme to 11750 and for the evening classes for industrial workers to 9150.

### **Worthwhile beginnings**

By far the more promising development in this field has, however, been the setting up of the Central Board for Workers' Education by the Ministry of Labour and Employment in 1958. The main programme of the Board is three-fold—Six months' training of teacher-administrators at different centres, three months' training of worker-teachers at Regional centres and the training of workers in the primary centres (the unit level). The syllabi are weighted on the side of labour problems, trade unionism and industrial relations. The first batch of teacher-administrators, now called education officers, started training in Bombay in November 1958. The first courses of worker-teachers were held at the regional centres in February 1959. Up to March 1963 four training courses for education officers have been held. On that date 14 regional centres had been set up in which 2847 worker-teachers were trained. These worker-teachers had held 1357 unit level classes in which 53690 workers had been trained. Recently, the Board has also set up seven sub-regional centres where workers are trained. Other activities of the Board comprise : production of literature in regional languages on various topics of interest to workers, production of visual aids, giving grants to various organisations engaged in workers' education and, recently, study circles for discussion of workers' problems. So far study circles have been run in Delhi and Dhanbad only. It is a promising development.

The documentaries produced by the Film Division and the various programmes organised by

# For a prognosis of health and hope

the All India Radio provide educational material which is potentially promising. However, the All India Radio has made concerted efforts to bring out the educational potential of their medium by organising listening and viewing groups. The experimental study of radio forums in Poona blazed the trail, and in November 1959, 900 radio rural forums were set up in different states. These have, as at the end of March 1963, increased in number to 5931 and by the end of the third Plan it is hoped to reach a target of 25000. Except for Assam and Jammu and Kashmir, all states have their own forums.

The programmes, broadcast twice a week, are directed to the rural audience. Pamphlets bearing on each broadcast and containing guiding questions for discussion are sent to the conveners of the forums in advance. The conveners pass on queries raised in the post-broadcast discussions to the broadcasting stations, where after consultation with experts answers are broadcast in the next programme.

## A programme of promise

The All India Radio is also trying to spread the forum technique to industrial workers' and women's programmes. By March 1963, 93 industrial labour forums and 1452 "listening clubs for women" had been formed.

The All India Radio undergirds its programmes through a scheme for the distribution of community listening sets in villages by subsidising the State Governments for community listening sets to the extent of 50% of their initial expenditure or Rs. 125 per set, whichever is less. Started in September 1954, it had helped to place 39,128 community listening sets in villages throughout India. It was hoped that by the end of March 1963, 85821 sets would have been supplied to the states and Union Territories.

The All India Radio broke new grounds in Indian broadcasting in December 1960 by launching its adult education programmes on television in Delhi. A research study of the impact of television on adult education, sponsored by Unesco and conducted jointly by the Indian Adult Education Association and the National Fundamental Education Centre, has been recently published by Unesco.

In advanced countries all over the world universities have a role in adult education second to no other institution. In India the universities have kept themselves aloof from involvement with the out-of-campus community. After independence, in the early days of enthusiasm for social education, some universities and colleges encouraged their students to do social education work. The most notable—though amateurish—attempt was the decision of the Nagpur University that from July 1948, only on

production of a testimony that a student had educated two adults during his last academic year would he be allowed to take his degree in April 1960. No more was heard of the decision later, and perhaps for the good reason that that was not the most suitable way for a university to venture into the field of adult education.

The right role of the University appeared gradually. The Camp College of the East Punjab University, opened in Delhi in 1948 and taken over later in 1958 by the Delhi University, was an institution of adult education, for it admitted working people to university courses. Such evening colleges are now found in many places in India. The University Grants Commission sanctioned in 1960 a scheme of extension lectures by university teachers and about ten universities were availing of the scheme in 1963. A great step in university adult education in India was taken when in January 1962 the Lok Sabha amended the Delhi University Act, 1922, to enable it to introduce correspondence courses. The courses were actually started in 1962 and the scheme is so successful by now that some other universities too are thinking of taking it up.

The bold and timely step for owning the university's obligation for the education of adults was taken by the University of Rajasthan, or rather by its imaginative Vice-Chancellor, Dr. Mohan Singh Mehta, by establishing a Department of Adult Education. The progress of the Department will be watched with keen interest by adult educationists in India.

## Where future lies

This brief and rapid survey of adult education in India since 1947 has confined itself to what I have—arbitrarily, I confess—called the main stream of adult education. I have not mentioned the splendid and persevering efforts of Indian Adult Education Association and local organisations like the Bombay City Social Education Committee, or the Mysore State Adult Education Council, or the Literacy House at Lucknow. Nor have I brought out the contributions of individuals. Some of them, like the lovable Shafiqur Rehman Kidwai, the indefatigable T. J. R. Gopal of the South Indian Adult Education Association, Vilva Roy of Madras and Hari Sarvottam Rau—a grand figure in adult education for nearly a quarter of a century—have left us. But some—the towering figures of Mohan Singh Mehta, Chetsingh, Mujeeb, Deshpande come to my mind—are still with us to guide us by the wisdom they have garnered through the years and, indeed, to give their strongest shoulder to the work, along with their numerous younger contemporaries. It is in this, and not in the policies of an apathetic Government that our hopes lie.

# Workers' education in a developing country

By V. S. Mathur

IT is now increasingly realised that education is the *sine qua non* of all progress. It was only proper that soon after the achievement of political freedom from foreign rule the country should have focussed its attention on economic development. That was necessary if the cherished goals of the freedom movement as well as the 'explosion of expectations' which the movement had aroused among the people, were to be realised. Though the Government has been making valiant efforts towards economic progress, the task is none too easy for what has been neglected for centuries takes its own time to repair. It is obvious, however, that if the aroused expectations remain unsatisfied for a long time, they are bound to set in motion their own reactions. While, therefore, it is desirable that people should begin to experience the fruits of economic progress as quickly and as sufficiently as possible, in the very nature of things it must take some time. It is essential, therefore, that the people should be sufficiently educated to understand the implications of economic development and the stresses and strains that it often involves for the people concerned. The 'explosion of expectations' without counter-balancing educational efforts may lead to a very volatile and dangerous situation. It indeed can be quite dangerous both for planning as well as for the planners themselves!

## Human factor in economic progress

Industrial workers, though a small minority, are the most vocal section of society. They are mainly concentrated in big cities and towns and are therefore nearer to the seats of power. They thus enjoy power and position, perhaps not entirely warranted by their numbers. Though economic development is not synonymous with industrialisation, it is nevertheless true that it receives a great impetus in the process, and in most countries a degree of industrialisation is inevitable. The number of industrial workers is bound to increase as development goes on. The importance of proper education for them therefore assumes great significance.

Economists are in the habit of measuring economic progress by the rise in the per capita income. They attribute this increase to the investment of national income. Their emphasis, therefore, has all along been on capital formation, which is considered to be the main determinant of progress. Some economists, however, after a thorough study of the process of economic growth of the industrialised countries, have come to the conclusion that one of the most important factors contributing to economic progress of those countries was not merely investment in "physical capital"—"in sticks, stones and metals", as Kuznets puts it—but that essential investments were made in human beings. So far, it appears that the

role of physical capital in economic development has been over-emphasized and that of human capital considerably under-emphasized. These conclusions are supported by the recent developments in Germany and Japan. Schultz of the United States has gone further to roughly apportion the increase in national income to different factors, and is of the view that only one-third of the increase in national income of countries could be explained by the quantitative increase in physical inputs like capital and labour. The "residual", according to him, "is explained by the qualitative improvements in inputs like more productive capital, better human resources, economies of scale and others". Vaizey of the United Kingdom has tried to measure the abilities of man in terms of economic return and has expounded the need for longer 'exposure' to education for improving the quality of human capital and thereby improving the income of the people.

## An investment on man

The qualitative improvement of the human capital is determined by not only workers' education, training and skill but also by their physical strength and fitness. A half-starved and sickly worker living in insanitary surroundings is hardly an asset to production and he cannot be expected to absorb much of education or vocational techniques. There is, therefore, a close link between the efficiency and productivity of a worker and the conditions under which he lives and works. The social overheads of economic development, therefore, assume great importance.

Dr. V.K.R.V. Rao, Member of the Planning Commission, rightly points out that "economic development implies two things: first, that given the resources you have, you must create opportunities for the utilization of those resources; and secondly, you have got to get the people to take advantage of those opportunities." He goes on to say that mere opportunity by itself is not going to bring about economic development and merely the desire to utilise an opportunity might not bring about the necessary ability. Both should be there. Will the individual use his opportunity for economic growth? Will he maximise his own skill, his output and his contribution? Dr. Rao adds: "It is when the individual tries to maximize his income that you have economic growth in the real sense". He is here perhaps emphasizing not only the freedom of the individual as an important factor in economic development, but also the role of aspiration for higher standards of living as an impetus to progress. It is well known that trade unions play a great part not only in securing better wages and better conditions of employment, which lead to a qualitative

# Leadership in the trade union movement

improvement of the human factor, but also help in arousing the desire for a better life without which no progress is possible.

It is obvious that for the human capital to make its vital contribution to economic progress there have to be opportunities for vocational and technical training. There is also a great need for free, democratic and self-reliant organisations of workers like trade unions not only to secure better wages and decent living and working conditions, but to create the necessary aspiration for a better life among the workers and to inspire them to achieve it through their individual and collective efforts. While technical and trade union education is important, no less important is the role of general education in social progress. Narrow and specialised education in a particular technique or function without this wider general education of the mind is dangerous. It tends to make production the master of man and not *vice versa*, and may thus defeat the very aim of all progress.

## Scope and purpose of programmes

The term workers' education, has assumed different meanings in different parts of the world. In some countries it is synonymous with trade union education, in others it has achieved a wider connotation. This is perhaps the result of the availability of educational opportunities to workers during the period of their organisational efforts. However, in countries like India it is obvious that we cannot conceive of workers' education as synonymous with trade union education. As defined by the Seminar on Workers' Education held in 1958, workers' education broadly covers general adult education for workers, vocational education, and trade union education.

The governments and employers have a great responsibility in the field of vocational or technical education as they alone possess the resources for the purpose. General education of the people is again the responsibility of all democratic states, though it is difficult to conceive how any government could ever fully meet the need for such education for all people. The requirements of the people are so varied that it is essential that they should be helped to set up their own organisations and institution for the purposes of meeting their specific needs. Voluntary agencies thus assume a important role in workers' education and should receive increasing support and encouragement from the State.

Trade union education in essence is education for the leadership of the trade union movement and to achieve its purpose, it is best that it is given by trade unionists under trade union auspices. This is, however, not to say that other agencies, like governments, employers or universities, cannot make any

effective contribution in this field. But their contribution should be more in the nature of aiding and supporting trade union efforts by making available facilities for the purpose. The governments and employers could, for instance, make available to the workers the necessary leave facilities for attending trade union courses. They could set up holiday homes, hostels, libraries and research institutes which could be made available to trade unions at nominal charges for the purpose of conducting their own educational courses. The universities could, perhaps, lend lecturers with specialised knowledge on topics of interest to the trade union movement.

It is essential for achieving maximum progress and making the most judicious use of our proverbially limited resources that each agency should realise its special role and competence in a specified field of workers' education. Each has enough to do in its respective field and more. While cooperation among different agencies is desirable, duplication of effort and attempting to do what is really the function of the other is a national waste. Such efforts may come in the way of a healthy and natural development of the activities and programmes of the agency competent for the purpose and may ultimately, with the best of intentions in the world, hinder rather than promote workers' education.

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## NATION'S DEFENCE

## DEMANDS

## CONSCIOUS CITIZENS

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THE history of the Calcutta University Institute is the history of one very important aspect of the educational development of Bengal in modern times. The educational system that was introduced in India in the middle of the 19th century by the British put too much emphasis on intellectual development and practically ignored the moral and social requirement of youth.

### The beginnings

The Students' Association, started under the leadership of Surendra Nath Banerjee and Ananada Mohan Bose, was a vivid expression of the growing dissatisfaction among young men. The thoughtful elements in the country became anxious to provide scope for young men to realise themselves. They felt that it was necessary to provide proper facilities for the development of the social and cultural aspects of education. Foremost among those who applied their minds to the problem was the Rev. Pratap Chandra Mazumdar a staunch puritan and a prominent member of the Nabo Bidhan Brahma Samaj. He roused the consciousness of the educated and enlightened sections of our countrymen by issuing repeated statements about the supreme necessity of providing to the students of the University a kind of moral training which could confer on them "good manners, manly conduct, practical wisdom, a pious life and social order". He emphasized the influence that the elders could exercise in improving the character of youth and appealed for the establishment of contacts between the best men in Indian society and college students with the object of creating in the students a liking for upright and virtuous conduct in life.

The Society for the Higher Training of Young men was formally inaugurated at a meeting held at the Town Hall, Calcutta, on August 31, 1891, under the presidentship of Mr. Justice Tottenham. The meeting was largely attended by students and Indian and European

# The Calcutta University Institute

## A Tradition of Distinguished Service

leaders. Rev. Pratap Chandra Mazumdar, addressing the meeting, said that the principal object of the Society was to combine "instructive amusement with relaxation from serious occupation". Mr. Justice Gooroodas Banerjee, speaking on the occasion, laid stress on the training of young men to face the arduous and continuous examination which would ever confront them in life.

The most notable event in the history of the society was the change of its name to the "Calcutta University Institute", the appellation by which it has since been known. The resolution to change the name was moved by Dr. Rashbehari Ghose, who was supported by Mr. F.J. Rowe and Mr. A.F.M. Abdur Rahaman.

### A centre of best minds

The activities of the Calcutta University Institute continued to increase in extent and variety. It soon became a centre round which clustered the best minds of Bengal.

The purpose which the Institute has stood for, as one of its most prominent members put it, is "to help in the building up of a manly and sound character in the student."

Though the Institute was set up for various cultural and recreational purposes, it did not lag behind in recognising the importance of social service. It took upon itself in all earnestness the sacred mission of carrying the torch of knowledge to the masses in rural areas.

The Social Service Section of the Institute started an adult education campaign in 1939 under the guidance of Dr. Syama Prasad Mukherjee and Dr. Bidhan Chandra Roy. The students responded to the call splendidly, 557 of them enlisted themselves for the special classes opened to train those who were

to be sent to the villages for work. In spite of the limited resources at their disposal and the many difficulties they had to face, the volunteers succeeded in opening 238 adult education centres spread over 15 districts of Bengal; 30,000 adult students attended these centres and 10,000 qualified themselves as literates.

The Institute's adult education campaign gained a new momentum in 1949, when a scheme was framed to carry on the literacy drive and social service work on a more permanent basis through villages centres. A social service course was introduced for training students of college affiliated to Calcutta University and workers belonging to recognised social service organisations. On completion of the eight-week training course the students were required to join camps in villages to gain experience of rural life. Successful students were awarded certificates. The Institute authorities however came to the conclusion that the problem of adult education could not be solved by city folk going to the villages and doing reconstruction work there for a few days. They therefore devised a scheme for organizing week-end training camps to train local workers.

The Social service section of the Institute organises periodical exhibitions with charts, posters, books, etc; and observes a Social Education Day every year to popularise education among the masses.

It organised a seminar with a view to helping talented students in developing their artistic and literary abilities and at the same time meeting the growing need for charts, posters and suitable literature for neo-literates and social education workers. Successful competitors were given prizes.

**SIR** Dorabji Tata Graduate School of Social Work was founded in 1936 by the Sir Dorabji Tata Trust to meet the growing demand for standards of excellence and efficiency in social work. It was renamed the Tata Institute of Social Science in 1944. The Institute offers a two-year diploma course in Social Service Administration with specialization in correctional administration, family and child welfare, rural welfare, tribal welfare, urban community development, urban welfare, social research and medical and psychiatric social work.

Besides this course, the Institute offers one-year courses in tribal welfare and social research and four months' in-service training for organisers of community centres.

The Institute runs its own social service agencies in rural and urban areas. These serve as field laboratories for experimentation in social work and also provide field work training to students. The following two agencies function in the field of community development and adult education.

1. *Lok Karya Kshetra* : With financial assistance from the Rural Welfare Board of the Sir Dorabji Tata Trust and the Central Bharat Sevak Samaj, the Department of Rural Welfare has organised a Lok Karya Kshetra in a group of six villages in Thana district. The Kshetra is used as a rural field work centre. It has a full-time community organiser as well as part-time workers who run *balwadis*, youth clubs, *mahila mandals*, literacy classes, etc., and cooperate with the village panchayats in local development programmes.

In 1962-63, the Kshetra organised a day camp in adult education for women, a health week, a Panchayat Parishad, youth rallies, etc.

2. *Worli Community Centre* : This is located in a thickly populated working class area in Bombay. It serves as the field laboratory for group work

## The Tata School of Social Work Field Work for Students

and community organisation. There is a full-time community organiser, who is assisted by another field work assistant, part-time workers and students. The Centre runs a nursery school, hobby clubs and a play centre. It also organises special activities for women and social education programmes. There is an advice bureau too. 'Worli Sandesh', a Marathi bulletin, is also published by the Centre which is the major agency for field placement in group work and community organisation. It also helps and cooperates with local autonomous groups in the community.

During the last three years, increasing emphasis was laid on strengthening the grass-root organisations in the community like tenants' associations and

special interest groups in the locality. Special projects were undertaken in collaboration with other welfare agencies in the neighbourhood. Last year, a chawl cleanliness campaign, cooking competitions, family planning camps, a health week and mass medical check-up were arranged in collaboration with other social service agencies.

During the first year of training all students are given field experience in group work setting which involves some kind of work in the field of adult education.

In the second year, those specializing in rural and tribal community development and family planning are offered a theory course in social education. To test out the theories, they are given talks and lessons.

### Social Education Programmes of Chhatragan Pustakalaya

**T**HE Chhatragan Pustakalaya, which is serving one lakh of people through its seven branches, was founded in 1948 by some young students of Minapur village. It has a library classified in Class I of Bihar and gets an efficiency grant from the Superintendent of Libraries, Bihar.

The library has 2583 books in different languages. It subscribes to 42 magazines published in India and abroad.

The library consists of :

1. *Circulating Library* : To provide a library Extension service, the library has set up a mobile branch with a paid librarian who distributes books on cycle among men, women and children. The scheme is aided by the Social Education Department of the Bihar Government.

2. *Social Education Centre* : The library has a Social Education Centre which was set up in 1955. It is aided by the Direc-

torate of Social and Youth Welfare. There are 38 adults in the literacy class.

3. *Bhartendu Sahitya Mandal* : The Mandal, affiliated to the "Bihar Hindi Sahitya Samellan" and "Nagri Pracharika Sabha, Varanashi", is engaged in promoting literacy. It has organised 20 cultural shows, *jayanties* and symposia.

4. *Krira Kendra* : The physical training section of the library is called "Krira Kendra". Arrangements for out-door and in-door games have been made.

5. *Balkanji Bari* : The children's section of the library is running pre-primary schools. It is affiliated to the Bihar State Council for Child Welfare and is aided by the Central Social Welfare Board.

6. *Youth Club* : The club is doing useful work in the field of audio-visual education.

## To light a candle

# A Report From Literacy House

**L**ITERACY House (Saksharta Niketan) was established in 1953 on the campus of the Allahabad Agricultural Institute with the purpose of combining adult and social education with literacy.

After it was shifted to Lucknow in 1956, it began to grow as an institution for training teachers in adult literacy methods, conducting classes in villages for adults, training authors to write books for neo-literates and experimenting with new teaching materials. It opened libraries in villages and brought out a periodical for neo-literates.

Literacy House also began to impart training to members of development committees under the Panchayat Raj training scheme.

In 1958, CARE extended its cooperation to Literacy House in distributing teaching materials both in rural and urban areas for adult classes.

From 1959 Literacy House has been conducting the Condensed Course for women, sponsored by the Social Welfare Advisory Board, preparing women for the junior high school examination.

### Teachers' training

Several training courses were conducted by Literacy House. These were: a one-month course for teachers and supervisors of the Naya Savera Project, held during February; a similar course for teachers from Afghanistan; a 16-day re-orientation course for teachers from Lucknow; a 20-day training course for Pilani teachers of adult illiterates; two 11-day courses, conducted simultaneously, for the Literacy House teachers and

supervisors of the Labour Welfare Department, Kanpur, where classes are held for men and women from the industrial population; a 23-day course in teaching methods for 24 representatives of the South Asia Methodist Church; a course for teachers and supervisors of the Rajasthan Vidya Peeth, Udaipur.

### Mass communication

In January, 11 Afghan workers in adult education came for two months' training in writing for neo-literates and in teaching literacy. Ten more Afghans came at the end of the year for a similar course. Two teachers from Borneo also took a similar course.

The School of Writing conducted a training course for instructors in literacy work from the Social Education Organisers' training centres.

An audio-visual training course was conducted in August, and in the following months, three courses in mass communications for District Information Officers of Uttar Pradesh were organized.

The following books were published during the year: Sain Baba, Zamin Se Chand Tak, Hamare Yuwak, Naya Savera Praveshika, Accident Phir Ho Gaya, Naya Savera Charts, Ham Sarkar Hain, Badlu Ki Wapsi. Reader I, A Simple Approach to Low-cost feeding and Housing of Poultry in India.

### Village library

Distribution of books to villagers through our mobile library has continued since July, 1962. We now cover four markets. The membership stands at 830 and the books borrowed

at 11,480. In addition, a cycle library service was started in August 1963, covering 10 villages. The membership of this new library is 332, with 3,398 books borrowed.

### Panchayat raj training

There were 26 institutional batches from January to December. Three hundred and seventy-two Kshetra Samiti members were oriented. Two batches were organised exclusively for women. The camp for women dealt with institutions, personnel for women's welfare, facilities relating to ante-natal care, child care and other subjects concerning women and children.

Twenty-one three-day peripatetic camps were held during the periods of heavy agricultural work at Nyaya Panchayat Kshetras in Lucknow and Unnao districts. Members of Gaon Panchayats and Nyaya Panchayats trained numbered 1,156.

### Periodicals

Ujala, a periodical for neo-literates, changed from a weekly newspaper to a monthly journal, with three sections for readers of different skills. Of special interest was a pictorial issue on what the common man should do to meet the Chinese aggression, and a small guide book for literacy workers on newspaper reading for neo-literates.

A research project on newspaper reading is under operation.

### Women's condensed course

From the second batch of students who studied for their Junior High School, 12 appeared and 9 passed. Two were given a second chance and are now on the campus.

## Uttar Pradesh

THE work of adult education in Uttar Pradesh began with the establishment of the Education Expansion Department on August 1, 1938, under the first popular ministry. It took up a four-pronged programme aiming at removal of illiteracy, organisation of literacy campaigns, production of literature on the various aspects of adult education and winning the co-operation of the public and other Government departments in promoting the work of adult education.

The first step in the fight against illiteracy was the establishment of Government adult schools in rural areas. During 1938-39, there were 960 such schools. Their number rose to 1342 in 1943-44.

### Centre vacillates

1950-52 was a period of great changes in the history of the adult education movement in the State. With the help of the Government of India it was proposed to improve conditions in the existing Government and private adult schools and open 1,500 part-time adult schools. But the scheme had hardly been launched when the Government of India withdrew the subsidy it had promised to give. The scheme was largely wound up and all old and new adult schools closed. Grants to private schools were stopped. Only a few of the newly started activities were retained. These were the establishment of a unit of the production of films and film-strips and the purchase of five publicity vans for mass education through film shows.

One hundred and four adult schools for women were set up in 1953, four in Allahabad district and two each in the

remaining 20 districts. In 1955, the schools were transferred to the Regional Inspector of Girls Schools and existed only in the Lucknow region of the State. Another measure in the drive against illiteracy was to give financial assistance to non-Government institutions engaged in the work of adult education. Rs. 500/- was allotted to each district for this purpose.

Encouragement to voluntary workers was the third important step taken in this direction. For each person made literate by him, every voluntary worker was given Re. 1.

Efforts were made to persuade other departments to educate their illiterate employees and educational institutions to undertake the work of adult education through their staff and students.

### Libraries and reading rooms

The promotion of literacy was sought through the establishment of a network of libraries and reading rooms throughout the state. In the first year, 768 libraries-cum-reading rooms were set up. They now total 1400. The libraries are given a monthly-contingency allowance and an annual quota of books. Books are also supplied to information centres. The department publishes a monthly journal, "Nav Jyoti", which is also supplied to the libraries and Information Centres.

The number of reading rooms is now 2,600. They are supplied with copies of a Hindi monthly and a Hindi or Urdu weekly.

There is an annual provision of Rs. 45,000 for the purchase and publication of periodicals.

A literacy campaign was started with a view to focussing

public attention on the importance of adult education and the need for public co-operation. The programme comprises observance of a literacy campaign day, a literacy propaganda day, and a cultural activities day.

Primers and subsequent readers, literacy charts, matching cards, word-building sets and simple maps were brought out by the department, some of them in collaboration with publishing firms. Guide books for adult education workers were also published. A fortnightly magazine "Deepak", which the department had been publishing since 1952, was converted into a monthly journal called "Nav Jyoti".

Publications are occasionally brought out for neo-literates. There is an annual provision of about Rs. 3,000 for the purpose.

About eight publications for neo-literates, for which there is a recurring provision of Rs. 10,200, are brought out annually by a department set up during the Second Five-Year Plan to promote plan publicity.

The Education Expansion Department approached employers and urged them to undertake schemes for the education of their employees. It gave them certain facilities to promote the work of adult education.

### Modern methods

In 1950 and 1953, the department conducted experiments to test the effectiveness of the various methods employed in the literacy drive. It was found that the traditional methods were better than the Pathuk, Manday and Lauback methods.

In its social education programmes, the department made use of modern audio-visual aids. The work was started with one publicity van in 1945. Since 1952 five publicity vans have been in operation. Besides, there are four vans belonging to the Social Education Squad which give film shows.

*(Continued on page 33)*

# What then must we do?

WHEN the Indian Adult Education Association was founded in 1939, the problems confronting the numerous voluntary agencies functioning in the field were two-fold :

- (a) the need for public policies sympathetic to adult education;
- (b) the need to provide expertise information to a host of enthusiastic workers unfamiliar with technical skills in adult education.

Slender as its resources were, the Association strove to meet these needs by functioning as a :

- (a) platform to mould public opinion to secure recognition for adult education as an essential part of public services;
- (b) a clearing house to disseminate technical information pertaining to adult education.

The modest efforts of the Association were amply rewarded and adult education secured for itself recognition as an important part of national reconstruction in the context of a welfare state set out by the constitution. The focus of the Association's activities shifted accordingly and it is time now to assess the situation and re-orient its emphasis.

For one thing, a major development altering the Association's functions arises from the fact that the State has assumed constitutional obligation to provide society with the services essential for its growth. Furthermore, as a corollary to the introduction of adult franchise and flowing from the dynamics resulting from the democratic form of a political system, public policies will continue to be directed towards providing the type of services necessary for the community to improve the quality of its life. A beginning in this direction has been made and facilities for the welfare and education of increasingly larger numbers of people are being progressively put at the disposal of the community.

## Investment on social over-heads

In terms of investment, welfare services, such as public health, education and the like, and rural development programmes accounted for 15% and 23% of the total outlay of 1,960 crores in the First Five Year Plan and about 11% and 18% of the outlay of Rs. 4,600 crores in the Second. The Third Plan envisages an expenditure of about 14% and 17% of the estimated outlay of Rs. 7,500 crores.

This scale of investment on welfare services and rural development programmes, although considerable, is conceded to be inadequate. Its most effective utilisation is, therefore, essential if it is to make a meaningful difference in the day to day life of the

*Fifteen years of freedom and ten of planning for economic and social development have wrought many changes in the milieu in which the Association was founded twentyfive years ago. It is obvious that in planning its future, the Association must take into account these changes and plan its activities accordingly.*

*In the accompanying note, U.N. Phadnis reviews some of these changes and sets out a perspective to plan the Association's activities. Some of the comments thereon are also published to stimulate discussion.*

common man. It is in the context of this background, so radically different from the one in which it came to be founded, that the Association must frame its future course of development.

## The rural setting

In the field of rural reconstruction, since the Association was founded, adult education has emerged as social education and its acceptance as an integral part of services necessary to induce social transformation followed as a matter of course with the introduction of the community development schemes. To impart the necessary professional and technical skills to the personnel manning the services, training institutions were either newly opened or the existing ones assisted to develop suitable training facilities. The services put in the field were thus provided with adequate facilities to function effectively. In addition to this several voluntary institutions were provided with necessary assistance to expand their field programmes.

These developments radically altered the operational base of the social education movement : it no longer rested on isolated voluntary agencies but predominantly on a network of community development blocks covering the country. The programme, moreover, had now at its disposal a large cadre of functionaries trained in the skills of social education, possessing adequate facilities to sponsor social education activities of different types. At present, there are thus several thousand social education workers in the country who, with their professional skills, are expected to promote social education programmes in the community development blocks.

# Mass apathy demands remedy

The operation of the programme during the last ten years has revealed certain glaring weaknesses in it. In the early years, it was envisaged that social education would secure mass participation in community development programmes but it is now more than evident that social education programmes have been unable to be effective in this direction.

## The need for correctives

This failure has been primarily because

- (a) the community development programme, which has provided the organisational framework for social education, has been unable to penetrate deep enough into the rural society to be able to create conditions for social change. What is more, the programme has not been free from ambiguity regarding its objectives and has been unable to apply consistently the basic assumptions of community development. It has, for instance, gradually receded from the fundamental principle of community development that agricultural development is a function of the qualitative improvement of the rural society. Instead it has tended to emphasise its focus solely on agricultural extension which has identified the entire programme with a small sector of the rural society. As a result of this social education has suffered atrophy; it has lost its relevance not only to community development but also to that vast sector of the rural society which was not the primary factor in agricultural production;
- (b) the limitations inherent in the organisational structure of a bureaucracy has inhibited social education organisers from providing the type of initiative and leadership necessary for the realisation of the social objectives of community development which is essentially its *leitmotif*;
- (c) political parties have been unconcerned with the operational aspects of the programme. The ruling party, in most cases, has shown little awareness of the kind of political support the programme demands; the opposition parties have, by and large, remained indifferent to it and have neither politically exploited its failure nor attempted to bring the kind of pressure that would have pushed it in the desirable directions. As a result of this apathy at the lower levels, the programme has remained almost entirely at the mercy of petty officials whose commitment is not to the community at large but to the hierarchy in the bureaucratic structure. To some extent, the introduction of Panchayati Raj has corrected this tendency but evi-

dence has yet to show whether the core of the problem has been touched.

This situation spells out the future role of the Association in this regard. Broadly speaking, it must now become focus of initiative at different levels which could secure an effective utilisation of the services for social education and community development available in the field. The utilisation of these services would, inevitably, create demand for enhanced efficiency and the Association must anticipate requirements in this direction and prepare itself to meet them.

In order to develop an organisational base appropriate to this role it is necessary for the Association to maintain and develop liaison :

- (a) the elements in leadership at different levels sympathetic to the objectives of social education;
- (b) the elite, particularly the intelligentsia in universities and higher educational institutions in small towns, from which initiative could be forthcoming to carry the community onto participate actively in the process of social transformation.

## Down to grass-roots

In developing an organisational base for the purpose, it is necessary for the Association go to lowest level and build up and/or activate primary units to assume this responsibility. To begin with, the district would seem to be the most viable unit for the purpose. Perhaps, initially, it may be worthwhile concentrating on intense work in one State where, within a given period of time, an attempt could be made to locate and develop one suitable focus in each district of the State so that at the end of a period a State Association of Adult Education emerges from these various foci. The district unit for the Association would maintain grass-root contacts and would strive to ensure a proper orientation of programmes in order to induce maximum local participation. The unit will also function as an agency to spot and secure elimination of bottlenecks, administrative or otherwise, which prevent effective functioning of services.

The perspective defined for the role of the Association and for its organisational build-up has to reflect itself in the Journals of the Association. Hitherto, these have been primarily disseminating expertise knowledge and ideas in adult education. They should now address themselves not only to problem of broadening the vision of workers and attempting to widen the range of their conceptual image of society but also to provide an understanding of their own role in the process of social transformation.

# Dead weight of social structure

**T**HE note of Mr Phadnis makes out a strong case for an organisational base for the effective operation of the Association. The need for such a base is obviously there; but the nature of the base and the activities to be undertaken may probably stand some re-thinking. This is what is attempted in this brief note.

Adult education is only one of the activities in the field of social education, the ultimate objective of which is to bring about a transformation of the outlook and attitudes of the people so that they may develop more of strength and self-reliance and can contribute to the growth of a cooperative community with progressive outlook towards change. This was more or less the objective that was set forth as the goal of social education in the Community Development Programme. Unfortunately, the importance and emphasis on social education in the Community Development agency has decreased over the years with the result, that even a desirable activity like adult education seems to be suffering for want of organisational and extension support.

Under these circumstances, the future of social education seems to lie more in the hands of non-official organisations like the Indian Adult Education Association than in official agencies like the Community Development Organisation. It appears that at the present stage, such associations and bodies have to provide more of knowledge about the type of community organisation and group formation that is likely to take root in the Indian soil, the nature of the activities that can be taken up by such organisations to bring about more of general participation by different sections of the people and the way the people's enthusiasm and energy can be released from the dead-weight of the existing social structure. The reason for emphasising a need for such knowledge is that social education programme in our country seems to have suffered a good deal from the lack of indigenous orientation, sometimes even in spite of the good will that could have been mobilised.

## Need for action research

This gap in knowledge and understanding can be filled through some sort of an action research programme in areas where external political dissensions and conflicts can be eliminated either through agreement or understanding. One of the lines of such action research may be to test the effect on different social groups, factions and classes in the rural areas of a complete implementation of the socio-economic programmes which underly our plans

and for which necessary legislation have already been enacted. It is known that the rural community in most parts of the country is not solidly behind the ideology of social organisation that the Plan or even the Constitution has provided for. What happens if such conflicts are removed and the reforms and changes provided for in the laws, etc., are fully implemented in selected areas like a few blocks or district would throw an extremely valuable light on the way in which people need to be educated to accept such changes and the effect of such changes on the people's outlook, energy and enthusiasm. It is time that at least in limited areas an attempt is made to evaluate our whole social approach through a total implementation, before we proceed further along new lines. Whether this would be possible or not that should be gone into by the different parties and groups operating in selected areas. But, in at least one or two areas if such agreement and cooperation are forthcoming, the action research of the type envisaged here would probably provide the ideal base for intensifying and extending the operation of the activities of Indian Adult Education Association.

*J. P. Bhattacharjee.*

## A perspective for social education

**I** do not agree with your diagnosis for the failure of social education programme in the country. Whereas your views concerning political parties seem to be acceptable, the main reason for the failure of social education work, to my mind, lay in its inability to adjust to the role it was to play in the new set up, when, as per your own review, adult education took the shape of social education in this country. In the new role, social education should have drawn some social content from the available technology of social approaches and methods of working with people, which, unfortunately, it failed to do. Consequently, the social education organiser, who was to be the mouthpiece of the programme, was not supplied with a proper definition of his role. Lack of definition necessarily led to absence of a proper perspective on the part of the Social Education Organiser and he was unaware of what he was supposed to do. This absence of proper definition and a clear cut definition of his role, resulted into some confusion regarding his programme of training and the SEO was not provided with the technology and methods of working with people, by which he could be successful in his undertaking and establish himself as an important functionary in the C.D. programme. If the country, in its estimate of its needs and priorities, has come to the conclusion that development of agriculture is one of its paramount

# Broadbasing the organization

necessities, we cannot say that social education has failed because of such a decision. The purpose of social education is to help analysis of the needs of the country as well as to provide the country with necessary educational tools for meeting these needs. It is, of course, undoubtedly true that in the process of sorting out of needs and meeting them, a socially educated community may lay its hands on new types of needs.

It, therefore, follows from the above that the main reason for failure of social education was our inability to provide a wholesome leadership to the movement. Whereas I would agree with the programme of work which you have drawn up for the coming years, I have to suggest that the role of social education, the type of functionaries—both official and non-official—professional and political, are required, will have to be clearly sorted out. There should be a mechanism to do so; what this machinery should be, I would rather leave it for discussion. I have, however, no doubt in my mind that before we look for an organisational base for the IAEA, we should have a broad based organisation for the IAEA itself! We should have provisions in the organisation to take in new blood and people who come from different background and are doing social education work at various levels.

*Sugata Das Gupta.*

## A hope unfulfilled

I generally agree with the analysis given by you on the present state of social education and the part played by our Association in this field. The Community Development movement has not fulfilled the hope that was kindled in public mind by its initiators. It is not necessary to analyse the causes leading to the partial failure of that programme. It is sufficient for our purpose to note that the Social Education Organisers who were to be the vanguard of that programme were not given a chance to play their role effectively. There was no uniformity of approach and the Social Education Organisers were put under different departments in different States. For various reasons the attempt made by the Ministry of Education and other allied agencies, both Governmental and non-Governmental, proved ineffectual owing to the lack of full cooperation of the parties incharge of that programme. It is no wonder that social education and community development programmes could not pull their weight together and they shared their failure in common.

It is a tragedy that many of the voluntary organisations in India, including our own, have not been able to drive roots into rural areas. Most of them more or less float in the air. The national organisations are located in one of the big cities and actually few of them have effective state organi-

sations affiliated to them. Almost none of them has any active organisation at district level. It would, therefore, be worthwhile to try to organise State Adult Education Associations in a few selected States. Strange as it may seem, I have noticed in an allied field, that voluntary organisations function more actively in those States where the allied Government Departments are strong. For example, in the field of social welfare, the Maharashtra Government Department comparatively functions well and it is also our experience that good voluntary organisations flourish in that State and they co-operate with each other more effectively than in other States. While selecting the States for the purpose of organising State Adult Education Associations, it might be of advantage to keep this fact in view.

The State Adult Education Associations will ultimately have to be linked up in some suitable form with the Gram Panchayats. It is rather unfortunate that these Panchayats have not been free from internal quarrels and party politics. I hope that they will get over it when they come of age.

One of the main causes of the partial failure of Social Education movement is that neither the Government nor the main political parties have paid enough attention to it. It is difficult to understand that even enlightened leaders are not yet realising that only educated masses can help successfully in implementing the development programmes. I refer to this neglect to social education because in no other way can we explain the very low priority given in development plans to this particular subject. Our Association should mobilise public opinion at this stage, so that a sizeable amount is allocated to social education during the Fourth Plan. So long only lip-sympathy has been paid for the spread of adult literacy and social education.

I hope the Association will be able to formulate a new basic approach to the problem and receive better public support and appreciation.

*P. C. Sharma.*

## Need for State associations

I feel that there is a need for an organisational base. However, I would like to add that we should try to develop State Associations as well for purposes of experiment. We may do intensive organisational work in one State of North and one in the South. This will enable us to find out on a comparative basis the nature of problems.

While we are trying to set up district units of the Association, we should also try to see how the district units of other organisations such as the Indian National Congress, the All India Bharat Scouts and Guides, the Indian Red Cross and the Bharat Sewak

# Building for a mature democracy

Samaj are functioning. My feeling is that the district organisations have a multiple type of leadership. There are some people who are in a way professional leaders and their main aim appears to occupy positions in various organisations. Real workers who happen to be poor are generally neglected and do not get opportunity to work for the organisation. I, therefore, suggest that we should first of all have, say, two representatives from each State to form an all India Committee. These two persons from each State must have a record of satisfactory work in the area of adult and social education. I think you have already such people in the membership of the Association and perhaps your present executive committee is also representative in terms of various States of India. If it is not so, it may be made.

When we have got two persons from each State, they should be made responsible to organise the State Association and then employ some organisers who could tour the districts and form the district units. In the beginning we should *avoid elections* for, as I said, there are some professional "leaders" who like to capture organisations and thereby hinder the work. It will be a good idea to have a *directory of active social educators* and of *those who are interested in adult or social education*. I think the *teacher community* as a whole can be made interested in the organisational base of the Association. If we try to organise our units with the help of the teachers and the others who are connected with education, social welfare etc., we will succeed tremendously. Let us try to keep out the politicians and make the organisational base entirely of the educators and of those who are deeply interested in social education.

The last of the note has appealed me most because the journals of the Association can be very effective in bringing together various elements of social education. I hope the organisational base which is to be set up will be a landmark in the life of the Association. We also need to strengthen our *training and research wing* because without this our workers will suffer from a lack of up-to-date knowledge and experience.

Sitaram Jaiswal.

## A shift in emphasis

THE significance of the coming of independence, from the point of view of the Association's purpose and activities, lay in two important commitments of Indian society. One was the acceptance of a democratic way of life and a corresponding machinery of decision-making. The other was the resolve to raise the levels of the people by making them active participants in the process of development. Public

participation, therefore, became the *sine qua non* of Indian democracy. These commitments of the Indian people definitely involved—or should have involved—a shift in emphasis in the role that the Association should henceforth perform, quite apart from what the adoption of the Community Development Programme involved as has been emphasized in the note prepared by the Association. They meant that the Adult Education movement in the country should more and more address itself to the task of involving masses of people and their immediate leaders in building up a mature democracy and a welfare society. The concept of welfare based on democratic decision-making necessarily implied an increasing role to be assigned to voluntary organizations in the new tasks ahead. It followed that the Association's role, far from being reduced or diluted, henceforth gradually involved a definite direction in the building up of Indian society along these commitments. Adult Education was now onwards to be mass education towards *democratic participation* and this was the special contribution that the movement could make to the general and diffuse idea of social education. (This concept of special contribution is necessary, in order not to get lost into the more general theme of social education, in the process giving up the identity of the Association's own function. The note prepared by the Association, I am afraid, gives such an impression).

Given this changed emphasis regarding the role of the Adult Education movement, what can one say about the appropriate organizational base for an efficient operation of the movement?

## Area of operation

A serious difficulty facing voluntary effort as a whole in the country has derived from the scale of operation of the more important voluntary organizations. The level at which they function is either the national level or the state level, more often than not without any base below. Such a scale of operation has produced the queer result that voluntary effort has come to depend more and more upon Government resources, oftentimes even the stimulation for most activities coming from Government programmes, which in turn has made voluntary bodies bureaucratic and lifeless. The need for a lower functional base for voluntary organizations in general and for educational work in particular cannot, therefore, be exaggerated. It is heartening to see that the Association has awakened up to this need, albeit belatedly.

The district level as a unit of operation has much to commend itself. Over a long period of development the district in India has come to achieve various criteria of optimum operation. If the creation of an adult opinion in the country is the

# A purpose for involvement

primary task to which the Association intends to address itself, as indeed it should, there is no doubt that the district should become its new operational unit. On the other hand, it is necessary not to do this in a blanket manner and to rely more on experimentation in the initial period. Experience gained from a few experiments would lead to a more precise conception as regards the general pattern to be adopted.

In this connection there is one point that I should like to stress. Increasingly the district has also become the technically optimum unit of politics and administration in the country. Adult education activity will, therefore, find that its new headquarter is also the headquarter of a large area of social and political activity. One approach would be to take the existing Government plans and help in implementing them. Another, however, would be to help implement Government plans in so far as they further the basic objectives and aspirations of the Indian people as assessed by men in the field, but at the same time to try out other methods and techniques of popular involvement in nation-building, at a more voluntary and self-help level. The focus indeed has to be on the democratic involvement of the people, on the creation of an opinion base for the same, and on the diffusion of an educated and critical responsiveness to ideas and institutions in action. This is irrespective of whether they are government or privately sponsored.

## A crucial problem

The major issue in such a process of involvement, on that has frustrated much action and thinking in the country, is something that has not been squarely faced. The general result is that public participation has become a platitude to which everyone must refer, not a problem that has to be consciously tackled. The issue is simple; involvement for what? Nationalism is a spent force and socialism has failed to enthuse. The problem is common to all underdeveloped societies. The answer as I see it, is to turn attention from the conformism of planning and administration to the conflict and controversy of democratic politics. The problems of the people should provide the data for alternative policy proposals, crystallised through a critical cultivation of public opinion, in which the social catalyst, the political worker and the articulate intellectual actively participate, stimulating controversy and readily to join issues whenever the need arises. The

sooner the ideology of unanimity and forced consensus are given up, and the sooner are conflicting interests and felt grievances ventilated, the better for the country's development, and for public participation to become a reality. The Industrial Revolution did precisely this in the West. Planned change can do it in India. If the adult education worker fights shy of conflicts inherent in the social situation, he will soon cease to be an effective agent of social change, as indeed has happened to the social education worker everywhere. He has to understand the reality and prepare himself and the local elites to deal with it objectively and with effect. Only so does he fulfil his role as an educator.

## Catalytic agent

The chief aim should be to raise the movement of peoples' initiative and to serve as a catalytic agent in this movement. Excessive reliance on the machinery of Government has created a stagnant situation in the country. If adult education is to rise properly to its avowed vocation, it must help provide the stimulus for such a movement. For this, it will be necessary for it to take into confidence important local elites and other growing elements of socio-political change. The new rising political leadership at the district level as well as the new class of *mofussil intellectuals* must be mobilized, both individually and institutionally, if such a movement is to have any meaning. That this will also involve an intelligent approach to political controversy is true and the adult education worker should be trained and prepared for the same. This is the role of the Association. It should be able to engage its own workers as well as the local elites and institutional leaders in democratic nation-building, to emphasize experimentation and encourage healthy controversy on public issues, to become a clearing house of new ideas and knowledge provided by scientific research, and to stimulate fresh thinking and analysis on a more or less continuous basis. All this it can only do if it is in constant touch with this elite. The organizational base it adopts must answer to such a requirement.

Rajni Kothari.

# Mobile literacy squads in Uttar Pradesh

( Continued from page 26 )

During the Second Five-Year Plan, two Mobile Literacy Squads, one Mobile Library Squad, and one Mobile Exhibition Squad were created.

The Mobile Literacy Squads work in compact areas of 30 villages for a period of six months during which they help to organise temporary literacy centres, youth clubs, libraries, cultural programmes, film shows, *bhajans*, sports, games and celebrations of important festivals. Talks on subjects suited to the needs of the people are also arranged.

Since June 1961, one of the

Mobile Literacy Squad has been converted into a Mobile Goshthi Squad, which selects eight to ten villages in a district and holds in each of them camps of a week's duration. In these camps are held discussions on current events.

Under the Second Five-Year Plan, a mobile van was commissioned to give an impetus to the library movement. The van, equipped with books, charts, pictures and audio-visual aids, goes round the state and holds 10-day library camps at a place.

A mobile exhibition van, equipped with audio-visual aids,

models and charts depicting improved methods of cultivation, cattle rearing, rural crafts, etc., goes round the state and holds about 20 camps each lasting nine days, in a year.

In view of the great importance of films and filmstrips as media of mass education, the department established in 1950 a unit for producing films and filmstrips. It came into operation in May 1952.

A Film Library came into existence in 1950 when five publicity vans were purchased by the department. There are now 1475 films, 1141 filmstrips and 342 slides in the library.

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# An organisational framework

The Indian Adult Education Association should really be an apex organisation, federating all institutions in the country which are interested in programmes of adult (or social) education. The first programme therefore, is to build up the organisation of the Association on proper lines. For this purpose, the Association may have to establish branches in every State and in every important Union Territory.

The establishment of these branches, and the development of some worthwhile programmes under them would be possible if (a) there is a whole time Director for the Association who can look after its work and also vitalise the branches; (b) the constitution of the Association is suitably amended; and (c) steps are taken to evolve worthwhile programmes which the branches can undertake without difficulty and also to make the necessary funds and personnel available to them.

## Programmes at the state level

There are a number of institutions and organisations interested in adult education. There are several others which could be induced to take interest in adult education if there is some local individual or organisation to stimulate them. The first step in building up the Association would, therefore, be to get in touch with such institutions, organisations and individuals and to enroll them as members of the Association.

Obviously, this task cannot be taken up at the national level, nor can it be organised from Delhi. It is, therefore, proposed that we should concern ourselves mainly with the establishment of the State Branches and securing at least one good worker for each State branch. It would then be left to this person at the State level and to the State branch to build up direct relationships with organisations and individuals interested in adult education and to stimulate others to come into the field. Apart from the moral support which we can give to this programme from Delhi, an important motivation would be provided by the proposed amendment to the constitution under which the bulk of the membership fees would go to the State branches for the development of their programmes. In the early days, the institutions or organisations interested in adult education would have to be persuaded to join the Association on a personal basis. The services which we can afford to them are necessarily limited and will continue to be so for at least sometime to come. It is, however, necessary, right from the start, to ascertain the manner in which we could build up services which can assist the federating organisations. Such a step would enable us to develop worthwhile programmes at Delhi and

**New tasks await the Association. To meet these, an appropriate organisational machinery is needed.**

**In this paper, S.C. Dutta presents for discussion a Five-Year Plan for the development of the Association.**

through them, not only to retain the membership which we might have initially obtained on a personal basis, but also of increase such membership on the basis of the effectiveness of the services or assistance provided. These studies would be taken up by the State branches in the first instance and they would be co-ordinated and developed further by the Director of the Association.

What would be the nature of the programmes to be undertaken at the State level?

The first programme would be that of awakening public opinion and the conscience of the Government to the need for developing programmes of adult (or social) education, including the liquidation of mass illiteracy. The Fourth Five-Year Plan would be finalised in the next 12-18 months. This period is, therefore, crucial to see that, in every area, an adequate emphasis is given to programmes of social education and that the necessary provision of funds is made in the Fourth Plan. The State branches may, through conferences, writing in the press, interviewing the authorities and such other means try to do their best to secure an adequate emphasis for programmes of social education in the Fourth Plan of the State or the Union Territory concerned.

This task will not end here. Even if provision is made in the Plan, it is likely to be curtailed or diverted. The attempt to educate public opinion and to awaken the conscience of government would therefore, have to be kept up continuously from year to year. While this responsibility would also be shared, to some extent, by the Central Office at Delhi, there are different facets to the problem in different areas. The State branches may emphasize these local aspects.

In the non-official sector, there is great possibility of developing programmes of adult or social education. The State branches should strive their utmost to develop this non-official effort in adult or social education. In fact, it would almost appear that this effort is likely to succeed better, if properly organised, than the official sector. The State branches should, therefore, try to get in touch with

# Intelligentsia and the masses

large-scale employers of labour and see if programmes of adult education could be organised through them. Another useful agency is that of educational institutions, particularly the universities the training institutions, secondary schools and the public libraries. In their own way all these are capable of starting some programme or the other of adult education. Though the contribution of each institution to the programme would be limited, taken together they would be able to do a great deal. This would, therefore, be another important area which the State branches may activate themselves.

It may be desirable to evolve separate programmes for urban and rural areas while some programmes may be common to both of them.

## Hastening the pace of change

In this connection, one important new venture may be suggested. In our opinion, the main objective of adult education is to bring about the desired social change. In India, the pace of change comparatively slow. Social change particularly is very slow, the main reason probably being that the intelligentsia which is capable of leading this change, is limited in numbers and its contact with masses, which was never very close, is becoming more distant every day. We, therefore, feel that what is needed now is to motivate a large proportion of the intelligentsia with a vision of the desired social changes, to enthuse it to strive for bringing them about and to bring it in close association with the masses through whom alone these changes will ultimately be effected. The success or otherwise of the work of the Association and its branches will depend very largely on the extent to which it is able to do this. We, therefore, very strongly suggest that this programme should be high-lighted in all the activities of the Association and its branches during the next five years.

In the urban areas, this programme could be more easily organised with comparatively less expenditure. We have a large number of learned people locally available for this work. Many of them are interested in the problem and several others could be induced to take interest in it. State branches should establish local organisations in the urban areas for the purpose of establishing and contacting small groups of adults who are interested in problem of social reconstruction and to bring them in contact with the local talent which should guide them to a better understanding of the problems and to fruitful action. What is needed here is more of human effort and less of money and

materials. Even expenditure on travelling etc., would be comparatively very limited. Given some interested local worker who would devote himself to this cause, the organisation would not be very difficult and would be extremely effective.

In rural areas, the problems become more difficult. Here the leadership is intellectually un-equipped for understanding or implementing the tasks of social or economic re-construction and one of our major problems is to enable it to do so. Unfortunately, this leadership is scattered and the high level persons who could train it to an understanding of the problems are not locally available. The programme, therefore, becomes costly; yet it is very important. We feel that the Association and its branches should organise a series of camps for this purpose. The existing or potential leaders of the rural public should be invited to this camp and invitation should also be extended to university professors, teachers, social workers, who are interested in the problem and are in a position to give a lead to their rural brethren. The duration of the camps need not exceed 5-7 days and the membership of each camp may be limited to about 30-40 persons selected from different parts of a district. One such camp may cost about Rs. 1,250 and it should be our endeavour to organise one such camp at least in every district. Where more favourable conditions are available, even additional camps may be organised.

It would be futile to try to lay down any detail programme for the State branches at this stage. We have yet to bring the branches into existence and to find the personnel for them. What has been stated above is, therefore, a tentative outline. This should be elaborated further during the next 3-4 months and a final shape may be given to it after the State branches are established. The Association may then convene a seminar to which the whole-time or part-time workers in all the State branches should be invited. This seminar should discuss the suggestions made by us above, and also all similar suggestions made by the branches or other members of the Association and then finalise the programme. We would, however, emphasize one point. While each State branch should be free to develop any programme it considers worthwhile and which is locally needed, the Association should also endeavour to develop one or two programmes on an all-India basis. The programme of the urban or rural camps which we have indicated above is one of such all India programmes.

# Change in developing societies

**T**HE Association has undertaken activities of pioneering and experimental nature in training of social education workers in urban as well as rural areas in conducting surveys and evaluation to programmes of adult and research in problems pertaining to education.

## Training

The first training course was held at Nagloi in 1947, under the directorship of Shri R.M. Chetsingh. The training was meant for the school teachers of the district board so that they could undertake adult education programmes. Besides this the Association and Delhi Adult Education Association jointly conducted a training course in 1948 as Delhi Municipal Committee required some trained adult education workers to run a few adult education centres which it had decided to open.

The Association, again, along with the Delhi State Adult Education Association organised a three months' course for social education workers in 1951 and 1952, 1961. It also organised training course in 1961.

## Research and survey projects

The Association undertook in 1957-59 a survey of cultural and recreational activities in India and prepared a directory of agencies engaged in such activities as well as in South East Asian Region. This was financed partly by the Government of India and partly by Unesco.

The Association conducted in '59 a research project on the survey of literature for New-literates in Hindi. This project sponsored by Unesco, was jointly implemented with the Jamia Millia. The survey eva-

luated the reading material available to New-literates and suggested ways and means of meeting those requirements.

The Association conducted an evaluation Project of Social Education work in Delhi in 1957-58 at the suggestion of the Delhi administration.

In cooperation with the National Fundamental Education Centre, New Delhi, the Association undertook an evaluation of the impact of television in the field of social education in Delhi in 1960-62. The Research Project was undertaken on behalf of All India Radio and was sponsored by Unesco.

The Association undertook during the year the responsibility of running an adult school for women to prepare them for High School Examination from 1961 to 1963. It was a new venture for the Association. The Project had been started on an experimental basis at the suggestion of the Central Social Welfare Board, which provided financial assistance for the scheme.

## Workers' education

A new field of activity where the Association has made a beginning in workers' education. In 1960, it convened a workshop on Workers' Education to discuss the 'Methods and Techniques of Workers' Education' and another in 1963 on 'Role of Trade Unions in Workers' Education' with financial assistance from the Central Board of Workers' Education.

The Association is at present conducting a Correspondence Course for Workers' on 'Trade Unionism' and 'Collective Bargaining'.

The Association conducted a study of Rural Leadership in the districts of Meerut, Bulandshahar and Muzaffar Nagar, in the year 1962-63. 100 village leaders were selected for detailed study and a comprehensive questionnaire was administered by investigation team working under the direction of Mrs. Helen Kempfer.

The Association is at present conducting a survey of libraries in Punjab and Himachal Pradesh.

In order to plan research on an organised basis and feed the movement, the Association has sponsored a research institution called the 'Centre for the Study of Developing Societies'. The Centre will undertake basic research on patterns of development, behaviour and on problems of social change in a society under the impact planning.

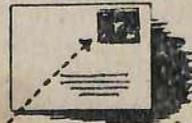
Among other activities worthy of note, mentions may be made of the Welfare Extension Project run by the Association during the years 1954-55 and of the condensed course for women organised by it during 1961-63. The Association took over a Welfare Extension Project in the Najafgarh Area. A Project implementation committee was responsible for the work of a Balvadi, adult literacy, craft classes, and recreational and cultural activities for women and children in 1954-55.

# AFFIX STAMPS WITH CARE

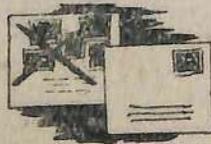
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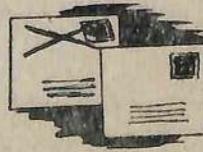
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RECT VALUE



\* STICK STAMPS ON TOP  
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\* USE MINIMUM NUMBER  
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\* DON'T STICK STAMPS  
LOOSELY



**POSTS  
AND  
TELEGRAPHS  
DEPARTMENT**

DA 63/476

## Meet the challenge of social change

### *Says Silver Jubilee Declaration*

The Silver Jubilee Conference, which ended its week-long session in Delhi last month, had on its agenda a number of crucial issues that face us in our quest for a better life for our people.

The Conference, which was attended by many veterans of the adult education movement in India, adopted a declaration bringing into clear focus the role of adult education in the present phase of social development.

This is brief review of the more important issues considered at the Conference. A fuller report of the proceedings is under preparation.

THE seven-day Silver Jubilee Conference of the Indian Adult Education Association, which ended in Delhi recently, highlighted several aspects of the problem of securing mass-involvement in the process of change that is now taking place in India. Several well-known national leaders and eminent men participated in the Conference and helped it to come to grips with what adult education ought to do to help people understand the meaning of these changes and equip them to meet their demands.

Vice President, Dr. Zakir Husain, who has been intimately connected with the Indian Adult Education Association for the last many years, traced the

changing character of adult education in his presidential address. He pointed out that, historically speaking, adult education had always been a part of the nation's cultural existence and had made possible a wide diffusion of cultural and moral values. This process gave a distinct unity to the diversity that characterised India's cultural pattern. Today, however, adult education had to be a conscious process if the implication of the changes that was taking place were to be disseminated on a mass scale. Also another important difference marking adult education from its traditional purpose was that adult education had now to explore the possibility of making educative forces self-propelling. Literacy in this context acquired a new importance.

### A Frank Appraisal

Dr. Zakir Husain was frank and forth-right in his appraisal of what we had been able to achieve since the nation accepted social education as a part of the services the State had to provide to the community. He regretted that social education had not shown any satisfactory success and to put in proper perspective the magnitude of the task lie ahead, the Vice President pointed out that by 1966 India's illiterate population in the age group 15-45 would have reached the 200 million mark. As against this our effort to make people literate was pitifully slow. In the decade 1949-59 less than 5½ million persons had been made literate. To make up for the slow progress, the Vice President suggested that it would be necessary to make at least 50 million persons

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# Create climate suitable for endeavour

literate in the fourth plan, 75 million in the 5th and the rest in the 6th.

Dr. Zakir Husain emphasized that literacy was not an end in itself nor was social education solely to confine itself to this aspect of adult education. He pointed out that it was necessary to instil among our people the conviction that they were citizens of a free country, which was on the march to threshold of a new era. This new era was of our own free choice and deliberate action. It was, therefore, obvious that unless the broad mass of our people changed their outlook from the traditional to the rational and imbibed the ethos of scientific techniques, such planned change would be difficult. Moreover, it was necessary for them to acquire a consciousness that they were the architects of this change and rid themselves of fatalistic inertia.

## Awareness of Moral Foundations

Another conviction which Dr. Zakir Husain emphasized needed to be developed among people, was an awareness of the implications of the population explosion that was taking place. He pointed out that while in the 30 years before 1921, population had increased only by 12 millions, in the 30 years after that year it had increased by as much as 109 millions. This accelerated growth of population would leave India with 555 millions in 1971 and 719 in 1981. The only way to check this phenomenal population growth was to instil among individuals a conviction that human dignity was supreme and as such demanded consideration. As distinct from the nature mere animal, planning family was inherent nature of man and he should build-up a family as a complex of spiritual bonds. The Vice President thus called on adult education workers to awaken among people a consciousness of this inherent dignity of human being which would not tolerate children die like flies for want of food or care or to grow into sub-human social liabilities for want of good breeding.

The third conviction which Dr. Zakir Husain wanted adult education worker to cultivate among people was consciousness of the great past which they had inherited and of the moral foundations of the Indian State. Our State was not a mere embodiment of technical competence and unlicensed power but an institution built on moral foundations. It sought to combine power with morality, techniques with ethics, progress with social justice. It was to these objectives that our people should be committed, Dr. Zakir Husain said.

Several speakers spelled out in details the broad approach to adult education that the Vice President had sketched in his Presidential Address.

Shri Asoka Mehta, Deputy Chairman of the Planning Commission, who presided over a symposium on national integration warned that unless the nation moved fast enough, we would not succeed in meeting the problems resulting out of social and economic disorganisation in the country. Calling for an intensive effort to create a climate of endeavour in the country, Shri Mehta said that the creation of a will to achieve economic development was the one thing that was not limited by factors beyond human control.

Shri Mehta said that educationists, particularly those engaged in the work of social and adult education could greatly help in accelerating the pace of development and in hastening the process of social change necessary for it. Emphasizing the importance of social education, Shri Mehta cited the instance of the four eastern districts of U.P. which were phenomenally poor and backward with a per capita income of about Rs. 150/- a year which was half that of India as a whole. The faster rate of development of such areas, Shri Mehta said, depended as much as on the input of material resources as on leadership available to create a social climate capable of absorbing those inputs.

Referring to the problem of national integration, Shri Mehta said that this question should be thought of in the context of social goals which we could successfully evolve in the nation as such. Shri Mehta referred to his experience as Chairman of the Committee on National Integration and said that Committee had discovered that the problem was not really as insoluble as it appeared at first sight. In fact people rallied round to the nation the moment awareness developed of a problem facing the nation.

## The Logic of Growth

Shri Asoka Mehta pointed out the other factor that acts as a bond between different States was the logic inherent in economic development. Thus, he pointed out that irrigation problems were now being thought of in terms of river valley projects encompassing regions as a whole. Similarly the development of electrical energy we were increasingly thinking in terms of regional grids, leading to a national grids.

Dr. V.K.R.V. Rao, Member of Planning Commission, brought to bear his *expertise* as an economist on the challenge before adult education in bring about economic and social development. Speaking with an impassioned fervour, Dr. Rao established the correlation between economic growth and investment on literacy and pledged his full support to find for adult education the maximum allocation of funds.

# Propaganda, no substitute for learning

Universities in India are increasingly beginning to realise the contribution they can make in adult education. Dr. Deshmukh analysed how this new role that was emerging for the Universities could become an effective endeavour in adult education.

The University Grants Commission, Dr. Deshmukh said, had allotted a very small amount of money to universities to undertake programmes and several universities had made beginnings in these directions. More money would be necessary for universities to undertake any large scale adult education programmes which would make an effective impact of the community as such.

Dr. Deshmukh referred in this connection to adult education work done in Western countries and said that in U.K. and U.S.A. universities extension work of University was fairly widespread although it covered only a fraction of adult population.

## Institutional Bottlenecks

The problem of increasing our agricultural production continues to loom large over the country in spite of intensive efforts since independence. The Community Development Schemes have extended their services over the whole country but the utilisation of those services is hampered because of several institutional bottlenecks. How can social education help to remove these bottlenecks?

This was the question Shri S.K. Dey, Minister for Co-operation and Community Development, sought to answer in his speech. Shri Dey, with characteristic candour, squarely, admitted that the hopes with social education were incorporated in the CD programmes had been belied and had not made a dent in removing the crusts of historical dust that had accumulated over social institutions.

Speaking on the functioning of the Panchayati Raj, Shri Dey said that efficient functioning of Panchayati Raj institutions were impaired by the factional conflicts in different States. In those States where such factionalism was kept under check, a young leadership emerged in Panchayat elections. He specifically

cited the instance of Maharashtra, Gujarat, Tamil Nad and Andhra Pradesh where the leadership in Panchayat institutions was vibrant with the urge to render these institutions useful to the community.

## Precondition for Survival

These stimulating lectures supplemented by the mature observations of Srimati Durgabai Deshmukh, Pandit H. N. Kunzru and Shri P. N. Kripal who presided over the various meetings let the right temper for the conference to adopt with acclaim Silver Jubilee Declaration, moved by Shri R. M. Chetsingh a veteran of the adult education movement which called for intensified effort to provide the community with facilities for continual education. "Life long learning" the Declaration said, "has become the condition of survival in our age. The integral place of adult education in the life of a people, therefore, brooks no argument any more. The school, the college, the Public Library and organised opportunities for various types of adult learning ranging from literacy to continued education must be recaptured as essential components of the provision for education in the life of the people."

Warning that propaganda and preaching were no substitutes for the learning process, the Declaration called for opportunities to the people to participate in the exacting exercise of learning. Such opportunities, the Declaration said, could be provided by voluntary organizations like the Indian Adult Education Association.

A most appropriate *finale* to the Conference was the inspiring valedictory address of Dr. S. R. Ranganathan, the world renowned authority on Library Science and a former Vice President of the Association who said that while, during these 25 years the Association's main emphasis had been on influencing the Central Government, it should now turn its focus on harnessing the leaders who were locally influential and seek their support in adult education work. Dr. Ranganathan said that adult education, to be effective, henceforth would have to draw into its field sages and seers who were capable of intimately communicating with the people.

## DEPUTATION MEETS EDUCATION MINISTER

Following the conference, a deputation met the Union Education Minister, Shri M. C. Chagla and placed before him some of the pressing problems of the adult education movement. Dr. M. S. Mehta lead the deputation which consisted of Shri R. M. Chetsingh, Smt. Durgabai Deshmukh, Shri V. S. Mathur and Shri S. C. Dutta.

# Silver Jubilee Declaration on Adult Education

The following is the text of the Declaration adopted by the Conference.

WE look back at the 25 years of endeavour, struggle and modest achievement which lie behind us with some measure of satisfaction. We note with thankfulness that today the country shows signs of a new awareness of the conception of education which the changing world presents to us. Knowledge is recognised today as a growing dynamic force in the life of society the world over. Traditional patterns of thought and behaviour and old modes of administration and government can no longer enable the citizens of today to prove equal to the demands which the impact of technology and industrialization make on the individual in this era of rapid change. However, we are painfully conscious of our insufficiency in the face of the needs of adult education in our land.

It is both natural and right to conserve the values in the old; even so, we must learn the art of adjustment and adaptation to facilitate the processes of creative growth and maturity. Only thus shall we make the role of India purposeful and significant in the One World which is emerging in our age.

No educational practices limited in scope and purpose to the old systems are adequate for the essential task of bridging the gulf between the temper of science and adventure characteristic of our times and the traditional liberal outlook. Knowledge grows and widens the field of struggle and development for humanity. The assimilation of this secret of growth will result in cultural creativity, economic productivity, social dynamism and political stability.

Life long learning has become the condition of survival in our age. The integral place of adult education in the life of a people, therefore, brooks no argument anymore. The School, the College, the Public Library and organised opportunities for various types of adult learning ranging from literacy to continued education must be recognized as essential components of the provision for education in the life of the people. This should be given unequivocal recognition in the directive principles of the constitution.

We must never forget that propaganda and preaching are no substitutes for the learning process. It is being realised increasingly throughout the civilized world—and in theory, at least in India—that the people must share in this exacting exercise. Voluntary bodies, such as ours, are an essential part of the forces of organized advance along this path. We are glad to note that those who hold positions of authority and influence give growing evidence of recognizing this truth.

We pledge ourselves anew at this stage in our development of address ourselves more dedicatedly and steadfastly to fresh endeavour in demonstration and experiment in the field of adult education. In this resolve we bespeak the active co-operation and concrete encouragement of all men and women of goodwill, official and non-official, as we go forward in faith to serve our people to grow in knowledge and march with mankind in making the world a joyful brotherhood. The presence of friends from abroad is a heartening reminder that we are not alone but are a part of an international endeavour.

## Association's New Executive

THE conference elected the following as the office-bearers and members of the Executive of the Association.

### President

Dr. M.S. Mehta.

### Vice Presidents

Shri R.M. Chetsingh.  
Shri A.R. Deshpande.  
Shri R.R. Diwakar.  
Smt. Durgabai Deshmukh.  
Shri J.P. Naik.  
Smt. Sulochana Modi.

### Honorary General Secretary

Shri S.C. Dutta.

### Treasurer

Prof. M. Mujeeb.

### Associate Secretaries

Shri V.B. Karnik.  
Dr. T.A. Koshy.  
Shri N.R. Gupta.  
Shri K.S. Muniswamy  
Shri Satyen Maitra.

### Members

Shri V.S. Mathur  
Shri J.C. Mathur, I.C.S.  
Shri Sohan Singh.  
Shri M.C. Nanavatty.  
Shri S.R. Pathick.  
Shri U.S. Gour.  
Shri Balbir Chopra.  
Shri Hukam Chand Jain.  
Shri R.L. Mehta.  
Shri Anna Saheb Sahashrabudhe.  
Shri G.R. Damodaran.  
Shri S.S. Pande.  
Shri S.N. Ranade.  
Shri Mustaq Ahmed.

## In the Memory of a Great Lady

# Activities of Kasturba Trust, Gujarat Branch

**A**FTER the expiry of Smt. Kasturba Gandhi, a fund was raised in her memory and the Kasturba National Memorial Trust established in 1945. Women Pratinidhis of the Trust appointed in all the States by the Central Executive Committee.

As desired by Gandhiji, the Trust carries out activities in the rural areas of women's education and village uplift.

The Gujarat branch has been working under the guidance of Smt. Sarladevi Sarabhai for the last 18 years. Smt. Sarladevi was Pratinidhi of the branch for a number of years. She retired on September 20 last year, but her active guidance is still available to the branch. Hemalataben Hegishte took over from Smt. Sarabhai. The Gujarat branch of the Kasturba Trust is carrying on the following multifarious constructive activities.

Women who have passed the Vernacular Final Examination are given home science wing Gram Sevika Training at the Kasturba Gram Sevika Vidyalaya, Koba. This is scheme to train Gram Sevikas for the block development department of Gujarat State. The duration of the training is one year. Unfortunate women, such as widows and destitutes, who have been handicapped and were unable to continue their studies after passing the Gujarati standard IV or V are given training for the Primary School certificate (condensed course) for two years at the Koba Vidyalaya. No fees are charged and lodging and boarding provided free. The duration of this training is two years.

Also Balwadi Centres are run in the villages surrounding the Koba Training Centre, where children are looked after by Gram Sevikas and are given pre-Primary education. Other

activities such as health and sanitation work, adult education, shram-dan, staging of dramas and holding prayers and spinning etc., are also conducted at the Balwadi centres.

Recently, under the scheme of Panchayati Raj, a new kind of training has been sponsored by this institution. All women members of Nagar and Gram Panchayats of Gujarat State will be given training for an ideal developing village under Panchayati Raj. Women Panches are given preliminary knowledge about the administration and functions of an ideal Panchayat. This scheme has been entrusted to this institution by the Government of Gujarat and India.

A gaushala is also run at the Koba Vidyalaya. An Agriculture

Section has been started to develop land for the gaushala. Also an Arogya Sadan looks after the sanitation of the training centre and the surrounding villages. People in the nearby villages are provided with medical aid. The women trainees get training in ante-natal and post-natal care. A Kasturba Sawalaya is maintained at Sardarnagar, Ahmedabad for helping the refugees from Pakistan. There the poor and destitute refugees and the old and infirm people are given free residential facilities and paid monthly cash doles. There is a tailoring section, which teaches tailoring to needy women. Also training in midwifery and nursing is given to women at the Maternity Hospital at Ras (Dist. Kaira).

## Social Education in Ahmedabad

**T**HE Ahmedabad City Social Education Committee is appointed by the State Government every three years. The first Committee was set up in 1952 under Government's new Social Education Scheme.

The Government aids the committee to the extent of 50% of the actual expenditure, incurred on its various social education programmes.

The Ahmedabad City Social Education Committee has adopted all the objectives suggested by the Adult Education Committee appointed by the Central Advisory Board of Education in 1948.

Up to March, 1963, Committee conducted 3692 social education classes, in which 80,523 adults, both men and women took part. Out of these 37743 adults passed their test examinations and were awarded certificates.

Up to March last year the Committee spent Rs. 3,44,126

on its various programmes.

The Committee issues every month a Samaj Sikshan Patrika in which different and various informations are given to adults in a simple language understandable by the adults.

On the first Sunday of every month, the Committee holds a convention of all its men and women social education workers. Eminent social and educational workers of the country are invited to give talks at the convention on topics touching the various aspects of social education. The curricula prescribed by the government are given to the workers at this convention.

Every second or third year a social education workers' training camp is conducted by the Association for 15 days, about 400 workers take part.

The Committee arranges cultural programmes throughout the year, especially from Dec. 1 to 7, which is being observed as Social Education Week.

## **Social Education Activities in Assam**

A State Social Education Officer, directly under the Director of Public Instruction, looks after the social education programmes of Assam State. He is assisted by nine District Social Education Officers. Two more District Social Education Officers are yet to be appointed.

Among the various programmes, of social education in the State, great emphasis is being laid on adult literacy, as the attainment of literacy is considered a pre-requisite to the building up of an enlightened community, capable of taking part in and benefiting from all development programmes.

### **Literacy and its fellow-up**

Prior to 1963, only four-month courses were offered at adult literacy centres and in the absence of a well-knit post-literacy programme, the neo-literates often relapsed into illiteracy. It was, therefore, decided last year to extend the term of the literacy centres to eight months comprising three phases. The first phase consists of four months, during which the illiterate adult is made literate with ability to read simple books. During the second and third phases of two months each, the neo-literates are provided with 12 follow-up books, specially written for them, on different topics. In between two phases there is a gap of two months, synchronising with the cultivation and harvesting seasons. Nearly 1,000 centres have been organised throughout the State in and outside the development blocks since April last. It appears that the scheme has been popular with the younger age-group. But in spite of all enthusiasm, the number of women's centres is still small.

A Vidyadan Movement was inaugurated in six development blocks in the State in November

last. Nearly 1,000 centres offering four-month courses are being run by voluntary workers, whose service at literacy centres will be counted towards work in the labour bank. It is proposed also toward cash rewards and certificates of merit to half a dozen of best literacy teachers in each block. As a further incentive a 50% subsidy for an inter-State tour will be given to at least two best literacy workers in each block.

Five permanent adult schools to impart education upto the primary standard in three years have been started.

In order to train the adult literacy teachers nine training courses were organised last year. In the first State level seminar on social education held in 1961, it was recommended that attempts should be made to establish one good library in each gaon sabha area. Accordingly 1200 rural libraries have been set-up. They are receiving annual grants from the government in addition to aid from the block development funds.

### **Libraries as Multipurpose Institutions**

The libraries are being built up as multi-purpose institutions, as the library service alone cannot create an impact on the entire community, which contains a large number of illiterates. Community Radio-sets have been installed at many of the libraries, and radio listening groups have been organised.

Youth groups with definite programmes of agriculture, sanitation, social service etc., have been organised around a large number of libraries, group reading of newspapers every week has been very popular since the declaration of the emergency, these youth-groups have rendered very valuable service in keeping

up the morale of the people by intensive propaganda and dissemination of correct news to the illiterate masses.

### **Community Centres**

Community centres have been organised as area libraries-cum-recreation centres. Sixty four community centres have been set-up throughout the State out of departmental funds while it has been recommended to each development block to establish six to ten such centres near-about the headquarters of the gram sevaks, who are to look to their functioning.

In order to train up the youth leaders to run libraries and the community centres, seven social education workers' training camp are run every year, and 1050 such leaders have been trained since 1959.

A bi-monthly journal devoted primarily to the cause of the neo-literates is being published by the department for distribution to the adult literacy centres and other social education organisations. In addition to it, books for neo-literates have been published, besides a number of occasional hand-outs and brochures on social education. A hand-book for social education workers also has been prepared.

Popular lectures on topics related to the lives of the rural people are arranged at the community centres in order to acquaint the people with scientific and technological development in the country, so that they use modern techniques in their respective fields of work.

Children's organisations under the name Moina Parijat, are organised at all places where women's organisations are functioning.

## Saroj Nalini Dutt Memorial Association

THE late Shreemati Saroj Nalini Dutt came in contact with many women's institutes in Britain and other European countries and made a plan to establish mahila samitis in towns and villages in India with a view to imparting to women education, industrial training, knowledge of sanitation and hygiene and training in child-welfare. During her lifetime she established a few mahila samitis. After her death her husband the late Shree Guru Saday Dutt, took up the cause left unfinished by her and founded the Saroj Nalini Dutt Memorial Association in 1925. The Association has launched a great movement for the uplift of women on democratic and socio-economic principles through a large number of affiliated mahila samitis.

### International Affiliation

In the international field the Association has been working in collaboration with the Associated Country Women of the World, of which Shreemati Aroti Dutt is the Area Vice-President for Asia.

The Association has 38 affiliated mahila samitis in the rural areas, at which about 800 women receive training in a number of useful handicrafts and social education.

It maintains a model industrial school at Calcutta, a senior teachers' training college, which trains teachers mainly for Primary Schools, 16 social education centres in the districts, a coaching class for adult girls, preparing them for the school final examination, and a maternity and baby clinic with a family planning centre attached. It also brings out a quarterly journal *Bengalakshmi*.

Recently the Association has undertaken a number of new schemes. The major ones are a production centre for women

and pilot project for training rural women in home economics, nutrition, child-care etc.

The production centre started to help trained women who find it difficult to get suitable employment or start an independent business.

### New Schemes

It will have two trades only at the first stage viz., handloom and cloth printing, the centre will supply outside orders for Khes, dusters, table-clothes, curtains, bed-covers, printed-cloths, towels etc., and also otherwise arrange to sell its products. The workers will be employed on a commission basis. Supervisors employed on a salary basis, will run these trade centres. A new building at the Association's premises is under construction to house these centres.

The National Federation of Women's Institutes of Britain has

sanctioned a grant for a pilot project for training rural women, chiefly in home-economics. The idea is to carry education and service to the doors of the country women. An elaborate scheme has been drawn up for the purpose, involving an expenditure of about Rs. 47,000.

The scheme will extend over three years. Six villages in Bishnupur areas (24 Parganas) have now been selected for the venue of the first year's work. In one of them viz., Baragagon Gahalia, a central camp will be established. Other sets of six villages will be selected for the venue of the second and third year schemes. The party of the workers will include a teacher, a demonstrator, a doctor and honorary lecturers and instructors, and will move from village to village in a suitably equipped mobile van.

## GUJARAT VIDYAPEETH

GUJARAT Vidyapeeth conducts a social service college, named Shri Mahadev Desai Samajseva Mahavidyalaya. The chief aim of the college is to prepare graduates for various fields of social service.

The students of this college put in as part of their curriculum, a certain amount of field work in the rural areas and backward city. One of the major fields of social work that they undertake to organise Social Education classes. They also perform variety of group and community work including cleaning of homes and surroundings, holding prayers and organising recreational activities. The students work in the Social Education classes everyday from 7 to 9-30 p.m., except on Sundays.

Surveys of the problems of

these backward and rural communities such as poverty, ignorance, unemployment, hygienic conditions etc., are undertaken from time to time. From 1952-53 to 1962-63, 561 adults joined the social education classes conducted by the college, out of them 275 appeared in the final examination and 258 passed.

### VIDYOTTEJAK MANDAL JAMNAGAR

The Vidyottejak Mandal at Jamnagar was established in 1953 with the main objective of spreading education.

The Mandal today runs seven Institutions, at which about 2000 students are receiving education. It also runs a hostel for the students.

## Nationwide Spread of Programme

# Adult Education Committee of National Christian Council

THE work of the Adult Education Committee of the National Christian Committee of India extends into every State, except Jammu and Kashmir, and in the main languages of India as well as some tribal languages, such as Santhali Kui and Saora in Bihar and Orissa and Ao, Konyak, Zeme Naga and Thadou Kuki in Assam.

The framework of the Committee's organisation is a voluntary adult education committee in every State, which is represented on the national committee. The national committee meets annually.

Some of the activities of the Adult Education Committee are :

*Evening and day classes for adults*—The teachers are volunteers, but in some cases, a small remuneration is given monthly, or when a student becomes literate. About 600 such classes were organised throughout India in 1962.

*Training Institutes* for teachers and supervisors are regularly held. This training is either in camps or teachers' training institutes, high schools, colleges, etc. Promoters are appointed for some districts in the States. They help in the establishment of evening classes for adults, hold demonstration classes for the volunteers and train to encourage them. At present there are five full-time organisers in Orissa, Tamilnad, Andhra, Bengal and Bihar. About 300 volunteer teachers, promoters and organisers were trained at the various training institutes throughout the country in the year under review.

*Writers' workshops* to train people in the art and techniques of producing simple literature, suitable for the new reading public are held-up the national

State levels. About 70 such workshops were held in 1962. Primers and books for neo-literates are produced in every language. In addition to that posters, literacy certificates etc., are prepared. The primers contain no christian teachings, and follow-up material is both christian and secular.

A literacy day is celebrated every year when special meetings held, certificates and prizes distributed and new scholars and teachers enrolled.

Fifty neo-literates from villages in Khariar district held a two-day rally in February. Only people whose names were on the rolls of the adult classes were invited. Many walked 20 miles to attend the rally. Special talks, competitions and puppet and film-shows were organised. Some of the books, pamphlets etc.,

written for the neo-literates during the year are—Bee Keeping (Tamil), Three reading cards for Christians (Marathi), Companion to Wachan Killi (Marathi), Three Stories, Shanti's Prize (nutrition story), Literacy Songs Book, Stories in Verse, Work and Prayer and My Companion (all Oriya), Primer and Charts (Laubach) Roman Script and Primer and Charts (Laubach) Bengali Script (both in Santhali).

Magazines for Neo-literates are published in Gujarati, Tamil, Telegu, Marathi, and Oriya.

The Committee is placing "Tin Trunk Libraries" in villages where literacy classes have been held in order to encourage people to keep up the reading habit. Rs. 5400 was spent on the scheme during the year and 108 such libraries set-up.

## All-India Mass Education Society

THIS society of mass-education was founded by Paramhans Baba Raghavdasji (Brahmi-bhoot) on January 26, 1946 at 101, Daryaganj, Delhi, to continue through mass-education the effort for Poorna Swarajaya according to Gandhian principles.

According to Gandhiji, "self-government means continuous effort to be independent of government control. Swarajaya means the consciousness in the average villager that he is the maker of his own destiny."

To attain this ideal the society evolved a new method of imparting literacy to adults, known as the Chorus Key word Method, if proved popular. There was no follow-up literature, especially for the rural adults.

The Society, therefore, produced books for neo-literates and brought out journals like *Gaonki-Bat* and *Paramhans* wall-newspaper.

The Society also conducted training camps to train workers for mass-education. The Government of Uttar Pradesh wanted rural teachers to be trained on a large scale. In the absence of accommodation the Society prepared mobile training squads on the pattern of cultural missions of Mexico.

The Society acted as educational advisers to the Government for several years.

In 1962 the Society established its national headquarters in Patparganj, Delhi.

# Idara Talim-o-Taraqqi

THE teachers of Jamia Millia Islamia, being educational revolutionaries, who provided instructions to the youth in consonance with the demands of the great national struggle for freedom, did not forget their duty towards their less fortunate brethren, who could not have schooling while children. While doing their duties in regular institutions of learning, these teachers found time to organize adult literacy classes during their leisure hours. But, as they were at the same time soldiers of the freedom struggle and were frequently being called upon to serve on the battle-front, these efforts could be carried out only when time permitted.

*Early efforts :* It was only in 1925 that adult literacy work could be taken up in Jamia Millia in an organized manner. The form which adult education took in these days was the opening of night classes for mass education. Dr. Zakir Hussain, Vice-President of India, who was then Vice-Chancellor of Jamia Millia, was himself among the teachers. Many college and school students also assisted in this work.

The drive started with 100 adult students, and within three or four months, the number rose to 286. Among these were factory workers, cart-drivers, masons, labourers, barbers, stone-masons, confectioners, vegetable sellers, water-carriers, domestic servants and child workers. They were examined after three months and 70 of them passed. After some time a night-school was established in the outskirts of the city at Barah Touti. This area was mostly inhabited by businessmen and persons engaged in cottage industries. A commerce class was specially opened for them.

## Night schools

The adult education movement of the Jamia was popular. Efforts were made, in and outside Delhi, to start night schools on the same pattern. At the all-India Muslim educational conference, held at Delhi in December, 1926, a resolution by Hafiz Fayyaz Ahmad, the director of the campaign, to start night schools throughout India was carried unanimously.

Reading and writing Urdu, elementary arithmetic and fundamentals of religion were the subjects taught in the Jamia night schools. At the very outset it was felt that the education of the adults had to be different from that of schoolboys. Mr. Abdul Ghaffar Mudholi, an expert on literacy in the Jamia, prepared a two-year syllabus, which was later revised and extended to three years.

The campaign received a setback due to non-availability of books suitable for adults. The Jamia itself was not in a position to prepare and publish them. Ultimately, because of this drawback and also other difficulties, the night schools had to be closed down for the time being.

## Idara Talim-o-Taraqqi

The period between 1935 and 1938 saw an historic turn in the struggle for freedom in India. It was for the first time that, under the Government of India Act of 1935, popular governments were formed in the provinces, with Congress Ministries in a majority of them. Side by side with basic primary schools, which were being opened all over the country by workers of the Constructive Wing of the AICC, large-scale efforts were also being made by Congress Ministries to bring literacy to the masses.

It was against this background that, through the efforts of the late Shafiq Sahib, the piece-meal efforts of the Jamia in the field of adult education were knit under a department known as Idara Talim-o-Taraqqi (Institute of Adult Education) with a view particularly to making experiments in adult education.

The Idara planned, right from the start, to take up, in addition to adult literacy, a programme of education to develop in the adults such capacities as would enable them to co-operate for the good of the society and, at the same time, prepare them to utilize opportunities of their own progress. The aim was to create in them a spirit of self-reliance, and awaken their dormant faculties of understanding, accepting and assimilating higher social values.

With this conception of adult education in view, the aims and objects, and the programme of work to achieve these objectives, which were laid down for the first time, were :

### (a) *Aims and objects :*

(1) To frame a syllabus of adult education and prepare teaching aids and necessary equipments accordingly.

(2) To establish Circles of Education and Progress (Halqa-i-Talim-o-Taraqqi) in different parts of the locality selected for the campaign.

### (b) *Programme of work :*

(1) To prepare an Adult Literacy Primer and a Primer-Guide for teachers.

(2) To prepare and publish a series of booklets for neo-literate adults.

(3) To prepare and publish a series of wall-charts consisting of fundamental Islamic Teachings

and necessary information pertaining to cultural and social aspects of life.

Halqa-i-Talim-o-Taraqqi were required to perform the following functions :

(1) To persuade each and every educated man and woman of the locality to sign a pledge that he or she would make an illiterate adult literate in a year.

(2) To run educational cells in the locality with a view to imparting to the people religious and social instruction and developing in them reading habits.

(3) To maintain a circulating library.

(4) To make the people health and sanitation-minded and also to draw attention of the State and local Governments to make improvements in the sanitary arrangements of the locality.

(5) To popularise educational wall-charts.

The first programme to be launched on a big scale was Dr. Laubach's Each-One-Teach-One Campaign. The campaign had Gandiji's approval and blessings, and also similar efforts were being made in other parts of the country.

Elaborate arrangements, including door-to-door campaigns to get service pledges were made. But despite all the devotion and efforts for a fairly long time, it was found that the Each-One-Teach-One Campaign of literacy was a wasteful venture in India. The other activities on the programme of work, however, progressed satisfactorily and by 1944, when the Second Plan of work was drawn up, the Idara was able to show the following progress :

#### Literature and Library

In the field of preparation of teaching material, several books, pamphlets and charts were published. They included letter cards having the Urdu alphabet on one side and their joints—exactly opposing them on the other ; a primer ; a post-primer

book, comprising ten easy lessons ; exercise copy books for adult learners, and wall-letter-charts for ready reference.

In addition to that leaflets on general knowledge, and wall charts on teachings of the Holy Koran, sayings of the prophet, health and hygiene etc., were printed and distributed. Political and cultural maps of India and the Islamic world were also prepared.

The Talim-o-Taraqqi Library consisted of books for neo-literates on religion (Islam), inspiring stories, poetry and literature, civics and geography.

The literature prepared for teachers and voluntary workers comprised the prospectus of the Idara, Adult Education : Some Suggestions for You, Libraries for Adult Education, and Idara Talim-o-Taraqqi, How it Functions.

The first Halqa-i-Talim-o-Taraqqi (Circles of Education and Progress) was opened in 1938. It worked under the direct control supervision of the Idara, one of its functions being to open, with the help of the local enthusiasts, educational cells for providing religious and social instruction to people, to develop in them reading habits and to persuade the educated men and women of the locality to serve their illiterate neighbours by signing the pledge of service.

During the first two years of its working the Idara was able to establish one more Circle of Education and Progress, with a number of voluntary educational cells.

After the failure of the Each-One-Teach-One Campaign, the Idara discontinued the voluntary character of the Circles of Education-and-Progress Movement, and instead, decided to run Education Centres with a minimum of paid staff.

#### Second Plan

In 1944, the Idara revised its plan of work. The new plan laid emphasis on the opening of Education Centres with paid staff

and expanding experimental activities, starting of community centres and publication of reading material for the adults.

*Education Centre* : As it was found that the scheme of opening Circles of Education and Progress on a voluntary basis did not work well, it was decided to run only one Education Centre to serve as an experimental laboratory in accordance with the revised plan of work.

The activities assigned to the Education Centre were :

(1) Daily publication of a large-size wall-paper, with occasional special numbers on various topics, such as 'Russia', 'New Delhi', 'Haj.'

(2) Daily display of charts, posters and pictures.

(3) Issue of books daily from the mobile library of the centre.

(4) Free distribution of informative booklets.

(5) Arrangements for listening to the news and speeches on the radio.

(6) Evening classes.

(7) Arrangement of lectures from time to time in the local mosques for those who wished to learn the Quran with translation.

(8) Arrangements for those who wished to listen comments on the daily news and day-to-day events.

(9) Arrangements for lectures and dramas in the evening.

(10) Arrangements for scouting and games for boys of the locality.

A review of three years' work at the close of 1946 showed good progress. The average number of working days was 100 per year.

#### Community Centre

In March, 1945, according to the plan, a community centre was established at Ajmal Khan Road, Karol Bagh, in the premises of the non-boarder Primary School of the Jamia.

The plan of work included a reading-room, a library around which a literacy circle could be

built up, organisation of educational, literary and festive functions, short-term courses of decorative crafts for leisure hours, and tournaments to create interests in games.

This community centre worked successfully under the supervision of Shafiq Sahib and the wardenship of Mr. Barkat Ali Firaq. One of the remarkable characteristics of the Centre was that all the people of Karol Bagh, irrespective of caste and creed, participated in its activities.

This community centre, was perhaps, the first organization of its kind in Delhi. The experiment was continued and enlarged in the city of Delhi after the communal disturbances of 1947. It proved a tested model for the Delhi Municipal Committee, which opened in 1949 a number of community centres on similar line.

*Reading material for adults :* This had been a long-standing problem. There always had been a paucity of books for the adults.

The books written for the educated were not suitable for the adults from any point of view. The Idara saw no other way out but to expand its scheme of preparing books for neo-literates still further under its second plan.

The first thing to do, of course, was to discover the needs and the tastes of the adults. In fact, one of the objectives behind the Experimental Education Centre was to utilize them as means for establishing free contacts with the people in order to find out their needs and interests. In the light of the experience gained, the Institute prepared a comprehensive scheme for the preparation of 500 books for neo-literate adults.

Many of its workers took the initiative and wrote a number of books themselves. By 1947, the Institute had, however, been able to prepare only 198 books.

The books covered a wide

variety of subjects such as literature (including introduction to famous books and to famous writers and poets), biography, history, geography, civics, economics, general knowledge etc. Adult beginners found these books very interesting, useful and readable.

The difficulty of preparing a suitable primer for adults had been realised. A beginning was made with an alphabet chart. This was followed by a primer, complete with instructions. Another booklet was prepared for the after-primer stage, which consisted of ten lessons in easy-to-read language. Afterwards a number of pamphlets ("Stories," "Writing Letters," "Learning Numbers" etc.) were prepared for giving reading practice to those who had finished the primer. These books were graded.

Under a scheme to provide preliminary religious instruction, the Idara prepared a number of two-leaf pamphlets, which proved very popular. The Idara also prepared some booklets for the guidance of adult education workers, such as 'Psychology of the Adults', 'Literacy Campaign in the Philippines', 'People's Colleges of Sweden', 'Workers' Educational Association of Great Britain', 'Campaign of Mass Education in China', 'The Cultural Missions of Mexico', 'Educational Movement Among the Negroes of America'.

These programmes of the Idara progressed well till 1947. During the disturbances, the Experimental Education Centre, the Karol Bagh Community Centre and the head office of the Idara were destroyed. Some of its workers left the Idara. One was killed. The Idara suffered more than any other department of the Jamia Millia.

### Third phase

The Idara started the third phase of its programme in 1947 with relief work among the displaced persons, both Muslims and non-Muslims. It was ex-

tremely imperative at that time that Muslims, on the one hand, were made to believe that conditions were coming to normalcy and there was no need to feel frustrated or frightened; and the Hindu and Sikh refugees, on the other, to be helped to resume a normal life, with feelings of hatred and anger removed from their minds.

The Idara, with the help of some outstanding personalities and organisations e.g., The International Students' Service and the Shanti Dal of the All-India Congress Committee opened a relief centre at Bara Hindu Rao, with two branches of Pul Bangash and Qasabpura.

The centre started a tailoring and knitting centre for women, a children's club, a propaganda squad to counteract rumours, leading to panic, and eliminate feelings of fear and anxiety from the minds of Muslims, and a social service squad, which worked in Muslim mohallas to help the people solve their economic difficulties.

This relief centre in the course of time developed into a community centre, where Hindu, Muslim and Sikh adults as well as children came together in the course of various educational and recreative activities.

Encouraged by the experience gained during the relief-work period (November, 1947 to March 1948), the Idara restarted its Education Centres' Movement. The two relief centres at Bara Hindu Rao and Pul Bangash were changed into Education Centres. By March, 1948 the Idara was able to establish three more Education Centres—at Qasabpura, Gali Qasim Jan, and Jama Masjid, with headquarters at Matia Mahal (near Jama Masjid).

The nature of work done in these centres was not much different from what had already been established in the second phase, but work was now done on a much bigger scale.

As experience was gained new schemes were worked out. In a

booklet, 'Basti Ki Talim', the Idara worked out a comprehensive plan of work. This plan, in a nutshell, required each of the centres run by the Idara to have attached with it a children's club (Bachchon Ka Club), a youth club (Navjawan Biradari), a parents' association and a women's club. Urdu classes were started at these centres for illiterate adults, and Hindi classes for those who knew Urdu or English. In addition to that, English was taught to those who knew the English alphabet. Post-literacy classes were also organized.

A review of the work at these centres shows that the response of the community was quite satisfactory.

Several new projects were started by the Idara :

*Bachchon Ki Biradari* : The idea behind this project was not a new one. A beginning had already been made with a small children's club in the pre-independence period. The movement was now expanded.

During the post-Independence period, when most of the Idara's attention was devoted to relief work, it was generally seen that, while parents were burning with feelings of anger and hatred, their children mixed together freely and proved instrumental in bringing the parents into the fold of the Idara's educational programmes. The Idara's workers in 1949 established an active federation of local children's clubs, called Bachchon Ki Biradari. This federal body, in addition to offering a variety of activities to children also provided occasional training and guidance to those who wished to work among children.

The activities of Children's brotherhood were not confined to the city of Delhi. In also set up branches in other cities such as Rampur and Amroha.

*Balak Mata Centre* (Child-cum-Parent Education Centre): A Balak Mata Centre was the last in the chain of experiments

made by the late Shafiq Sahib in the field of adult education.

The factor which led the Idara to open this sort of educational institution was the general failure of the community education centres to bring parents (particularly mothers) to the centre, where lectures on child care and general up-bringing of children by specialists were organized for their benefit. As children often proved instrumental in attracting their parents to the programmes for them, a Balak Mata Centre was started as an encouragement to mothers to come to the centre. It was established in the premises of the headquarters at Matia Mahal.

A small-scale nursery class was started for the children in the age range 3-5 years, on moderate charges, so that children of poorer parents might also be benefited. It was made compulsory for the mothers to come to the centre for sometime daily and work in company with the teachers. Also, the teachers were enjoined upon to make frequent visits to the homes of the children with a view to suggesting to the mothers how they could improve conditions of their household with practically no additional expenditure.

A Mothers' Assembly was also started. Its membership was made compulsory for all the mothers wishing to get their children admitted in the centre. Efforts also made by the workers to enlist the active co-operation of the local people in establishing and running the centre, so that they may be ultimately able to take over the work of the centre from the Idara.

This experiment proved very successful. Encouraged by its results, the Idara opened two more centres, one at Kasabpura and the other at Beriwal Bagh.

The Matia Mahal centre now provides women with facilities for learning various arts and crafts, in particular sewing and embroidery. A full-time craft teacher has been employed.

For a number of women the crafts learnt at the centre have become a source of income.

Most of the women who came to the centre, either for learning crafts or for taking part in the activities of the Mothers' Assembly were illiterate. They soon realized this drawback and felt the need for learning to read. The Institute opened literacy classes for them.

The primary object of the Mothers' Assembly being to inculcate among women the spirit of co-operation and community life and to provide them with occasions for getting together, the Assembly organize picnics and outings and celebrates national and seasonal festivals.

Recently arrangements have been made to hold tutorial classes for Muslim girls for preparing them for various examinations such as Matric, Intermediate, Adib, Adib-i-Kamil etc.

*Talim-o-Taraqqi* : Another important project undertaken by the Idara was the publication of a monthly magazine, named after the institution itself i.e., the 'Talim-o-Taraqqi'. A cyclo-styled edition of the journal came out in December, 1949. The journal now is running in the 15th year of its publication. It provides reading material on a variety of professional subjects and topics in the field of adult and social education.

*Literature production* : The Idara, in its pre-Independence scheme had planned to produce 500 booklets for neo-literate adults. It was, however, able to publish only 198, mostly for the urban section of the neo-literates. In the post-independence period it was decided to cover the rural areas also.

In 1947-48, a separate department—Literature Production Section, was brought into being for this purpose. The new department took up the task of revising the literature already existing and preparing new titles.

## Mysore State Adult Education Council

**M**YSORE State is the pioneer in the field of adult education in India. As far back as 1912, Sir M. Visvesvaraya, Dewan of Mysore, organised throughout the State about 7,000 literacy classes, along with a network of circulating libraries. A magazine called 'Vignana' was also published to popularise scientific knowledge. But as soon as Mr. Visvesvaraya left the State, his schemes were set aside one by one. In some parts of Mysore State, a few educationists and authors were also conducting experimental literacy classes for adults during the period. Associations like Karnataka Sanghas and Youth Leagues joined in the effort. Thirteen per cent of the people in Mysore State were literate in 1940. In the same year a new movement was started by a group of students from Mysore University to make people literate and to provide them access to general knowledge. They visited nearby villages once a week to render social service. Later they started literacy classes in Mysore city. The success achieved in these classes encouraged them to launch similar drives in other parts of the State.

### Early beginnings

In 1941 a committee, called the Mysore State Literacy Council was formed. It drew up a plan of literacy drive throughout the State. The government offered liberal aid and co-operation.

The council set down functional literacy as its goal. By functional literacy it meant that an adult should have a reading vocabulary of 3,000 common words in Kannada, with a speed of about 100 words per minute; should comprehend what he reads within this vocabulary range with at least 80% accuracy; and have the ability to communi-

cate his ideas in writing clearly, read news and interpret it correctly and prepare and maintain day-to-day accounts of a simple nature. Taking these points into consideration a committee of experts evolved a method and prepared a set of suitable text-books to make the adults literate within 150 working hours (5 to 6 months).

A teachers' guide was also prepared in addition to a programme of intensive training.

As supplementary reading material, a weekly news-sheet, called 'Belaku' (Light), was started along with a series of follow-up reading materials.

### District branches

To carry this literacy programme throughout the State, the council has started branch offices in each district headquarters in the cities of Mysore and Bangalore and the taluk offices in each taluk.

The council is a non-official voluntary organization, having a constitution approved by the State Government. The central council consists of founder members, ex-officio members, nominated members, donors, patrons and elected representatives of the ordinary members of the council. Literacy is one of the several activities of social education conducted by the council. About 1,500 literacy classes are conducted every year, with an enrolment of 30,000 adults. After the primary and post-literacy tests, the successful adults are admitted to the follow-up book club, called Vidya Mandir, wherein graded books specially written for fixing literacy and spreading knowledge are used. These Vidyamandirs also serve as a miniature library. The council has an effective network of library system in the State. There are 2,600 rural libraries

12 circle libraries and 12 central libraries.

The libraries are becoming more and more popular day by day and the council is not able to meet all the demands on it for want of funds. The council's centre of activities is the village Vidyapeeths — residential colleges—have been set up for impart liberal education to selected youngmen from the villages. The youths get training in rural leadership, laying emphasis on cultural, social and physical development, with agriculture and handicrafts as the core.

The first Vidyapeetha was started at Nanjangud in 1947 and now there are 8 Vidyapeeths functioning throughout the State. Unesco and the Ford Foundation have appreciated the Scheme. The Ford Foundation has given a grant of 11,00,000 to start a Vidyapeetha in each district.

In recent years this scheme has obtained the technical collaboration of Denmark, which has established an experimental poultry farm. The field of Danish technical collaboration has been widening and now covers several aspects of agriculture. The aid is largely concentrated on the Vidyapeetha at Shivaragudda at present. The Vidyapeetha at Nanjangud has been recognised as a permanent training centre for conducting short courses for village panchayat members.

### Production of reading materials

Reading material is one of the most effective media of communication. Therefore, the council has established a production centre, which prepares text-books for adults and follow-up reading material in three grades. A Weekly news-sheet and

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# Bengal Social Service League

**T**HE Bengal Social Service League is one of the premier non-official organisations in India devoted to the study of social service. It was founded in 1915 by Dr. D.N. Maitra. It has rendered, for nearly half a century, service in various fields of social welfare. Poet Rabindranath Tagore, Sir P.C. Roy, Sir Brojendranath Seal, Sir Ramnanda Chatterjee, among others, were at one time or the other actively associated with the institution. Dr. Kalidas Nag, the present President, joined the league as Assistant Secretary back in 1915.

From its inception the main emphasis of the League has been on constructive activities. The educational activities of the League were widened into a popular educational movement, with a permanent School of Popular Education, at the League's headquarters in Calcutta.

## Range of activities

Besides education, other activities of the League include rural uplift, combating social evils like caste and untouchability, starting industrial schools and social service training classes, co-operatives, maternity and child welfare clinics etc.

The League headquarters serves as a settlement house for one of the largest slum areas of Calcutta.

**Adult Education:** The League in 1961 opened a training centre for social education and literacy teachers at its premises. The aim is to promote the cause of literacy and social education in West Bengal, give a thorough training to literacy and social education teachers, produce reading material in Bengali for neo-literates, co-operate with and assist former trainees and other organisations in the promotion of

literacy and social education and to improve the effectiveness of adult schools by making adult education meaningful and practical.

The League's training consists of :

(a) Social education teachers' courses. Six such courses, each of a month's duration, have been held since 1961.

(b) Urban literacy teachers' workshops. These courses are of about 20 hours in the evenings at the centre. Literacy methods and audio-visual aids are taught. Since April, 1962, seven such courses have been held.

(c) Rural literacy teachers' workshop : Since September, 1962, 11 such courses have been held.

The total number of teachers trained thus far in all three types of courses in the last two years is over 600.

The League has published a number of text-books, charts, guide-books and news-sheets. Among them is an adult primer, wall-charts, books for grade I to IV, a teachers' guide and an arithmetic book.

The League maintains a community library, which stocks books for neo-literates, advanced

literates and reference materials for social education and literacy workers.

Several literacy classes are run. It takes on an average about six months for a persons to attain functional literacy, when he can meet the reading and writing demands of everyday life independently. Certificates are presented at three levels of literacy : primary, secondary and functional literacy stage.

The League has a youth club for the boys of the community. Cultural functions organised by the League include film-shows and other programmes.

A number of girls from slum areas are learning to knit and sew at the centre. Some of these girls have joined the sewing classes through the literacy class; others become literacy students after attending sewing classes for sometime.

There is a pre-basic school for the slum area children between 3 and 6 years. They are given a full meal at the school.

The League has tried to integrate its activities into an all-embracing plan of social education for the community. Next year it hopes to open a family planning centre and a maternity and child-care centre.

## Mysore State Adult Education Council

*(Continued from page 13)*

a monthly magazine called 'Pustaka Prapancha' are published. Library series for libraries, classics and the science of life series for the new reading public, Vidyapeetha, a quarterly in Kannada and the Adult Education Bulletin in English are also published, besides folders on useful topics and publicity literature. The council has a research section which guides it in preparing text-books, evolving teaching methods, and improving reading materials, etc. The council is

organising audio-visual education programmes in the State through mobile vans, equipped with sound projectors, tape recorders and public address systems.

Though all these efforts have yielded good results, it is realised that they are negligible when compared with the work still to be done. Council is preparing a 10-Year Plan to make everybody in Mysore literate and to see that the pioneer state in conception also becomes the pioneer in achievement.

# Workers' Education Society

THE Workers' Education Society, Calcutta, was constituted at a meeting of the former students of the ICFTU Asian Trade Union College in Greater Calcutta on 22nd February 1959, with the object of helping the Workers to become conscious of the aims and potentialities of the free and democratic trade union movement in improving the working and living conditions of the workers and in building a truly democratic society.

During the first few weeks of the existence of the Society, the members met occasionally. The Society had neither accommodation to conduct classes nor any resources. Under the circumstances it was decided to hold classes on Sundays in the hall of the ICFTU Asian Trade Union College. The first Sunday course was arranged on March 29, 1959. Shri R.C. Pradhan, the then All-India Secretary of the Hindi Mazdoor Sabha inaugurated it.

## Overcoming apathy

It was a hard job to secure attendance at these courses. On the one hand the workers seemed apathetic and, on the other, the leaders of many unions either did not sufficiently appreciate the need for workers' education or were sceptic or the efforts being made. The leaders in some cases were definitely hostile. The members of the Society had to work very hard to secure attendance. Often they would go early in the morning to the houses of the workers and accompany them to the College. They stayed with them in the classes for the whole day. In spite of all these efforts, the attendance for a few courses ranged between 3 and 15. However, it gradually improved to about 30 per course.

During this period, many times meetings of the Society had

to be postponed for want of a quorum. As Sunday courses became more and more popular and attendance increased, the members of the Society began to show greater enthusiasm. The Society developed greater initiative and confidence in its efforts and started extending its activities.

To achieve its aims the Society works in two ways *i.e.*, directly and through its members at the place of the trade union activity.

(1) *One day courses* : One day in a week (Sunday), for six weeks, classes are conducted on various subjects on trade unionism. Attempts are made to explain to workers the nature of trade unionism and its relation with democracy. The Union Constitution, Union Combinations and the history of the Indian and International Trade Union Movement are also discussed.

*Short courses (week's duration)* : Such courses are conducted for the workers belonging to particular industries. The participants come every morning for a week to attend the classes and go back to their homes at night. In addition to the subjects enlisted for the participants of one-day courses, efforts are being made to explain the laws relating to the particular industry to which the participants belong.

*Special seminars* : Special seminars are arranged on the subjects of interest to the members for their education. A seminar generally of six hours' duration. Working papers are prepared, giving all the relevant information on the subject, and controversial questions are raised. The working paper is then distributed amongst the participants. A discussion follows.

*Forums* : Following each seminar forums on the same subject are arranged so that the participants may have the opportunity of knowing the opinion of the leaders, who are invited to speak on the questions discussed at the seminars.

*Teachers' training courses* : Teachers' training courses are conducted for those members of the Society who help in the conduct of the trade union courses. The Course is generally of one day's duration. The notes on various subjects prepared by the ICFTU Asian Trade Union College are read in a group. Then the working papers produced by the ICFTU College are discussed. Some practical training is also given on how to conduct a discussion.

*Literature* : Reports of various forums are prepared in Hindi and Bengali and sold among the workers.

*Evening link courses* : For six evenings of a single week or once in a week for six weeks, one of the subjects listed for one-day courses is discussed on the basis of a working paper. A representative conducts the proceedings. At the end of the course, some veteran trade union leader is invited to award certificates to the participants and deliver a valedictory address. The valedictory address is itself an educative programme, as it is so directed that, in addition to creating enthusiasm among the participants, it clears doubts left in the minds of the workers during the discussions in the classes.

*Lectures by visiting trade unionists* : Foreign leaders of the Trade Union Movement visiting Calcutta are taken to centres to deliver lectures on the working and living conditions of workers in their countries.

(Continued on page 16)

# The Delhi Public Library

**T**HERE was a time when a public library was considered only a store house of books.

By the end of the Second World War the idea had developed that a public library should provide facilities also for recreation through lectures, group discussions, play-readings, dramatics, film-shows and television programmes etc., a public library, therefore, becomes an active centre for the community's cultural life. Keeping that in view the Delhi Public Library was probably the first in Asia to set up a social education department in 1952 to organise these activities. During 1962-63 94,468 persons participated in the cultural activities organised by the library.

## Varied programmes

These activities are conducted mainly through autonomous groups, organised according to the special interests of the participants. The following groups functioned during the year: an Esperanto promotion group, a drama group, a literature study group, a music group, a health and hygiene group, a social studies group, a television club and a Delhi University extension lecture group.

As an encouragement to the participants, groups competitions are held every year in various fields of cultural activities and prizes are awarded to the winners.

The library's auditorium was used by 26 cultural organisations on 57 occasions during the year.

For lovers of music the library maintains a collection of gramophone records, which are lent free of charge to the registered borrowers for use at home. On March 31, 1963, there were 1,071 records in stock, which were borrowed 4,992 times during the year. Ninety-six new records

were purchased and added to stock during the remaining part of the year.

A collection of mounted paintings is maintained and made available to local educational institutions free of charge for display. The library has so far published 36 prototype titles in Hindi for new-literates, which are considered to be among the best of their kind in India. Attempts were made during the year to continue the series and publish 15 more titles, one on each Indian State. Two manuscripts on Kerala and Punjab have been received and steps are being taken to publish them.

Cultural activities are also organised for child members of the library. During the year 27,583 children participated in cultural activities such as film-shows, story hours, feature programmes, television shows and news-relays etc. To keep up their interests, competitions in story-telling, story-writing, music and drama etc., are held annually and prizes are awarded to the winners.

## Braille section

During the year under report, a Braille section for the blinds was opened, which is the first of its kind to be opened in India by a public library. At present there are 35 registered borrowers, who later on an average 3 books per

day. It is estimated that there are over 1,000 blind persons in Delhi but not more than 100 i.e., 10% of them know Braille. In order to help the non-Braille knowing blind persons, the Library is running free of charge a regular course for teaching Braille.

## Jails and hospitals

The library service was extended to prisoners of the Central Jail in November, 1961. Special efforts were made to promote the use of books by the prisoners, and on an average they borrowed 1196 books per month during 1962-63, against 908 during the previous year. The possibilities of extending the library service to indoor patients in hospitals were explored and details of the scheme are under preparation.

In order to extend the services of the library all over the Union Territory of Delhi, a separate Extension Service Department is maintained, which looks after two mobile libraries, four community libraries and 23 deposit stations. The Library launched a new experiment by opening four community libraries, which means that if a community provides the necessary accommodation and furniture, the library would give books and part-time staff for three hours a day. The experiment has produced encouraging results.

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## Workers' Education Society

*(Continued from page 23)*

After the lectures questions are asked.

Films and film-strips are exhibited in the Centres to educate workers in safety in Industry, why to pay union dues, living conditions of workers in advanced countries, need of education etc. etc.

Up to the end of October,

1963, the Society has conducted 39 one-day courses in which more than 500 workers participated and 384 qualified for the award of Certificates. Fourteen evening-link courses, which benefited 191 workers and 11 forums, in which from 25 to 120 trade unionists took part were held. Four reports of forums have been prepared and sold.

# Institute of Social Education and Recreation

**S**Ocial Education activities of the Ashram began on May 21, 1952 with the establishment of Vivekananda Naisha Vidyalaya in the slum areas of Rambagan. A few college students of the Mission Students' Home, inspired by Swami Vivekananda's life and teachings, started the adults night school in a small dingy room.

During the years that have since passed the Ashram has made a phenomenal progress in the field of adult literacy and social education, both at Rambagan and Narendrapur, where the Ashram was shifted in 1958. At Narendrapur there is now a full-fledged Institute of Social Education and Recreation with 15 branch units, one at Calcutta and 14 in the interior rural areas in the districts of 24 Parganas and Midnapore in West Bengal. The Institute came into being in 1956 and the village centres followed gradually 7 in 1956-57, 3 in 1957-58 and 4 in 1958-59.

## Village Centres

The village centres are run by local committees with which the director of the institute, or any other representative of the Ashram is associated in the capacity of a vice-president.

The social education imparted at these centres is generally on the lines of the comprehensive definition given by the late Maulana Azad, as the Education Minister of India, the Balwant Rai Mehta Committee and the Central Advisory Board Committee on Social Education, headed by Dr. M. S. Mehta, Vice-Chancellor of Rajasthan University, as also the broad principles enunciated by Swami Vivekananda.

According to this definition this social education means an education for the complete man.

Its chief objectives, inter-alia, are to create a new outlook, new values and new attitudes on the part of the people, to impart to them new ideas and new skills, including literacy and improved craftsmanship to organize people's organisations for group action, and build-up local leadership, to provide healthy recreation and give an impetus to the development programmes by enlisting people's participation. The training also includes refinement of emotions through folk music, drama, dance, poetry and recreative activities.

## Programmes of Social Education

The media adopted by the Institute are general educational aids, audio-visuals, physical development programmes, excursions, fairs, exhibition, etc.

Literacy being the basic need of the country, night classes are held at the village centres. These are taken generally by primary school teachers, who are given a small stipend by the Institute. The Institute also provides reading material free of cost to the students. The method of teaching adopted is the Zero method. The number of persons made literate so far through the night classes is 3,182.

The literacy classes are supplemented by library service, radio listening programmes, group discussions, recitation and speech competitions, seminars, etc.

A start in the library service was made by introducing the suitcase library system at the village centres. Books for the purpose were provided by the Central Library at Narendrapur.

The village centres have now a small libraries of their own.

These are also fed by the Central Library, Narendrapur. The approximate number of books in the libraries is 8,583, the approximate number of people using the library services is 8,064 and the approximate number of books circulated through the libraries so far is 55,748.

An essay competition is held annually in English, Hindi, Bengali, Oriya, Telugu and Tamil on an All India basis on the life and teachings of Swami Vivekananda for school, college, post-graduate and research students. From this year the competition has been extended to school teachers also.

In addition, speech and recitation competitions in English, Bengali and Hindi for school and college students are also held. A separation speech competition for adult student's teachers and a recitation competition for adult students have also been introduced recently.

A special feature of this year's competition was that nearly 60% of the essays came from the girl students.

## Cultural Activities

To sustain the interest of adults in education and to provide for their emotional growth literacy programmes are followed by social education programmes, such as kathakathas, jatras, theatres, folk dances, Majic lantern lectures, film shows etc., are organised periodically at the village centres. The approximate number of film shows and lantern lectures given is 442. Each centre has been provided with musical instruments, along with a radio set.

Social education camps are generally held annually at one of the village centres with the object of imparting social education training to the village

workers and students of the neighbouring schools and colleges. The subjects cover social education in general, adult psychology, rural economics, agricultural improvements, animal husbandry, co-operative, village leadership, first-aid, sanitation, hygiene, etc. The instructors come from among the experts in various subjects.

### Physical Development Programmes

Physical development forms an important part of social education programme. Accordingly, various kinds of village games and sports are organised by the Institute, which also provides the necessary sports gear to the village centres. A few tournaments are also conducted, of these, Virajananda Challenge Shield for Gadi-khela and Vivekananda Challenge Shield for football are worth mentioning.

Football being a national game in West Bengal, the Vivekananda Challenge Shield Tournament held at Narendrapur is highly popular amongst the village people and thousands of them gather to watch the games.

To commemorate Swami Vivekananda Centenary, an eleven-side football competition for school boys has been started this year at Narendrapur, similarly kabbaddi tournaments have been introduced at the Institute's village centres at Lakshampur (Gobardanga) and Krishna Chandrapur, P. S. Mathurapur in 24-Parganas. Physical training camps are also held occasionally.

Once a year the adult students, with other village people, are taken out to visit places of importance in and around Calcutta and other places. Apart from the recreational aspects, the excursions give them a great deal of education.

The Institute has a mobile unit, comprising a physical instructor, a cinema operator, a

music teacher, a part time expert in folk songs and folk dances and a part time lantern lecturer. The unit keeps on moving round the village centres with a view to supplementing the efforts of the local people.

To meet the economic needs of the village people, a small tailoring-cum-production centre is being run by the institute at its headquarters. A few village centres have also taken to cottage industries such as handloom training-cum-production at Muradpur.

The Institute publishes a magazine called 'Samaj Siksha', which in addition to articles on general topics, provides reading material for the neo-literates also. The institute has also brought out two books for neo-literates, Ma Saradamani and Chirakaler Galpa.

As part of the Ashram's social education and rural welfare programme a mela, which is named after Shri Ramakrishna, is held once a year.

### Indigenous Arts and Crafts

A special feature of the mela is an exhibition, organised with a view to focussing attention of the public on the arts and crafts of the village people and on modern developments in the fields of agriculture and industries.

Side by side, a country fair is also organised to offer opportunities to the small traders, hawkers, potters, toy-makers and others to display their handi-works.

A large recreational programmes are arranged throughout the mela period. Demonstrations of high class physical feats, lathi-khela, gadi-khela etc., are arranged at the mela.

An important item of the programme at the mela is a

farmers' rally. It is organised with a view to enabling the farmers of the neighbouring villages to understand and discuss their basic problems and also to exchange views and experience, so that an enlightened approach regarding the solution of the problem may be evolved.

### Kishore Sammelan

The children have a place of their own in the mela programme, and a day is exclusively allotted to them for their own programmes. Nearly 2,000 children from the neighbouring villages and the Ashram's Rambagan Centre, Calcutta, participate in programmes of sports, dances and drama.

A special mention may be made of the social education village centres at Lakshampur (Gobardanga), Krishnachandrapur (Mathurapur), Bakcha (Tamluk), where in addition to adult literacy classes and other social education activities, substantial village uplift work has been done successfully. Because of the type and quality of its services the Institute has become highly popular and there is a tremendous demand from villages for expansion of its activities.

The following summary of the work done by the Institute from 1956 to 31st March, 1963, speaks for itself :

Persons made literate—3,182,  
books in centre libraries—8,583,  
people using library services—  
8,064, books circulated through  
the libraries 55,748 and film-  
shows and lantern lectures  
given 442.

## The Bombay City Social Education Committee

THE Bombay City Social Education Committee was appointed in July, 1939 by the Government of Bombay. It was assigned the work of organising and conducting a literacy campaign in the city of Bombay. The late Shri B. G. Kher, the then Chief Minister of Bombay State, was its founder President. The Committee has accepted functional literacy as the objective of an adult literacy programme. Besides literacy classes, it has been organising an increasing number of socio-cultural activities with the object of training the adults to become well-informed, efficient and responsible citizens. The Committee has been recognised by *Unesco* as one of its three associate projects in India.

### Fields of Activities

The activities of the Committee cover several fields. Some of them are :

**Literacy Classes.** The literacy classes for adults between the ages of 14 to 50 are conducted in 4-months courses, at the end of which an examination is held and literacy certificates awarded to the successful candidates. No fees are charges and books etc., are provided free.

**Post-Literacy Classes.** After the adults have completed their literacy studies, they are given post-literacy education with the double object of keeping up their interest in further study as well as helping up them in retaining their newly gained literacy. There are two stages of post-literacy education, each of 4 months duration. The second-stage education is given when there is a demand by the adults themselves. Even after the second stage, the adults desirous of studying further are given the benefit of another four-month course.

**Advanced Post-Literacy Classes.** In addition to the

regular post-literacy classes conducted by the Committee, advanced post-literacy classes equivalent to Primary IV, V, VI and VII standards are also organised for the deserving students on a voluntary basis. These classes are organised by the Committee only for supervision and examination purposes. The adult pupils bear the expenditure on their text books, pencils and note books etc., and pay tuition fees.

### Assistance to Agencies

The committee conducts nearly 2,000 social education classes every year and about 50,000 men and women receive education through them.

In addition to conducting classes itself, the committee also assists other agencies conducting classes for adults. Voluntary classes are organised by social welfare agencies or individuals. Books, slates etc., are supplied free by the committee and the institutions or individuals running these classes are paid an honorarium of Rs. 7½ per month.

Grant-in-aid classes are also organised by social welfare organisations and the Committee gives them 50% grant on the admissible expenditure.

Also some employers organise classes in their mills and factories with guidance from the Committee. The daily time-table of the literacy and post-literacy classes is nearly of 1½ hours duration.

**Social Education Classes.** The Social education classes of the committee are run in sessions of 4-months. At the end of each session, 10 days are given for examinations. During these days admissions are secured for the next session. This is done through propaganda, personal contacts and census of illiterate adults. Local social welfare workers, chawl committee members and

representatives of local social welfare agencies help in propaganda work.

Teachers and supervisors in-charge of the social education classes in different areas are given educational guidance by the committee through orientation courses, short training classes and regular weekly and monthly meetings. This work helps to ensure improvement in the range and quality of instruction.

The study courses in literacy, general social education, and methods and techniques in social education are discussed in the short-term training courses organised at the beginning of every new session. Demonstration lessons in the teaching of literacy and post-literacy classes are also arranged. Monthly meetings of supervisors are held to discuss class organisation, supervision and administrative work.

### Other Activities

**Matru Vikas Kendras.** Another special activity undertaken by the Committee for women is the scheme of Matru Vikas Kendras. The main aim of these kendras is to impart knowledge and skill to women so that they can perform their duties in and outside their homes more efficiently and with a better understanding. A comprehensive programme of self-education in the art of home management, child-care and healthy family living is conducted. Sewing and cutting is taught as a major craft along with other subsidiary crafts like embroidery, knitting, weaving, paper-work, doll-making and stationery preparing etc.

Women from the lower middle and the working classes are enlisted as members of these kendras and pay a nominal fee of 25 nP. every month. Teachers with diplomas in crafts like sewing and cutting, weaving, knit-

ting, embroidery, paper-work, card-board work, stationery etc., are appointed to be in-charge of these kendras. Each Kendra works for 3 hours daily.

### Recreation Programmes

Besides the training in crafts, the members of these kendras also have the benefit of socio-cultural activities like games, discussions, talks, film-strips and film-shows, excursions, field-trips, food demonstrations and cultural programmes.

There are in all 7 Matru Vikas Kendras at various places in the city.

The Committee also organises extra curricular activities like film-shows and cultural programmes. About 400 educational films shows are arranged in a year in the open air with object of educating the people in general and the adult pupils attending social education classes in particular on various important topics of national and international importance. The cultural programmes include bhajans, folk dances, folk dramas, dramatics, physical culture activities, katha-kirtans and folk songs. The Committee organises about 200 such programmes every year.

Circulating library boxes are supplied to post-literacy classes in Marathi, Gujarati, Urdu, Hindi, and Telgu. There are about 300 such boxes. Community radio centres are established at 14 places in labour areas. Area libraries have been set up in 6 different localities. The Committee brings out its own monthly magazine, 'Saksharata Deep', for neo-literates and field workers. It is published in Marathi, with a Hindi section, under the editorship of the Social Education Officer.

Under its programmes of publishing inexpensive literature for neo-literates the Committee has brought-out 89 books in several languages.

### Research

The Committee has a research unit, which investigates the various problems of social edu-

cation, such as lapse into literacy, attendance, the vocabulary of adult pupils etc. Every year the Committee organises a social education week with the two-fold objective of awakening the general public to the urgent need of social education for the masses and collecting funds for the cause of social education. A special committee is appointed for this, it organises programmes to publicise the social education campaign and also to collect donations. Seminars and conferences of notable education committee members, workers in the field and officers of the Committee are regularly arranged to discuss various problems of social education.

The Committee has a central library and a reading room. It contains 5,563 books, 35 monthly magazines and other periodicals.

### Samaj Shiksha Mandir

The year 1961 was a landmark in the history of the Committee, because in that year it started the project of its Samaj Shikshan Mandir on a 3000 square-feet track in the Worli-Neighbourhood Unit area. The ground and first floors of one wing of the Mandir have been constructed at a total cost of more than Rs. two lakhs. The administrative office of the Committee, a reading room and a library hall, a work centre for adult pupils and a conference hall are housed in this Mandir. The Committee is appointed by the State Government every three years, with official and non-official members. The administrative machinery consists of the Social Education Officer, and Secretary of the Committee, the Deputy Social Education Officer, 9 Assistant Social Education Officers and one field officer for Matru Vikas Kendras. They are all full-time workers.

Each Assistant Social Education Officer has 4 part-time supervisors under him, each supervisor being responsible for 16 classes. Generally one teacher conducts one social education class; but better qualified teacher may be given two classes. The Commit-

tee appoints various sub-committees for getting the maximum possible co-operation from the public in its work.

The Bombay City social Education Committee appoints a Samaj Shikshan Nidhi Samiti every three years to collect funds for the project of the Samaj Shikshan Mandir. In order to enlist the help and co-operation of the local sub-committees in the areas of different Assistant Social Education Officers. In addition to that there are the chawl committees and area committees which co-operate with the Social Education Committee in its various activities. The Committee's work for the past 24 years in the field of literacy and social education has contributed to the raising of the percentage of literacy in Bombay city between 1939 and 1951, 1,50,203 persons were made literate. During the last 12 years 3, 10, 515 more adults have been made literate. The total number of literates in the city during these 12 years has increased by nearly 9.5 lakhs of which the contribution of the committee is approximately 3.1 lakhs, roughly 32% of the total increase in literacy.

### Bhopal Labour College

THE Bhopal Labour College, Bhopal, has been functioning since last year. It is affiliated to the Indian Adult Education Association, New Delhi and run enthusiastic social workers, mostly connected with the INTUC. Mr. R.B. Chitre is the present president. The College holds weekly and mobile classes on industrial laws and trade unionism and has organised two study circles. It has a library with about 150 books and a few periodicals and magazines.

Educational kits, containing pamphlets published by ICFTU-ARO have been prepared and distributed among the members.

Weekly literacy classes are held for construction workers, who are also given tips on masonry techniques.

# A Report from the NFEC

A pilot inquiry was conducted during 1958 to identify meeting places in villages. The study was made in 32 villages in the Faridabad block.

The study brought out that, although the villages in Faridabad have the leaven of change, in most of them the traditional social pattern remains largely intact. In all but three of the 32 villages surveyed, one or more places were found which served as common meeting places for all sections of the village population in varying degrees. In addition to these there were also special meeting places of separate groups based on neighbourhood or caste.

## Chaupals and Baithaks

The functioning of the 85 chaupals and 100 baithaks in the 32 villages was clear evidence of village sociability and group activity, manifested in the 75 chaupal mandalies, nearly all in flourishing condition. These provide a bond between the different groups in a village including Harijans and also a bond between the different villages. A conclusion drawn from the study was that attention should be given to the development of traditional institutions, without vitiating their spontaneous character. Chaupals should be encouraged to take pride in their appearance and the average standard should be brought nearer that of the best. More efforts should be made to bring the different groups together, either in friendly competition or common activity.

In the Faridabad block tradition provides a precedent for this in the evening together of the various chaupal groups at the festival of Holi.

After the study of village meeting places in the Faridabad

block, a follow-up study was conducted in the Mehrauli block of Delhi to find out how far the community centres there were able to involve groups gathering at other meeting places. Nineteen community centres, situated in 14 villages, were studied.

It was found that in most of the villages social education centres had not become community centres. Indeed, the 19 Centres studied offered additional activities to the villages, but otherwise had little effect on the organizational life of the communities.

In one village the feeling of mutual respect, co operative attitudes and a broad-based democracy had developed to a point where the village as a whole could make real progress in lifting the level of life. The study showed that successful community centres are those which are set up in response to local initiative and are supported by strong associate organisations.

## Radio Rural Forums

The study also showed that there was a lack of co-operation between the schools and the community centres. Generally social education work is done by school teachers, but no intimate relationship between the teachers and the community centres was found. In fact there was a strong misunderstanding that social education and the schools belonged to different departments. This necessarily precluded co-operation.

In 1961 the Delhi Administration requested the National Fundamental Education Centre to make a quick assessment of the 24 radio rural forums in Delhi State. These forums had been in operation for two years. The Centre made a study in two months and brought out a

mimeographed report towards the end of 1961.

The purposes of the study were to take a quick stock of the functioning of the forums, to find out the reactions of the members to the organisation of the forums and make suggestions regarding the functioning of the scheme.

Trained investigators visited the forums and observed their working. They administered an interview schedule to the members in groups.

The survey revealed that in a few villages the radio sets could not be put to best use because they were installed in private buildings, to which a part of the population did not like to go. Since registers and records were not properly maintained, it was not possible to make a systematic study of the development of activities around the forums.

People's preferences for methods of presentation were: dialogues, straight talk, interview, drama and folk songs. People were found to be appreciative of the educative role of radio and suggested topics on which they would like broadcasts to be based. The survey revealed that the broadcasts could not be very effective unless follow-up material was supplied to the people and conditions were created under which the material could be read, discussed and acted upon. There was clear evidence to indicate the need of training group discussions.

## Reading Habits

In 1959 the Centre undertook a study of the reading interests and habits of people in Mukh-melpur village. The report of the study was published in 1962.

The purpose was to find out what the people actually read and the extent to which reading

interests differ among people of different types. An additional purpose was to find out what facilities were available in the villages for reading books and the extent to which these facilities were made use of.

Mukhempur was chosen for this study because it has been subjected to educational influences for quite a few years. It has a primary school, a community centre and a library, and is only 1.5 miles from the headquarters of a community development block.

The survey showed that literacy classes have failed to impart functional literacy to the villagers. The incidence of relapse into illiteracy is very great. Of the literate villagers only 10% were readers in a modest sense.

The survey showed that the factors favourable for reading are education, occupations which require literacy such as service or business, the age of adolescence and youth, high income of parents, and availability of books.

People's favourite form of literature is prose. Next comes poetry. Drama is the least favourite. This scale of difference is more marked with persons of better reading skills. While literate persons of Mukhempur desired to read science, literature, religion and agriculture almost equally, actually 2/3rd of the reading is in literature and folk literature, a fourth is in religion and only about a tenth in science.

The disparity between what the villagers would like to read and what they actually read is due to paucity books in science, lack of reading skills in science and the cost of science books.

The survey showed that the popularity of newspapers is on the increase.

In addition to the above research projects, reports of which have been published separately in printed or mimeographed form, the Centre has also conducted some studies, which were reported in the

Indian Journal of Adult Education.

### **The Television in Programmes**

An experimental television project was launched in Delhi city on Sept. 1, 1959. On a request from All India Radio, the National Fundamental Education Centre undertook an evaluative study to assess the educational impact on 400 persons, who were earlier registered as members in 20 teleclubs. AIR presented one telecast per week for them. The study was restricted to 20 telecasts on five subjects of citizenship: traffic and safety, dangers to community health, adulteration of food, manners of a citizen, and encroachment on public property.

The study showed that the telecasts brought about statistically significant shifts in information, attitudes and behaviour. The biggest shifts were made by members with low or no education, poor-income groups and those employed in occupations requiring predominantly physical work.

The study indicated that the telecasts which are appreciated are those which show a clear course of action to solve a problem, and when the action has to be taken primarily by the viewers themselves. If the solution of the problem depends on the Government, the members criticise it for not being able to solve it. They then show frustration rather than appreciation.

The members preferred skits as a method of presentation. However, they wanted telecasts to provide them with education and information to clarify their thinking on vital social problems.

The role of television in social education, therefore, appears to be to put up programmes which are entertaining and which also meet the need for popular education. Success will depend upon the skill with which high entertainment and popular education can be combined.

The report of the study has been drafted and forwarded to All India Radio.

The Indian Council of Child Welfare recommended in 1959 the setting up of 'demonstration projects' for integrated child welfare services, to cover health, nutrition, education, vocational training, recreation and leisure-time activities for infants and children below 16 years of age. They requested the National Fundamental Education Centre to offer technical guidance for a survey in Mehrauli to find out living conditions of children.

The report brought out that mere provision of amenities for child welfare is not enough. These may not be fully utilised, unless the need for them is felt. Child welfare services can be best organised by educating communities to think of, and understand their children's problems.

The Centre also conducted study to assess the usefulness of the training imparted at the Janata College, Alipur, in Delhi State at the instance of the Delhi Administration.

### **Attendance for Literacy**

During 1962, the Centre collected about 250 attendance registers from literacy classes, spread over Madhya Pradesh, Bihar, Rajasthan and Bombay in order to find out variables associated with good attendance at literacy classes.

All the registers, except those from Bombay, have been analysed. The analysis has shown that age is an important variable in attendance. By and large, the younger the person the higher the average attendance. The analysis has also shown that attendance tends to differ from month to month. The factors which cause fluctuations in attendance over different months are being analysed.

In addition to that there are several studies in progress at the Centre.

# Resolutions of Jubilee Conference

## Recognition for Social Education

1. This conference notes with satisfaction that the Government has recognised that in order to build up a democratic State on a socialistic pattern of society, to develop a right mental outlook to infuse a sense of self-help, good neighbourliness and to understand and discharge the responsibilities of a good citizen, the removal of untouchability, illiteracy and other social evils, for promoting communal harmony and national integration is essential. Social education should play a decisive role in the life of individuals, families, groups, and the communities.

This conference is of the opinion that the social education movement has not been given its proper place in the national plans which has resulted in our failure to keep to the national targets. This has also resulted in the field workers not being given proper service condition under which they have to discharge their manifold duties.

Therefore this conference recommends, that movement of social education be given its proper place in the national as well as State plans and in order to make this movement a great success, the service conditions of the worker in the field should be improved and made more secure.

This conference also recommends that a scheme of giving national awards to the field workers be instituted on the lines of national awards for the teachers.

## Acknowledgement of Co-operation

2. The conference places on record the co-operation made available to the Association by several workers and institutions which helped to make the conference a success. The conference would like to express its thanks particularly to Shri Nuruddin Ahmed, Mayor of Delhi who kindly agreed to be Chairman of the Reception Committee and Shri B.D. Bhatt, Director of Education, Delhi, the Vice Chairman and the other members of the Reception Committee and Shri Neki Ram Gupta, General Secretary of the Reception Committee and his colleagues Shri B.N. Chaturvedi, Shri D.R. Kalia, Shri V.B. Mahajan, Shri Kedar Nath, Shri Barkat Ali 'Firaq' and Shri A.S. Saxena who took over different responsibilities for the hospitality of the delegates.

The conference thanks the Governments of Nagaland and Gujarat for their financial assistance, to the

Delhi Administration, Delhi Corporation and the Bharat Scouts and Guides for their assistance for the conference.

The conference also thanks the Asia Foundation for assistance which enabled us to have Dr. Wilmer Bell in our midst.

The conference expresses its deep sense of gratitude to the Vice President, Dr. Zakir Husain who, in spite of his pre-occupations, so graciously inaugurated the conference. The Association also places on record its thanks to Shri Asoka Mehta, Vice Chairman, Planning Commission who presided over the Panel discussions, Prof. A.R. Wadia, M.P., who participated in it, Dr. V.K.R.V. Rao, Member, Planning Commission, Shri S.K. Dey, Minister for Co-operation and Community Development, Dr. C.D. Deshmukh, Vice Chancellor of the Delhi University, who spoke on various subjects at the conference and Pandit H.N. Kunzru, Shri P.N. Kirpal and Smt. Durgabai Deshmukh who presided over the meetings.

The conference also thanks the Chief Commissioner Shri Dharam Vir who kindly inaugurated in National Seminar and gave an At Home to the delegates.

The conference sends its grateful thanks to UNESCO, IFWEA, WCOTP and the agencies for the message of greetings and expresses its gratitude to fraternal delegates and their organisations for taking part in our conference.

## Late Raj Kumari Amrit Kaur

3. The conference regrets to record its deep sense of sorrow at the sad demise of Raj Kumari Amrit Kaur who was one of the founders of the Association and one of the members of the Provisional Committee set up to establish the Association. In passing away of Raj Kumari Amrit Kaur, the Association has lost a warm friend and the country a devoted social worker.

## Late Shri K. T. Mantri

The conference regrets to record its deep sense of sorrow at the sad demise of Shri K.T. Mantri, veteran adult educationist of Bombay. Shri Mantri's contribution to the development of Social Education to Bombay city are well known. Shri Mantri was also member of the Executive Committee of the Association.

## Unesco's Expert Committee on Literacy Meets in Paris

Plans for a world campaign for universal literacy are being discussed at the first meeting of the international committee of experts on literacy which began at Unesco headquarters, Paris, on 1st April.

The committee will consider national literacy programmes,

their aims and methods, their planning organization and finance; international co-operation and finance. Also to be discussed are: the relationship of adult literacy to social and economic development, to community development, and to the school system; motivations for literacy;

languages and literacy.

Dr. T.A. Koshy, Director of the National Fundamental Education Centre and Associate Secretary of the Indian Adult Education Association, is attending the meeting as the nominee of the Government of India.

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## A blue-print for adult education in fourth plan

### *Association's Memorandum to Education Ministry*

The Indian Adult Education Association has called for a clear cut policy on adult education in the Fourth Five Year Plan to ensure the elimination of illiteracy by 1980.

In a memorandum submitted to the Union Ministry of Education, the Association has also stressed on the need for appropriate steps to make adult education an effective instrument of social and economic change.

The memorandum is based on the discussions which the Association's deputation had with the Union Minister during its meeting last month in pursuance of the resolution adopted by the Silver Jubilee Conference.

The deputation which met the Union Minister consisted of Dr. M.S. Mehta, Shri R.M. Chetsingh, Smt. Durgabai Deshmukh, Shri V.S. Mathur and Shri S.C. Dutta.

The salient features of the memorandum are based on the Declaration adopted by the Silver Jubilee Conference.

**C**ALLING for a clear cut policy on Adult education the memorandum says :

"The Association is convinced that adult education should become an integral part of India's educational system and of its overall economic and social plans, so that all men and women have opportunities throughout their lives for acquiring, increas-

ing and renewing useful knowledge and skills, for active and fruitful participation in civic and cultural life and in social and economic development of the country.

"It is evident that a substantial part of the enormous outlay on elementary education would result in waste unless adequate provision is made for adult education. With a huge adult population still illiterate, elementary education of children would not and cannot make much headway against the apathy of the illiterate and ignorant parents towards education. Mass of the people remain backward, caste ridden and rigidly custom bound. They resist girls' education, and would rather put boys to work than send to schools because they did not have the enlightening benefit of education.

### Support to Elementary Education

"Secondly, a large proportion of the children covered by the elementary education programme is certain to relapse into illiteracy after leaving school at the age of eleven, unless an effective and well thought out system of "continuation" education is simultaneously introduced in the country. So far this aspect of the problem, it is to be emphasised,

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# Mobilise support of voluntary agencies

has received little attention. Quite obviously, therefore, the success in the plan for compulsory primary education for children is closely linked up with a dynamic programme of adult education.

"In his presidential address to our Conference, the Vice-President of the Indian Republic, Dr Zakir Husain, suggested that a target should be fixed for making 5 crore adults literate in the Fourth Plan, 7.5 crores in the Fifth Plan and the rest of the people in the Sixth Plan, so that by 1980 adult illiteracy should be eliminated in the country. The Association urges the Government to accept those targets. A massive effort should be launched first of all for the age group 18-35. Along with it Adult Schools of 9 hours a week for the age group 11-17, preparing them for a primary course in 12 to 18 months should be set-up. Along with these schemes of Adult Schools, provision should be made for the production of literature for neo-literates, and for setting up libraries in rural as well as urban areas. Special efforts need to be made for the education of women.

"For organising a mass campaign, assistance of voluntary organisations should be taken. The Indian Adult Education Association, as the oldest and the most representative central agency is ready and would be glad to place its experience and services and of its institutional members at the disposal of the country.

## Opportunities for Continuous Education

"Literacy, however, is not and should not be regarded as an end in itself. This alone would not prepare the citizen of today for the impact of technology and industrialisation on his mind and life on the one hand and the demands of civic duty as member of a democratic society on the other. This is an era of rapid change, when life-long learning has become the condition of survival. Therefore, an all-out effort has to be made and kept up to provide "continuous" education. Liberal and general education, leadership training courses and schools for providing adults facilities to go up and up on the education ladder and acquiring knowledge for professional and vocational improvement and for discharging their civic duties should be a part of the programmes for the Fourth Plan on a sound and well-laid foundation.

"In the urban areas also, it is not wholly incorrect to say, that social education has remained more or less neglected. The Bombay City Social Education Committee has set a pattern for urban social education work, which might be, with suitable local

variation, be adopted for industrial areas and towns with a population of more than a hundred thousand persons.

"The Universities in other countries have assumed and are playing an important role in the development of adult education in many phases. In India, surprisingly, this field lies almost barren. Evenin, classes, correspondence courses, extra mural education, extension lectures, short professional courses and above all research in the problems of adult education present opportunities to the universities for rendering valuable services to the society. In the more advanced countries it has come to be accepted as part of the normal functions of the universities. The attention of the University Grants Commission should be invited to this important matter.

## Co-operation of Voluntary Agencies

"This Memorandum has drawn the attention of the Education Ministry to only some of the more outstanding requirements of a Social Education programme in the immediate future. In this context it is necessary to point out that unless the co-operation of voluntary agencies is sought and utilised in a liberal spirit and far sighted vision, satisfactory results may not be achieved. For the success of Social Education, it is essential that non-official organisations should be brought into the developing programmes. This would not only involve giving them encouragement but offering them appropriate financial assistance. Without this, there is a real danger of the achievements falling very much short of the expectations.

"The Association is strongly of the view that in the broader concept of development of society comprehensive scheme of adult education will be most effectual and indeed indispensable. This may be seen in the context of the plans of economic development, in the programme of population control, in the modernisation of society planned or spontaneous, in reducing social and economic differences, in the general schemes of social reforms and welfare for the improvement of public health and personal and social hygiene, in better inter-group relationship, indeed in general in the whole plan of building up a happy, prosperous dynamic society. This is the general purpose of the scheme of adult education as the Association sees it for the country. The Government at the Centre and in the States, it is earnestly requested, should strike a bold line of policy in the pursuit of this great objective and enlist the enthusiasm and active support of those individuals and institutions who have faith in this great ideal."

# Twenty-five years of the Association's activities

I consider it a great honour and privilege to present this report to the Silver Jubilee Conference of the Association.

The decision to set-up this Association was taken in 1938 at Delhi at a Conference over which Dr. Shah Suleiman, the then Vice-Chancellor of Aligarh University presided. It was at Bhagalpur in 1939 that the Constitution of the Association was approved and the organisation was formally set-up with Dr. Rustam Masani as President. Shri Chetsingh, who was our first Honorary General Secretary and who continued to hold this office for various terms, during this period is happily with us.

The main function of the Association before the Independence was to mobilise public opinion in favour of adult education. Since Independence its functions have been (i) to help government formulate policy and programme of adult education, (ii) to coordinate the activities of agencies and workers, officials and non-official in this field, and (iii) to act as a clearing house of ideas and information.

### Clearing House Activities

In pursuance of these objectives, the Association brings out an English monthly, the Indian Journal of Adult Education, a Hindi two-monthly "Proudh Shiksha", holds Seminars and Conferences, conducts an abstract service and runs a reference service. To help field workers, the Association has been publishing books in English and Hindi. Many of the UNESCO publications were translated into Hindi to make available to field workers the results of studies made by UNESCO experts. So far we have published over sixty-five books. In collaboration and with the support of UNESCO,

we have translated ten UNESCO publications in Hindi.

So far the Association has organised eighteen Conferences and twelve national seminars and a number of regional seminars. These Conferences and Seminars brought together field workers and administrators and provided a forum for an exchange of ideas and information and pooling of experiences. These also helped to clarify new ideas, and very often their recommendations helped the field workers to the implementation and organise adult education programme.

The Conferences provided leadership and new concepts in this ever developing field of education, called the oldest as well as the newest form of Education.

### Pioneering Ideas

*Projects* : The Association has undertaken a number of experiments and pilot projects. It organised from 1948 to 1951, a number of training courses for social education workers' in rural as well as urban areas.

The syllabus of Social Education Organisers Training Centre are mostly drawn upon this experience. Later the Association, in collaboration with International Federation of Worker's Education and with the financial assistance of UNESCO organised a training course for Worker's Education in 1960-61. It also held two workshops on "Methods of Techniques of Worker's Education" and "Role of Trade Unions in Worker's Education" in 1961 and 1963 respectively. These were organised with the financial assistance of the Central Board of Worker's Education.

The Association is currently engaged on another experiment—Correspondence Course for Workers in Hindi. We are con-

ducting courses on "Collective Bargaining" and "Trade Unionism" consisting of 24 lessons each.

We are also planning to bring out a magazine for workers and publish tracts and pamphlets in simple Hindi to provide them with necessary knowledge and information about current affairs, problems of labour, economics and civic affairs. We will also conduct week-end and weekly courses for industrial workers to widen their mental horizon and to acquaint them with the problems that they have to face not only as workers but as citizens of a democracy.

In 1961, the Association undertook an experiment in the field of women's education. It conducted a condensed course for adult women, preparing them for the matriculation examination of the Punjab University in two years. Funds for this experimental project was made available by the Central Social Welfare Board.

The Association also cooperated with Central Social Welfare Board for organising Welfare Extension Projects in Najafgarh area. A project Implementation Committee, with Begam Siddiqua Qidwai, wife of our beloved leader Shafique Saheb, supervised these centres for about 5 years.

### Research Studies

The Association has undertaken a number of research studies, some on its own and a few with the collaboration of other agencies, some were evaluative studies and others were surveys.

In collaboration with the Research Training and Production Centre of the Jamia Millia, a research study on Adult Schools was carried out. A survey of "Literature for neo-literates in

# Association's influence in shaping movement

Hindi" was conducted jointly with Jamia Millia. Later, a mobile exhibition of "Literature for new reading public" was organised by us. The last two projects were undertaken with the financial support of UNESCO.

Later, in collaboration with the National Fundamental Education Centre, a study on the impact of Television was conducted. For this study, funds were made available to us by UNESCO through All India Radio.

The Association conducted a study on "Rural Leadership" and is currently conducting a survey of libraries in Punjab and Himachal Pradesh.

The Association carried out an evaluation of Social Education work in Delhi in 1957-58. A survey of cultural organisations in South-East Asia was also undertaken by the Association on behalf of UNESCO.

The Association brought out a Directory of Social Education agencies in 1948 and later in 1958-59.

The Association has sponsored the Centre for the Study of Developing Societies to undertake basic research on patterns of development, behaviour of administrators and people in developing societies, etc.

## Cooperation with Other Agencies

Since the beginning the Association cooperated with agencies and government departments in the task of promoting and developing suitable adult education programmes. Representatives of the Association and its leading members were connected with various governmental committees and helped in drawing up plans for social education in the country.

Our members have been on the Central Advisory Board of

Education, the Standing Committee on Social Education, the Panel for Social Education set up by the Planning Commission, Central Board of Workers' Education set-up by the Ministry of Labour and Employment, Television Committee set-up by the All India Radio, the National Advisory Committee on Public Cooperation set-up by the Planning Commission and Social Education Committee of Delhi Territory, set-up by the Ministry of Education.

The Association took an active part in the establishment of the India Literacy Board (Lucknow) in 1954. The then President Dr. Amaranatha Jha was its first Chairman and the Honorary General Secretary had been a member of the Board and its Executive Committee ever since its inception. Recently our President Dr. Mohan Sinha Mehta was elected Vice-Chairman of the India Literacy Board, which runs the Literacy House, founded by Mrs. Welthy H. Fisher.

The relationship of the Association with the National Fundamental Education Centre is very close. Our President, Dr. Mehta is the Chairman of the Programme Advisory Committee of the Centre. Most of other members of the Advisory Committee are members of the Executive Committee and office-bearers of the Association.

All the State Departments of Social Education are institutional members of the Association: institutions like Gujarat Vidyapeeth, Gangajala Vidyapeeth, Mouni Vidyapeeth, Rajasthan Vishwavidyapeeth, Jamia Millia are our members and our relationship with them are very close and cordial.

Mysore State Adult Education Council, West Bengal Adult Education Association, Bombay City Social Education Committee are members of our Associa-

tion. We are very proud of them for they have a very good record of service in the cause of adult education, at the grass-root level.

Most of the Social Education Organisers' Training Centres are our members.

We have at present 79 agencies as our Institutional members. We have 60 life members, over 200 ordinary members and 350 Associate members. We are aware that in a country like ours, these figures are very poor, but they are the most determined advocates and workers in the field of adult education and if our plans for setting up State Associations and Regional institutions for Adult Education are implemented, we are sure we will soon have a powerful adult education movement in the country. The Executive Committee has drawn up plans, which will help us to develop hundredfold if not thousandfold in the course of next five years.

## International Contacts

The Association has built up a fairly extensive international contacts. It is affiliated with the International Federation of Workers' Educational Associations. It has close contacts with World Education Inc., New York, Adult Education Association of U.S.A., Canadian Association of Adult Education, German Adult Education Association, Australian Association of Adult Education, New Zealand Adult Education Association, Social Education Association of Japan, the World Confederation of Teaching Profession and a number of agencies and institutions in other parts of the world. Some of them have contributed liberally to our building fund and representatives of few others are present today with us.

With UNESCO, we have a close contact and have received a fairly substantial financial help.

*(Continued on page 8)*

# Reason for reading, the purpose of literacy

By Dr. Helen Butt

YOU may have imagined that all thinking persons of the twentieth century are agreed on the necessity of universal literacy. To be sure, we are accustomed to the "old fashioned" or conservative notion that only the elite need to be literate, but those who still hold such views are usually the object of mingled pity and scorn; they are regarded as relics of the past, not an integral part of the century into which they have survived. They are looking back nostalgically to the "good old days" of class privilege, and it is both useless and needless to try to change their views. They will soon cease to clutter the contemporary scene.

Persons who are concerned with social education are apt to take such a basic premise for granted and move on immediately to ways and means of achieving the obviously desirable goal. Recently, however, a young foreign consultant turned up in India—not in the field of social education, to be sure, but certainly an advocate of change and progress—who frankly declared that he considered literacy work entirely peripheral to economic development. He could teach a new process to an illiterate villager quite as easily as to a literate one, and since most of the labour needed to spur economic development consisted of just such simple processes of which illiterates were capable, it was not at all necessary to go to the expense of teaching all these people to read and write.

Now, we may fume and sputter at the utter audacity of the man to run so counter to our own cherished dogmas, but unless we are very clear as to why people must be able to read and write, unless we can give a convincing answer to such people, we may find that it is *they* who will convince us. The danger of such an eventuality is all the greater because our efforts to convert this nation into a nation of literates often make such discouragingly slow progress and meet with such seemingly overwhelming obstacles. The temptation is great to decide that the game is not worth the candle.

## Literacy and material progress

If we fall for such a temptation, however, it is because our enthusiasm has been fanned more by pep talk and flimsy sentiment than by a deep understanding of the value of literacy and the use to which it should be put. We owe it to ourselves, therefore, to examine the case for and against literacy very thoroughly. This will not only clarify our views to the need for a literacy programme but will also help us to draw up a programme conformable to our

goal if we remain in favour of such a programme at all. Only with such a teleological approach can we formulate a really valid literacy programme.

## Elite and the masses

At the outset, let us concede that a certain amount of material progress can certainly be made without universal or general literacy. Indeed, such progress as has been made in India thus far has been brought about with a population pattern of a very small, well educated elite, a small intermediate layer, and a huge illiterate sector at the base. In industry, the elite make the decisions, the intermediate sector (consisting of technicians and managerial staff) see to the implementation and direction, and a vast number of illiterates can be inducted into the simpler processes of mechanical production. Only a relatively small number of workers need be even literate, let alone educated, in order to carry out their assignments. When we look at the more advanced methods of production, however, we are forced to conclude that modern technological society, far from becoming more fool proof and obviating the necessity for educated workers, is making ever greater demands on the skill, intelligence and education of the rank-and-file worker. The problem in highly developed countries today is not how to use the educated people, but what to do with those who have too little education or mental ability to meet the demands of this technological age. In India even under present conditions, production suffers for lack of semi-skilled and skilled workers. Possibilities for expanding and sophisticating Indian industry are obviously strictly limited unless a sizeable portion of illiterates become literate and at least somewhat educated in the near future.

The situation in rural areas is still more critical. Moreover, since villagers constitute the bulk of the population and agriculture provides the bulk of the gross national product, rural conditions are even more significant and pertinent than are urban and industrial conditions. Here there is no such organization of activities as is found in industry. Land reforms may not have proceeded as far as some might wish; yet, a large percentage of land is tilled by independent illiterate peasants. Even if large land-owners adopt the latest methods of cultivation, other farmers are not directly affected. The elite speaks only for itself. It does not even constitute a persuasive example, since the means at its disposal in the form of acreage, implements and purchasing power are not something which the small farmer can emulate. In the style of the elite he sees no parallel of possibilities. Nor can farmers

# Literacy for new ideas, for better understanding

be instructed by the Government to do thus and so in order to fulfil the targets of a five-year plan. Fortunately for India, its plans are not intended to be realized by means of such regimentation. Although there are a number of possible improvements in farming procedure which could very well be *carried out* by illiterates, the farmers will have to be persuaded as well as taught to adopt improved methods.

Quite a number of illiterate farmers are sufficiently aware of the possibilities of progress to be open to persuasion in cases where small changes in methods of cultivation, for example, can be demonstrated to be worth while from the point of view of immediate returns. Such improvements include line sowing, use of fertilizers, and use of improved simple implements. This sort of progress is being achieved to a limited extent, and in the first instance a great deal can be gained from such improvements, which economists class as "cheap" innovations or economies of production. They do not imply a radical departure from former methods, but only single, isolated changes. The good to be derived from them is definitely and severely limited, even if *all* farmers were to adopt them. And be it noted that such a development cannot take place in the foreseeable future; not only is the average illiterate farmer insufficiently motivated to take advantage of the sporadic attempts being made to teach him better farming procedures, but the wherewithal for adopting them is not forthcoming. Even with the modest response hitherto evoked, there is a greater demand for fertilizers, implements, et cetera, than can be met by the present supply. We cannot, therefore, merely go on proliferating current attempts at improvement.

## Need for an integrated approach

What is needed for a real "break through" in agriculture is an integrated approach to the whole complex of problems which plague the farmer. Such an approach cannot be made unless a good portion of the farmers are sufficiently well educated to have some appreciation of the problems involved and to participate in some measure in solving them. Here may be cited even such relatively simple matters as the preparation and implementation of farm and village production plans. It is a well known fact that although government experts have "helped" a good many farmers to draw up farm plans, very few of the farmers have understood what they were all about, much less attempted to follow them. As for village plans, they are, for the most part, still in the day-dream stage. Both types of plans remain excellent exercises for the technicians, unintelligible scraps of paper for the farmers. Unless the farmer can read enough to grasp new ideas and broaden his horizons, he will not advance beyond the simple and obvious steps of making a deeper furrow or using

insecticides. In fact, he will be less apt even to adopt such simple measures consistently and effectively.

## A help for rational economic decisions

In addition to raising crops, farmers need to buy supplies and market their products. They have to make decisions about capital investment—the replacement of draught animals, the acquisition of a new plough, co-operation with other villagers to improve drainage or irrigation facilities. To make rational decisions in these matters they need to have more information at their command than they can possibly glean from a bit of conversation here and there. They also need organizational forms which cannot be built up by illiterates, unable as they are even to keep records, let alone study procedural niceties. Why is it that so many cooperatives today are inactive? Leaving aside the cases of fraud and corruption, which have certainly not been lacking, we can safely say that it is because farmers do not understand how a cooperative should function, what its real purposes are, and what their responsibilities and privileges are in regard to it. From the very beginning of cooperatives with the Rochdale experiment, one of the basic tenets of cooperation has been that members of cooperatives must be educated in these matters. It was felt, and quite correctly, that only a person who understands the aims and methods of cooperation could effectively participate in a cooperative union, but can an illiterate person be expected to acquire this knowledge and understanding?

Whatever economic pursuit we examine, we find that, although certain mechanical processes can be performed by illiterates, the crying need is for greater skills which can be acquired only as a sequel to the acquisition of functional literacy. More than this, we find that rational decision making, the basis for integrated innovation, is dependent upon the ability to marshal and analyse facts beyond the reach of the illiterate. However, much we may eulogize the keen mind and retentive memory of the illiterate, let us acknowledge that he is not equipped to deal with present-day problems. He may be a marvel of humanity, *considering his handicap*, but the reason that he retains so much of what he sees and hears is that he comes in contact with so little. He can see everything within view, because his horizons are so painfully close. His is an enforced myopic.

The man who says that mass literacy is not essential for progress is consigning the mass of humanity to a blindly obedient role. The educated elite could set up systems for illiterates to follow; it could, granted beneficent intention, run things for their benefit; it could, and would have to, direct them pretty much in detail; and it could certainly encourage them to demand more and more from both private and public sources, which it is already succeeding in doing. But could it make them into

# Literacy as an activating force in society

independent, self-reliant and reliable citizens? Could it help them to become the men and women of integrity and innovation to whom the economic and political future of the nation could safely be entrusted? If not, it would be sowing the seeds of its own destruction. Even dictators have found it necessary to promote literacy as a means of propagating their ideologies among the masses as well as of imparting the necessary skills to their labourers. How much more must a democracy depend on a well informed and well oriented citizenry to do things from conviction rather than coercion and to take the responsibility of determining its own fate!

We need only to look around and to read history to ascertain the truth of this assertion. It is no mere coincidence that in former centuries and other climes, literacy and democracy have grown together. It was the growth of literacy together with the spread of printing that facilitated the dissemination of knowledge and ideas destined to revolutionize not only the thinking but also the living of the common man in those parts of the world fortunate enough to experience it. In India it was the literate and articulate sector of the population which created the freedom movement, and it will require an increasingly large percentage of literates among the population to operate and maintain the democracy which the heroes of the freedom movement have seen fit to institute on Indian soil. If literacy is a *sine qua non* for economic development, it is the very nostrils through which the life-breath of democratic progress must be drawn.

## Not an end in itself

I do not say that it is the life-breath, itself, because I regard literacy as a vehicle, a medium, for conveying knowledge, ideas, skills, whatever conceptions and perceptions man may experience and share with his fellow men. This is the pivotal point in our consideration of a literacy programme. Literacy is not an end in itself. Literacy in a vacuum is inert, sterile, useless, but literacy in the proper atmosphere, in conjunction with the elements of which life is composed, is the greatest catalyst the world has ever known. We must discard the notion of literacy as a status symbol. Just as we must wipe out illiteracy, so must we avoid pinning literacy onto our population like a showy badge. What good is a fine seed drill without seed, or a new canal without water? It is sheer sentimentality to wish to make people literate simply because it is "nice" and "refined" to be literate. Viewed from such an angle, literacy is, indeed, peripheral to development of any kind, whether economic, political, or spiritual. It is a luxury which the country cannot afford.

How, then, can we impart literacy in such a way that it will not be a waste of effort and a mockery?

If it is to be an activating force it must clearly link the farmer with the knowledge and ideas which it is intended to convey. If it is to be a vehicle for these ideas, someone must put it into running condition, keep it running, and supply the ideas in parcels small enough and light enough to be conveyed. It will not do to overload a weak vehicle, nor will it serve our purpose to purvey other merchandise simply because it is lighter or more saleable. Dropping all metaphors, let us see what this means in plain language, and whether our current literacy programmes are geared to this function.

## A sound base for literacy

First, what sort of literacy do we aim at? Definitions of literacy currently bandied about are so full of jargon that they themselves need to be defined, and sometimes the second definition needs a third one. We are told, for example, that by literacy is meant "functional literacy". By "functional literacy" is meant the ability to recognise a certain number of words, previously chosen by the literator, without recourse to sounding out the letters. (Why we should be so mortally afraid of a word's component letters is one of those mysteries never explained but propounded as infallible dogma). But what if the literate produced on this basis happens to pick up a paper which contains words not in his predetermined list? He is as lost as if he had to deal with a character language like Chinese, where each word is an unknown until learned separately. He discovers that he is literate only within the well known confines of his primers. Why should we not take advantage of the fact that we have in India a set of languages and scripts which are rather consistently phonetic? (No written language is perfectly phonetic, regardless of the claims of its protagonists.) Why must we be blown by every wind of fancy to adopt poetry, pictures, and other extraneous props as a basis for teaching reading? Why must we lean on methods which were originally devised to fit other, less phonetic languages? It is perfectly possible and feasible to teach the letters of the Deva Nagri script, for instance, and the principles underlining the combining of these letters into words provided that we study the genius problems of the script from the point of view of teaching literacy. The neoliterates so taught can approach any new word with assurance. He may not read with the same speed in the initial stages—it takes more effort to establish a sound basis than a flimsy one—but he will soon outstrip the rote learners. He will read with accuracy, confidence and comprehension, and he will be able to launch out independently. He will not be chained to the little graded primers that are turned out in long succession to make pupils feel that they have progressed further than they actually have. If we teach by a sound and effective

# Literature essential for literacy

method we shall not have to be evasive and equivocal as to the meaning of literacy. Literacy, on the reading side, I take to mean the ability to read an ungraded text. A person is literate when he can pick up such a text and read it at sight, naturally with sufficient ease to allow him to devote his attention to the contents. If you like to use the term functional, then I would say that a person is literate when he *can* read; he is functionally literate when he *does* read beyond the stage of learning to read. It is an simple as that. With a sound system of teaching, he will also have learned to write.

The second and more important aspect of literacy is the use to which it is put. Who uses literacy, and how? It is rather obvious that the neo-literate uses his new-found skill—if anyone does. But who and what are at the other end of the pipeline? As often as not, the powers that be feel that they have successfully completed their mission when the candidate can read. They do not supply literature, much less encourage and guide the neo-literate in his reading. Or if they do, the material may be more designed to keep up his desire to read than to use his ability to read as a means of conveying to him relevant and vital information. Government officials continue to carry on their various campaigns almost entirely by word of mouth, cinema films, puppet shows, and the like, while the literature being brought out for neo-literates sports a simplified exposition of what space travel is like. There is no objection to the latter, of course, if any neo-literate wishes to read it, but why not have a simplified version of, for example, some of the agricultural bulletins which, in their present

form are formidable, indeed? Why not get out some two or three page pamphlets on various aspects of Panchayati Raj and form study groups of neo-literates to read and discuss them? Again, literacy classes and study groups could be established in conjunction with the establishment of cooperatives so as not only to develop and preserve, but also to use literacy as a means of educating people as to the proper conduct of cooperatives? Why should not every Village Level Worker and every Block Development Officer go out on his campaigns armed with a sheaf of pamphlets and hand-bills, give these to neo-literates, and tell them that he will be glad to discuss the contents with them as soon as they have read it? Indeed, we have so many vital messages to get across, that it is nothing less than amazing that we do not grasp at every chance to broadcast them through the written word. It is not the neo-literates who are failing to use their literacy. It is we. We who are literate and well educated, who use our literacy every day to enhance our own knowledge and understanding, who know full well that we could neither know as many facts as we do nor organize and analyse them as we do without the constant use of our reading ability—we have all too often failed to see the use to which literacy could be put in the service of national development. We have failed to cultivate literacy *for a purpose*. We have failed to see the reason for reading. In a word, let us see to it that *utilization* for literacy goes hand in hand with *propagation* of literacy. The results will then be so obvious that no one will think of questioning the need for a literacy programme.

## GENERAL SECRETARY'S REPORT

(Continued from page 4)

One of our Executive Committee members, Shri J.C. Mathur is on the International Committee for the Advancement of Adult Education set up by the Director General, UNESCO, a number of our members have headed UNESCO Missions to foreign countries, some have acted as Consultants to UNESCO Conferences or Seminars.

Shri Chetsingh, who represented India at the Montreal Conference of Adult Education, was for a number of years member of the Adult Education Committee of the W.C.O.T.P. His place has now been taken by the Honorary General Secretary, who was also recently elected Chairman of the Asian South Pacific Bureau of Adult Education—estab-

lished at the conclusion of the Sydney Seminar on Adult Education held in January this year.

We would like to take this opportunity to thank various international organisations for the support and encouragement given to us. We hope, our close relationship will be maintained and further developed in the years to come. The presence in our midst of Prof. Styler of Workers' Education Association of U.K., Dr. Kurt Meissner of Germany, Dr. Wilmer Bell of World Confederation of the Teaching Profession and Dr. Welthy Fisher of World Education New York indicates the high regard that these agencies have for the Indian Adult Education Association and the keen interest they have in promoting and developing adult education movement in India.

In the end, I would like to

express my gratitude to you, Mr. President for the constant help, guidance and encouragement that we have received from you. To Dr. Mehta and Prof. Mohamed Mujeeb, we owe a great debt of gratitude for they have guided and helped us through a very difficult period in the life of the Association. I do not have words to thank the members of the Executive Committee specially stalwarts like Sarvashri Chetsingh, Maganbhai Desai, A.R. Deshpande, J.P. Naik, V.S. Mathur, Sohan Singh and Dr. T.A. Koshy and the staff, who have given off their best so that this organisation of the people should continue to serve the country and help in building up men and women who could face the fury of the world and carve out a new world of peace and plenty.

THE 18-member International Committee of Experts on Literacy set up to advise the Director-General of UNESCO on plans for a world campaign for universal literacy which met in Paris recently is reported to have recommended three-year pilot literacy projects in six to eight countries to be undertaken by UNESCO.

These pilot projects will form the first of the three consecutive phases in a long-term programme to achieve universal literacy. The subsequent phases will be based on a scientific evaluation of the results of these projects.

The Committee stressed that it was essential to start literacy campaigns where motivation is strongest and deepest and therefore in the more organized sections of the national economy where people need to be literate to be more efficient and more productive. Three potentially profitable starting points were suggested: public services and private enterprises, the co-operatives where they exist and trade unions, and, organizations in rural areas such as village councils or community development projects. The struggle against illiteracy is not an end in itself and should be more closely linked, than it has been in the past, with continuing adult education, and in particular with technical and vocational training. It is by this means alone that literacy can be integrated into the movement of economic development and the social emancipation of each country.

On the financing of literacy programmes the Committee stated that while the major part of the cost must be carried by national budgets this burden could be reduced by regional co-operation and by bi-lateral and international assistance.

During the first three-year experimental phase the Committee considered that Unesco should dispose of \$ 11 million per year so as to be able to devote \$ 6 million to 6-8 national pilot literacy programmes, \$ 4 million to new and existing regional countries and projects, and \$ 1 million to Unesco central services. These resources would need to be additional to Unesco's regular budget and the Committee proposed that an appeal should be made to all Member States and to other international organizations to provide them.

The chairman of the Committee was Dr. T.A. Koshy of India. The vice-chairmen were Mrs. Pumla E. Kisosnkole of Uganda and Mr. Chabane Bellahsene of Algeria, and the rapporteur Mr. J.A. Rios of Brazil.

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**W**ORLD *Communications*, a 380-page report, just published by Unesco, which collates the most recent information on press, radio, television and film facilities in nearly 200 countries, shows how these media are being used in some countries to enrich already adequate instruction, in some to supplement inadequate teaching facilities and in others to bypass the barriers of illiteracy, or to combat it directly.

Highlighting the unequal sharing of information facilities between nations, *World Communications* emphasizes that nearly 70 per cent of the world's people, lack the barest means of being informed of events at home or abroad. Over 100 countries in Africa, Asia and Latin America fall short of the minimum of adequacy, suggested by Unesco, of 10 copies of daily papers, 5 radio sets and 2 cinema seats for every 100 people. Rural areas of these countries are poorest in means of communication. It is these areas, moreover, that are generally most lacking in facilities for formal education.

This factor underlines the crucial role of the mass media in promoting education as well as economic and social advancement generally. Administrators are increasingly recognizing that the mass media, unsurpassed in speed, range and force of impact,

## *Facts and Figures From Unesco*

based on material supplied by Education  
Clearing House

offer unlimited possibilities for providing technical instruction and training, as well as general education on a broad scale.

Many African governments, for instance, are encouraging the development of a rural press to reinforce their literacy programmes. Ghana and Nigeria, for example, print weeklies for country areas, mostly in vernacular languages.

### **Spread of Radio**

Radio's possibilities in education are being widely explored. The developing countries are giving priority to this medium and the more developed countries are extending its scope.

Almost every South American country now uses radio as an educational aid. Radio "schools" in Colombia reach 170,000 elementary school listening groups each day. The Peruvian government stations, as well as 14 independent stations, regularly transmit educational programmes. Private stations in Chile are required to broadcast the Ministry of Education's school and popular educational programmes which are compulsory listening for all schools. The Argentine Ministry uses the national radio system to broadcast to more than 300 schools daily.

Central American countries oblige commercial stations to provide free time for the transmission of educational broadcasts for schools and for public interest, cultural and news programmes.

Heavy emphasis is laid on educational programming in Asian broadcasting. Two recently established "radio and TV universities" in mainland China have enrolled 19,000 college students. All-India Radio has established 2,000 radio farm forums throughout the country and broadcasts special programmes to some 18,500 schools. Radio Pakistan transmits special educational programmes for adults in local languages from all stations.

Nearly all European countries broadcast to schools and lay varying emphasis on educational and language programmes for the general public. Poland's University of the Air enrolls some 200,000 student listeners. Denmark conducts an "Evening High School" and a "Sunday University". The BBC's London and Far Eastern services transmit 150 "English by Radio" lessons a week, in the world's biggest language-teaching operation.

In the United States there are 187 non-commercial educational stations operated by universities and State and municipal authorities. Educational programmes are broadcast on a regional basis in the U.S.S.R., and in Australia are received by 94 per cent of schools.

## TV in Schools

Television is not yet widespread in the developing countries, but those using it place heavy emphasis on educational programmes. Western Nigeria, for example, broadcasts three hours daily for schools, and finds audiences for these programmes among the general public as well. Educational programmes form one-sixth of Kenya's service. Northern and Eastern Nigeria also concentrate on educational broadcasts. The Rhodesian service is required by contract to provide school programmes regularly.

In Chile, all stations are educational and operated by universities. Venezuela's one government-owned station broadcasts educational and cultural programmes for about six hours a day.

All-India Radio broadcasts courses in science, English and Hindi for secondary schools from its experimental transmitter. Japan, in contrast to most Asian countries, has a highly-developed TV network and its educational programme, which covers 42 per cent of the population, is received in 24,000 schools. In Oceania, an extensive educational service is being organized for American Samoa.

In the United States, more than 60 educational stations are run, non-commercially by schools, universities, and foundations. TV instruction beamed from transmitters in high-flying aircraft and covering 78,000 square miles has been developed, indicating

what communication satellites might do, on a much larger scale, for educational broadcasting.

Television for schools is receiving increasing attention in Europe and has been particularly well-developed in Italy and the United Kingdom. In the U.S.S.R., a high percentage of viewing time is devoted to educational programmes for children and adults. The "People's University" programme offers courses in science and technology, arts and English.

## Films for Education

Educational and documentary films are shown with varying degrees of frequency in many African countries, where increasing use is being made of mobile units.

In South America the use of the cinema for education in rural areas is being planned. In Asia, the film is regarded mainly as an entertainment medium. However, Japan, India and Israel all have outstanding information film services.

While many European countries use the film for educational purposes to a limited extent, only a few countries, such as Finland and the Netherlands, have made it an integral part of school curricula.

Canada has one of the world's most highly-developed educational film services and widespread use is also made of such films in the United States. Cuba, Australia and New Zealand, among other countries, maintain units for the production of short information films.

The U.S.S.R. produces several hundred instructional films yearly and 23,400 mobile units project them throughout the region.

In a Unesco foreword, *World Communications* draws attention to the programme Unesco has undertaken at the request of the United Nations to help the developing countries build up their mass media. The United Nations has emphasized that the information media have an important part to play in education and in economic and social progress generally and that new communication techniques offer special opportunities for spreading education swiftly.

It is hoped, the foreword adds, that *World Communications*, by highlighting the needs of the developing countries, may help to spur development of the media and, consequently, of education in these areas.

# A probe into adult attitudes to literacy

Report of an investigation by Shri R. Subramanian, Head of the Department of Research and Dr. R. S. Mani, Reader in Economics of the Gandhigram Rural Institute

THE existing picture of literacy rate in our country is distressing indeed. Between 1951 and 1961, literacy only increased from 17% to 24%. Yet a survey conducted just before the 1961 census as a pretest revealed an increase in female literacy from 7.9% in 1951 to 28.8% at present, while literacy among men rise from 24.9% to 51.7%. This gap between the all-India average and the sample reveals the leeway to be made.

Quite recently, the Study Team on Social Education under the leadership of Dr. B.N. Jha, Vice-Chancellor, Jodhpur University appointed by the Planning Commission has viewed with concern and alarm the slack tempo of literacy rate. The Team has fixed 1975-80 as the target period for eradication of literacy and has suggested the provision of facilities for part-time and further education for population between age-group 15-45.

It is in this background that the Research Department of the Gandhigram Rural Institute undertook a study to find out the existing level of literacy among village adults and their interests and aspirations.

## Purpose of the investigation

Adult education could be defined in many ways ; but the present survey concerns itself with the functional aspect of it. For the purpose of the study, the concept of 'further education' is defined as an education which aims basically at people's interests and needs to involve them in action that are conducive to their welfare ; the content of further education, therefore, becomes need-oriented, and centres round their interests. Adult education programmes must have a forward linkage with further education in that the former should provide further education for the village adults in India and help raise their standard of living, attack ignorance, poverty and disease by teaching them to read and write, thereby raising productivity and improving occupational skills and techniques, primarily those of agriculture ; viewed at from this angle, health education becomes part of further education. Such a thinking presupposes courses in adult education that would be offered to fulfil demands expressed by people depending on their level of literacy. Further education, therefore, would require a broadening of the planframe of adult education programmes to include a basis as 'broad as the people's needs', involving new skills in place of the old, modern knowledge and constructive attitude, emphasising at the same time the need for both vocational and general education.

The present study specifically aims at finding out :—

- (a) The attitude of village adults (age group 18 plus to 55 plus) towards further education for both men and women ;
- (b) the specific aspect of learning of the different age and sex groups ; and
- (c) the aspirational level of the village adults in regard to the level of education for their boys and girls.

The ultimate objective was to identify those factors that are essential for a successful plan of adult education. Hence the study has a fused objective towards "action"—in that an effective and realistic programme of adult education—for that matter, further education—should be based on the village adults' aspirations and interests in terms of what they would like to learn. Incidentally, the study might provide a pointer towards the 'how' of toning up the adult education programmes where there is scope for improvement. It might help also to produce suitable literature for neo-literate since the survey was designed to reveal adult interests.

The locus of the present study was village Panjampatti about 5 miles north-west of Gandhigram. The village is on a cross-road connecting the highway between Dindigul and Madurai and Sembatti and Dindigul and has easy access of communication with Dindigul town. The Kodaikanal Motor Union runs a service between Kodaikanal Road and Dindigul through this village. There is a Post Office with Savings Bank facilities ; there are three cooperative institutions, a senior-basic school for boys and girls and another for girls separately. A registered organisation (Gram Sangam) for rural development existed in 1949. A big Catholic church in the village, standing sentinel over its economic and social contours on the pathway of time, would greet any visitor from a far. The majority community is christain and the parish priest, Rev. Viswasam, wields great influence over the people.

## The field of study

The village is contiguous and is divided into 6 wards ; a Panchayat with 16 members elected by the people of the village administers it ; its annual revenue is approximately Rs. 21,000/-. There is a temporary cinema camp a furlong west of the village which brings to the panchayat coffers a sum of Rs. 4000/- as entertainment tax. Most of the lands belonging to the villagers lie on the outskirts all around. There are 107 irrigation wells of which 35 have been fitted with electric motor pumpsets. Most of the wells are more than 60 feet deep, but water is

a scarce commodity in relation to the needs of cultivation and drinking. The drinking water problem is acute; of late, an overhead tank has been constructed to serve only a section of the population. The Social Education Organiser' Training Centre, Gandhigram, has pitched upon this village for intensive social education work. Projects like Mather Sangam, backyard poultry and the Ekai programme are being undertaken by the SEOTC, Gandhigram. Adult literacy classes had been functioning for sometime for the adult men and women separately and they are now being revived by the SEOTC, Gandhigram. There are 864 households with an estimated population of 4759. The overall literacy rate for the village men and women is 71%; nevertheless, on the basis of a survey conducted by the SEOTC, Gandhigram, there are more than 524 men and 807 women who had never gone to school.

The reasons for selecting this village for the present study were

- (i) its proximity to Gandhigram;
- (ii) its selection as one of the villages in the five village scheme of the SEOTC Gandhigram; and
- (iii) the cooperation of the people headed by the Parish priest and the earlier rapport which the SEOTC Gandhigram had been able to establish through its attempts to organise adult literacy classes and Mather Sangam.

It provided an opportunity to study also a village, farm-centred but urban fringe population.

Since the sample unit was the household, the population was divided according to households and a sample of 98 households was selected by systematic random rate of one in nine. Data were obtained by a suitable pretested schedule consisting of both closed-end and open-type questions. The questions were not designed to make use of the scaling techniques proper as understood in social research, because of their limitations to Indian conditions, but were formulated to cover the Yes/No type of answer choice which could be regarded as rough approximations to the measurement of differences in degree. This was supplemented by careful observation and informal interviews.

### A cautionary note

Before the findings of this study are presented, one cautionary note must be added. It must be stressed here that the actual area of study is a village and whether or not the conditions obtaining in the village have greater boundaries outside is, of course, problematic. And hence the survey hesitates to draw general conclusions as the conditions in villages in our country differ from one another; after all, one swallow does not make a summer and so the findings are more particularistic and applicable to the village under study, yet they throw a ray

of light into the adult minds as regards what form of—further education they need and what their aspirational level is compared to their level of literacy and sex. It is our belief that at least minimally, the village constitutes a cross-section of village India and is perhaps an indicator of village boundaries for purposes of adult education. It is hoped that while the finds of this exploratory study on a modest scale would be of immediate use and value to those administering adult education, finding solutions to problems encountered in this field, it may also try to make an effective approach to areas in social education which remain relatively neglected and obscure.

### Scope of analysis

Only literacy, sex and age-group were used as the major distributory factors throughout the study. These factors were used not only because of their significant position in analysing various relationships, but because of the sex differentiation that was like to be very determinate in rural areas and it has been the case often, that educational aspiration of rural women are different from those of rural men. The data gathered on their economic position were not adequate enough to permit of large-scale application.

The statistical device used throughout this study for purposes of comparison is the percentage, the base of which is the actual reported findings.

The purpose in selecting different age-groups beginning with 18 plus was to find out the relationship between the age and sex groups as such and their aspirational levels with regard to further education. The following is the distribution of the sample interviewed according to age and sex:

TABLE NO. 1  
Age and Sex Composition of the Sample.

Age group	Total No.	Men.	Women.
18 plus ...	20	13	7
25 plus ...	26	16	10
35 plus ...	29	23	6
45 plus ...	13	11	2
55 plus ...	13	9	1
	98	72	26

Thus the sample statistic regarding men-women ratio was of the order of 73.4% to 26.6%. The literacy level for the same both for men and women in different age-groups was 58.3% and 50% respectively. The differential in the level of literacy as between men and women worked out to 8.3% which would point out to the need for a positive literacy drive among women of the different age-groups in

the village. This is further brought out by the data in table 2 :

TABLE NO. 2

Percentage of Literacy Among Men and Women.

Age-group	Literate		Percent.		Illiterate		Percent	
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.
18 plus	10	7	76.1	100	3	—	23.9	100
25 "	13	4	81.2	40	3	6	18.8	60
35 "	17	2	73.9	33.3	6	4	26.1	66.7
45 "	7	—	63.6	—	4	2	36.4	100
55 "	5	—	55.6	—	4	1	44.4	100
	52	13			20	13		

The literacy percentage for the village is around 71, while the all-India rate is 24 according to 1961 census. The higher percentage of literacy in general in the village chosen for study could be attributable to the presence and the functioning of 2 senior basic-schools both for boys and girls and the influence of a Catholic church (the majority community being christians).

Against this background must be viewed the answers which were received for the question, "Are you interested in furthering your knowledge?": an analysis showed among the various sex and age-groups, that out of 72 men interviewed, 54(75%) were found to be interested in furthering their knowledge; similarly out of 26 women informants, only 14 (a low percentage of 45) seemed to be really interested, which only tended to show a lower aspirational level among women in the matter of interest in furthering education; the need for meaningful programme of educational content for village women, at first, to create interest in them and then, to channelise their interest (to give a functional bias) along functional lines was indicated. For learning is essentially an attempt by the person to satisfy his or her needs as he or she perceived them. In adult education as in others, all new experiences for the learner are to be symbolised and organised into some relationship to the self or are ignored because there is no perceived relationship. A further analysis of the figures that would favour in receiving further education through informal schools (adult education classes) represented roughly 80% while the rest (20%) were in favour of being benefited by further education through informal groups (modern community centres, for example).

**Reasons for apathy**

In this connection, a further probe into the reasons for lack of interest among the informants who did not show a positive response to further

education, revealed that the programme planning for adult education in this village (through the social education programmes should be cognisant of a psychological approach based on age and occupation and family problems; unless such a programme is implemented, the village adults may not be evincing —much interest in it. The following table brings into focus this feature.

TABLE NO. 3

Reasons advanced for lack of interest in Further Education

Reasons	No. of informants
Busy with agriculture ...	17
Family difficulties and problems (financial and social) ...	15
Old age ...	12
Poor health ...	4
	48

The reasons adduced above enable us to gain an insight into the variety of causes that lead to the lack of interest in further education. They also establish equal weightage on the difficulties acting as deterrent to further action.

Closely allied to the above was the data analysed on the benefits of further education that the informants might derive depending on their degree of interest. While 66% of the informants tended to believe that they would enjoy the benefits of further education, the rest did not visualise any kind of benefit as a result of further education. A breakdown of the data regarding the way in which they would be benefited is given below :

TABLE NO. 4

## Dimensions of benefit

Dimensions	Number	Percent
To improve agriculture	20	20.4
To better living	29	29.6
To help in educating family members	25	25.4
Miscellaneous	7	7.4
Not available	17	17.2
	<u>98</u>	<u>100</u>

The benefits were multi-faceted ; interest in bettering living standards preponderaten over other interests, while the rest also received different degrees of interest as regards benefits. This only goes to prove that a succesful and effective programme of social and further education for village adults should have a close bearing on measures related to improve living standards, through improved agricultural practices and other non-agricultural plans ; emphasis should also be laid on any such programme on other aspects also to have a spread effect, viz., those aimed at improving education of other family members—each one teach one—principle of education. For the question, "what would you like to learn ?", the answers as processed below point up the variegated patterns of learning.

TABLE NO. 5

## Pattern of Learning

Age group	Pattern of learning	
	Male	Female
18 Plus	Vocational education (agriculture) and General education.	Improved family living conditions (craft)
25 ..	Vocational (agri) education. General education (Adult literacy classes)	Craft (major interest) General education (minor interest)
35 ..	General education (Major) Vocational (agri) Minor.	Craft (Major) General education (Minor)
45 ..	Vocational education (Agri) Adult literacy (minor)	Family welfare (major) General education (Minor)
55 ..	Improvement of living conditions through agriculture.	Nil

A similarity in the learning patterns between different age groups is shown by the above table. For instance, there is identity of interests in the learning pattern for the age-groups 18 plus, 25, 35, 45 regarding vocational education as among men, in terms of improved knowledge of agriculture, through the interests of women quite very, in terms of their interests in craft and home improvement. Women in the 55 age-group did not show any interest in the learning pattern. There is a need, therefore, for a concerted drive by the village panchayat in coordination with the existing several agencies working in the area along the lines of meaningful functional education that will improve knowledge of agriculture among men and introduce suitable crafts and home-management courses of short duration for women of the age-groups 18 plus, 24 plus and 35 plus ; such an approach might prove very useful to the village adult men and women. The data also showed that those adults who ultimately desired general education wanted to improve themselves and there environment.

## Attitude of adults

An interesting part of the study is related to the attitude of the village adult population (according to the sample) in regard to educating their boys and girls. Since there is a conservative view that generally village women are not favourably disposed towards educating their children, especially girls, the results of this study showed a different trend in the sense that adult women and men had shown equal interest in educating their children, both boys and girls. Perhaps this trend may be indicating the impact of social changes that are taking place in the villages due partly to the situational factor being in the vacinity of an urban area (Dindigul town) and to the work of the leaders in the village, atleast in this village, to the relentless work of the parish priest. It may be again accounted for in terms of an effect of the external stimuli in the form af contact with block officials, 'urban fringeness', communications etc. Further investigation as to the relationship between interest in education for both boys and girls and the religion of the population, will be worthwhile.

The data were grouped as under :

TABLE NO. 6

Percentage relationship in terms of being favourably or otherwise disposed towards educating their children

Age-group	MEN		WOMEN		
	In favour (Boys & girls)	Not in favour (Boys & girls)	In favour (Bays & girls)	Not in favour (Boys & girls)	
18 plus	4	9	7	—	55
25 ..	9	5	6	6	57.7
35 ..	16	7	4	2	69
45 ..	10	1	2	—	92.3
55 ..	9	—	—	1	90

The above figures indicate the possibility of the existence of a positive relationship (though a more elaborate and vigorous probe might be necessary) between age favourable attitude of adults towards educating their children, both boys and girls, as the age-group advances. For instance, while the percentage in the age-group 18 plus, and 25 plus favouring the education of both boys and girls is only in the neighbourhood of 55 and 57 respectively, that of the age-group 45 plus is 92.3. The literacy percentage in the age-group is bracketed highest in the 18 plus and 25 plus group; the favourable attitude towards educating both boys and girls ranks the highest in the 45 plus age-group where the percentage of literacy is only 63.6. This may perhaps be attributable to the "matured mind" among the age-groups, indicating a shift in their attitude in the matter of felt need for educating the future generation. This is really something encouraging and worth an enquiry by itself. There seems to be a positive association between age-groups 18 plus and attitude towards educating their boys and girls. Since the study reveals a positive response (a favourable attitude) with regard to educating children, no effort should be spared in making available all kinds of educational facilities in the villages which do not yet have any kind of a school.

So far as this village is concerned, there are adults who want to educate themselves so as to improve themselves, their family and their environment. Again, this establishes a fact that as more and more village adults are drawn towards further education and more education for their children and more schooling facilities (both formal and informal) are provided for in the villages, a higher percentage of literacy, being the resultant, would bring about quite a change not only in the individuals, but in the entire socio-economic superstructure of the villages in our country.

As regards the level of education, the adults, both men and women, would desire for their children, it was found that there was a favourable tendency (60.2%) among men and women in the matter of educating boys and girls after the secondary level, while 18% only favoured University Education; here-in comes the need for diversifying education with a vocational bias in our country.

## Findings and suggestions

1. The differential in the literacy level as shown by the data collected for men and women in different age-groups in the village Panjampatti was 8.3%. This points out to the need for a positive literacy drive among women of different age-groups in the village.

2. Seventy-five per cent of the men and 45% of the women interviewed were found to be interest in

further education. The need for a meaningful programme of educational content for village women in order to channelise their released interest on functional lines is felt. Further education for village adults should aim basically at peoples' interest and needs to involve them in actions that promote their welfare.

3. 80% of the village adults were seen favouring further education through informal agencies (adult education classes), while the rest, through informal groups (modern community centres).

4. A probe into the reasons for the lack of adequate motivation (interest) among village adult men and women who did not give a positive response to further education showed that programme planning for adult education should be cognisant of a rational approach based on age and occupation and family probels without which developmental activities might not give results commensurate with efforts made by the social education organisers. The education of adults must embrace atleast the major areas of their interests.

5. 66% of the adults interviewed, thought that they would derive benefit out of further education in relation to better living standards, improving agriculture and educating other members of the family. This meant that an effective programme of further education for village adults must begin at a point where currently they are found placed in life-situations; so that it may give a content and meaning in order to enable them to rise above the poverty line in rural areas; in addition, this would have a spread effect aimed at improving education of other family members.

6. The survey revealed an identity of interests as regards the learning pattern among different age-groups, 18 plus, 25 plus, 35 plus and 45 plus, the distinguishing feature being keenness of interest in vocational education among men in terms of improving knowledge of agriculture and among women, of craft and home improvement.

7. Both adult men and women showed equal interest in educating their children—boys and girls as well; as far as this village is concerned this trend might be indicative of the impact of social changes around being on the urban fringe. The study gives rise to a possibility of a relationship existing between age and favourable attitude of adults towards educating their children as the age-group advances; this might well form a hypothesis which needs to be tested through further research.

# What then must we do?

ONE has to think of social welfare as something which aims at transforming; it has the transcendental urge in it, in the sense, that it raises you above the earlier, narrower loyalties and moves you forward to newer, deeper and to more inclusive loyalties. By this definition, social welfare is a process of social conservation, widening loyalties and of national integration. I think this invests social welfare with an immense responsibility and excitement, and an immense urgency and relevance...

I believe voluntary agencies have a major role to play in the process of social conservation because given a little support, they would be able to generate this kind of snowball of progress. The input demanded by them will be so little and the output generated by them will be so great, because they can mobilise something which does not require technical competence or capital investment. All it requires is tapping the human imagination, human sympathy, human sensitivity and making us in the process more of human beings than we tend to be.

If the lead and the rhythm in social welfare is to

be set by people inside the administration—in this, I may be right or wrong—it will cease to be social welfare. The administration has to learn how to adjust and accommodate itself to what is being achieved outside. The primary achievements have to be secured by the voluntary agencies, in the academic institutions and in the ethico-cultural field.

Our efforts must be directed to opening up human character and permitting it to resume its natural form. In the process, a great amount of energy and power will be generated which requires very little of input. The main contention of social welfare workers is that social welfare can be a mighty input of development and that the existing distortions in society can be removed with little effort. They would then be able to introduce into the whole process of development a new element of strength and vitality.—Shri Asoka Mehta in his address to the Seminar on "Social Administration in Developing Countries," New Delhi, March 19, 1964.

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# ADULT EDUCATION

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## World loses mankind's finest flower

### *We Must Cherish Jawaharlal Nehru's Heritage*

**D**EATH has snatched away Jawaharlal Nehru. Mankind is bereft of its pride and humanity, its measure.

Death has deprived us of a leader who shaped our history and of the architect who wrought our destiny.

Death has denied us the sheltered comfort that Jawaharlal Nehru gave us to build the India of our dreams which he helped us to spell out.

Death has brought us face to face with reality, with the facts of life a nation must perforce confront when it decides to evolve into the next phase of its historical development.

Even so, death has not won. It has left behind millions who cherish his memory and millions more to whom the heritage he has left behind is sacred. To all of them this is an occasion to dedicate themselves more firmly than even before to build India, indeed the world, worthy of the image of the man that was Jawaharlal Nehru.

**I**T has been the great privilege of the Indian Adult Education Association to have had Jawaharlal Nehru's blessings on more than one occasion. And each one of these inspired us to seek afresh the ultimate objectives of our quest.

Inaugurating one of the Association's early Seminars on literature for neo-literates which was held in Okhla in 1952, he declared :

Let us begin by respecting the average illiterate in India who deserves to be respected and let us not think that we are far above him. Your problem of social education is not merely to make them read and write, but you must reach the contents of their minds. I wish we do more of this thought-approach to the problem.

Again, opening the Shafique Memorial Building in 1961 he emphasized :

It is not true, if we think that in fifteen to twenty years, if all the people can read and write, there will be no need for this building. That just

is not true. Real education does not mean reading and writing alone.

Reading and writing are just like a small door which only gives you entrance—puts you on the way to real education. Real education is quite different from learning these tools of education. Real education comes after. If you take this measuring stick and you think of measuring the educated persons who have big degrees from universities and colleges, then you sometimes start doubting whether they are really educated.

Actually, the important thing is how people are moulded. Considered in this light, there are very few people who can come to that standard. We think that if we talk much about it, we will be removing some of our inherent shortcomings. The inner spirit is there, no doubt, in India, but one has to search for it.

There is no doubt whatever progress we achieve and there we have our Planning Commission and Third Five-Year Plan in this country—but the important thing is the real education of people.

# *An appeal from Bengal Social Service League*

## **Social education for industrial workers in Calcutta**

For a number of years the Bombay City Social Education Committee has been doing a remarkable job of promoting literacy and social education in that city. In Calcutta we cannot point with equal pride to what has been accomplished. We can only say that from now on we are determined to expand with all possible speed the literacy and social education efforts in this city. Perhaps in the past the urban areas have been slighted. But it becomes more and more clear that here is exactly the place of need. Here we can most quickly make our efforts count in the strengthening of our democratic economy.

The Bengal Social Service League has called upon the management and labour leaders of Calcutta to cooperate in the destruction of the major obstruction to real economic progress.

The following are the salient features of the scheme prepared by the League.

**I**LLITERACY has long been considered a social evil. It is not until recent years that the connection between illiteracy and economic stagnation has been recognized. Now we know that without the rapid spread of literacy, economic growth which is so essential to India's future cannot be achieved. It is not a matter of choice. It is the responsibility of all of us to enter this struggle in the place where we are.

Industry is a basic element of economic progress. Thousands of villagers are attracted to urban areas for work in shops and factories, and here a conflict between the old and the new, the traditional and the progressive, the illiterate and the world of education ensues. It is at this point that the struggle against illiteracy can be most effective, because this is the point of felt need. In educating these workers, we bridge the gap between his old world and his new one and make him a better worker. The result is greater efficiency and increased production.

Social Education must go hand in hand with literacy. We herein propose a social education syllabus to be conducted simultaneously with the literacy syllabus. The social education

syllabus is drawn up with a view to make the workers better members of the urban community, of the family, and more intelligent, informed workers who will not be so easily influenced by various pressures put upon him,

### **Organisation of the project**

In each mill and factory we wish to cooperate with a small committee on which our organisation will also be represented. There must be representatives from both management and labour. This committee will be responsible for promoting the literacy and social education movement among the workers, selection of teachers, handling of funds, providing space for classes, setting hours for classes and general management of the programme and collection and evaluation of regular reports from the teachers. Also they will be responsible for the establishment and management of a library, which will be discussed later. As a preliminary step, the Committee will collect statistics concerning the number of workers in the factory, number of illiterates and division according to their mother tongue.

The Committee will select teachers from among the workers who are devoted to the cause of social education and who are

willing to spend time to make it a success. It is suggested that in the beginning two teacher trainees be sent from each factory for training, about 20 hours.

Classes will begin in rooms arranged by the Committee. There should be from 15 to 20 students in each class. Part of the books and materials will be supplied from the students fees, and part will be supplied in tin trunk libraries, which can be used again in each succeeding class.

### **Supervision and running of schools**

Classes will be conducted regularly by the trained teachers for a period of 6 months each. Attendance and progress registers will be kept. The classes should meet for one hour a day, 6 days a week. The teacher should devote one hour a week to social education, using variety of methods such as audio-visual aids, lectures and discussions. He should plan occasional cultural functions. He will conduct regular examinations. The answer papers will be sent to the Bengal Social Service League for evaluation and issuing of certificates. He will have certificates presented at planned functions. He will make a regular

*(Continued on page 14)*

# School to work, from one routine to another

**E**ACH year, millions of adolescents leave school to become the rank and file workers of industry in Western Europe. What problems do these young people face in making the transition? What role has the school played in preparing them for the change?

About one third of the youths—in England at any rate—take apprenticeships and eventually become skilled workers. Others enter dead-end jobs with no prospects and little interest. Occupations cover a wide range from engineering, van boy and coal mining to clothing manufacture, clerical work and building. Girls—who now account for approximately one third of the total labour force—also take up careers such as secretarial work or hairdressing, or they may enter dull routine jobs. Most of them are employed in one of three occupations—clerk, shop assistant or factory-worker.

The first job experience is of crucial importance—as important as the first love—for it conditions the adolescent's whole future working life in the case of a boy, and the girl's life at any rate up to marriage.

## First days

Most of the young people in the Sheffield study took only a few days or a week or two to settle down at work. The majority, however, had to face up to *some* problem. They were nervous and excited during their first days at work. They worried need-

lessly about small things, such as whether they would report at the wrong entrance of the factory, and many worried whether they would be able to do the work properly.

Their main concern, however, was about meeting strangers, especially older people and those of the opposite sex. But underlying the nervousness and excitement there was in most cases confidence. The children approached the situation with assurance, and with the intention of overcoming such problems as there were.

Many young people have only a vague idea of what to expect in their jobs. One aspect which impresses them in the free atmosphere at work. People

## Facts and figures from Unesco

based on material supplied  
by Education Clearing House

can do as they want-walk about, chatter and smoke-so long as they get the work done. Unofficial privileges and tolerance about the time for clocking in and of the tea-breaks are a surprise for adolescents who expect the world of work to be tough. For many, however, the first days at work are days of disillusionment: boys expecting to do a man's job are given a message to run or told to sweep a yard out. Girls expecting glamour are soon put in their places.

## Attitudes towards the job

Although about one third of the young people in the Sheffield study were enthusiastic about their jobs and had an earnest desire to do well, for the remainder work itself was not the main source of satisfaction. What was important for them was the status which being a worker, as compared with a school child, conferred. The idea that work might be positively enjoyable had never entered their heads. Newspapers, TV, parents and neighbours never spoke of work as a source of satisfaction. On the contrary, if work was mentioned it was usually because of a conflict between management and labour. The aims of the trade unions were surely higher wages and shorter hours? Who ever heard of a union leader talking about enjoying work? It was something to be put up with.

These attitudes were reinforced by the attitudes of other employees and by management. Fellow employees, especially if paid on a piece rate or bonus system, had little esteem for a quality job. Young people soon realized that work was not a matter for

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In June 1963, the Unesco Youth Institute at Gauting, near Munich, organized a meeting on "The Social Impact of Work Life on Young People". This meeting, which was part of a larger project on the "Social Impact of Technological Change on Youth", brought together 13 experts from seven countries—Australia, Austria, Federal Germany, Czechoslovakia, France, the United Kingdom and Switzerland—who contributed their experience from different branches of the social sciences, from vocational guidance, the trade unions, industry, youth organizations and the International Labour Office.

This article is based on the reports and conclusions of the Gauting meeting, with particular reference to a study of 100 boys and 100 girls who left school in Sheffield, England, in 1959. The Sheffield study was carried out by Mr. Michael P. Carter of the Department of Social Anthropology, University of Edinburgh.

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# Young workers and their problems

pride, that employers did not want high standards, but rather passable standards, that they wanted compliance, not initiative.

Here, an important distinction must be made between the "skilled" and the "unskilled" or "semi-skilled" worker. Studies in France, Germany and the United Kingdom all showed that, in most cases, the skilled worker takes a real interest in his job. He has a trade which he follows no matter which firm he works for and this gives him a sense of achievement and security. "What I have learned nobody can take away from me," is a phrase frequently heard.

## Attitudes towards other workers

The semi-or unskilled youth, on the other hand, has no sense of achievement. He often suffers from a sense of failure, both on the professional and social level. Studies in France and other countries have shown that once the unskilled youth has embarked on his career he is much less concerned than the skilled worker to improve his knowledge and education.

But whether the young people are skilled or unskilled, the quality of their relationships with other people at work is a matter of great importance. Dealing with people of different backgrounds, experiences, ages, and perhaps of the opposite sex, in a context within which a *modus vivendi* has to be established, is for many children an entirely new situation, one to which they have not been exposed at schools. Girls, especially, are concerned to "have nice people to work with."

Many adolescents prefer to work with people of the same age, but often they do not have the opportunity to do so. A gap of just a few years seems a major one. Friction with older workers is much more noticeable with girls than with boys. Between the young girl and the middle-aged woman there is plenty of scope for jealousy and interference, especially with regard to such matters as dress, which assumes considerable importance for the young girl starting to work. The nature of their jobs makes it easier for boys to ignore men whom they dislike, whereas girls' jobs often involve them being closetted with older women in shop, office or factory.

Clearly everything is not easy in the world of young workers. But, most studies showed that people get over the transition from school to work surprisingly easily and adapt themselves relatively quickly to industry. Only a handful of young people in the Sheffield inquiry had problems after one year's work experience. The general assumption which alleges a difficult gap between school and the job, suggests that the school is child-orientated and work adult-orientated. From the comments of many

children in Sheffield, however, it is quite clear that child orientation in practice often means emphasising the low status of boys and girls. Furthermore schools continue to be child-orientated when they are dealing with youths. Child orientation means "being bossed about", "treated like kids". Respondents in the study were not prepared to put up with being treated like children. And so, far from being ill at ease on this score when they started work, they were relieved that they were at last treated as grown-ups, for they had felt grown-up for a long time.

In many homes, furthermore, children are expected to stand on their own feet from a very early age—they learn to look after themselves. This makes the tendency of teachers to treat them as kids, all the more displeasing to them and the assumption of self-reliance at work all the more acceptable.

Moreover, to many children the values of school have always appeared to be at odds with life as it is actually lived, whereas the values of work fit in with those at home and in the neighbourhood. Effort, enthusiasm, and beauty are stressed at school, but ignored at work where materialism prevails. While there is a lot of talk at school about purpose in life, school itself appears to some children futile; even if work does not have any great attraction, at least you get paid for it.

Most studies stressed that, at the present time, the school does not keep pace with requirements of industry. The young person's choice of a vocation has, in many cases, little to do with the real situation of technical development. Recent inquiries in Federal Germany reveal that 18% of the young people are urged to their choice of a career by vocational guidance, and 5-6% by the school. Most of them have no concrete ideas of the opportunities available.

## Keeping pace with the needs of industry

The consensus of opinion is that if the school is to do justice to the requirements, school education must be changed and adolescents must be provided with vocational training at the school level. Today, more and more young people are going to school for a longer period, but in many cases they are not being trained for the kind of work which actually awaits them in industry.

Generally speaking, the English study showed that neither school nor work meant a great deal to a number of young people, and that work was no more of a challenge than school had been. The "gap" amounted to no more than a moderate change in routine and most of the changes were welcome — improved status, more independence, better treatment at home, more spending money. Besides these, the transitory problems of shyness and nervousness at starting work counted but little.

# Development of resources in Asia

## Role of adult education

THE role of adult education in a country at a certain period of time, depends upon the aspirations of its people, their values and their social and cultural norms. The function of adult education is to provide an educational service to the people to enable them to achieve what they aspire. It is also the task of adult education to equip people with the skill, knowledge and information which may help them to solve their problems and move forward towards their goal. Most of the developing countries of Asia today desire to improve rapidly their living standard. They want to bring about a rapid change in their economic and social life so that they may have an adequate standard of living.

Adult education in these countries of Asia will have to build its foundations on this basic urge for bringing about a rapid change in social and economic pattern of society with a view to increase the tempo of development and to catch up with the other developed countries. Therefore, adult education in these countries will have to furnish the people with educational experiences so that they may work for and realise the dynamic society, which is characterised by a high level of living, social cohesion and democracy.

Rapid and profound economic and social changes are taking place, as a result of the development of science and technology. "The impact of these

*A UNESCO Regional Seminar which was held in Sydney from January 18 to February 1 this year discussed the role of Schools and Universities in the development of Adult Education programmes. The Seminar was attended by forty-six delegates from the various countries in the region besides nine experts who were invited by the Unesco to act as Consultants.*

*Shri S.C. Dutta, the Honorary General Secretary of the Association who was one of the Consultants, submitted a paper posing for the Seminar questions pertaining adult education as programmes to develop resources in developing countries. This paper is reproduced here.*

changes upon the individual and upon his community are producing profound disturbances in the traditional social institutions, pattern of administrations and social and cultural values. The essential task of adult education is to help the individual to adjust to these changes in such a way as will secure an effective synthesis between all that is most enduring and valuable in the old ways of life and the great advantages which modern knowledge and techniques of production and administration can bring."

This brings me to the oft debated question whether adult education aims at the development of the individual or the progress of society. In the developing countries, it seems to me, no such dichotomy is possible. Although, emphasis on the social aspect is obvious, it is only by developing and using the individual skills in the context of the needs of the society and by developing harmonious relationship that a people can lift themselves up from poverty, ignorance and disease. Naturally adult education will have to be biased towards creating social attitudes. That is the reason why in India, we have named our adult education programme "social education."

## Adult education and human resources

This does not mean that the development of the individual is to be neglected. Harmonious social relationships and technological progress assume the development of skills by individuals. It is difficult to separate social development from individual development. In fact, the two are like the two sides of the same medal. However, in the context of the problems faced by the developing countries, the social aspect is bound to receive emphasis.

The success of the programme for social economic development will depend upon the way in which the nations develop their resources—natural, human, and capital—and use them for the achievement of their objectives. Human progress lies in significantly better inter-relationship between man and the environment in his pursuit for building up his civilization. In the pursuit of this objective, it has now been well realised, the human resources are as important as natural resources if not more. A country rich in natural resources, inhabited by people at a lower stage of civilisation is bound to remain backward. The United States, prior to the coming of the Europeans, is a case in point. Energetic, educated, dedicated, and forward looking people are likely to achieve higher standards of civilisation in spite of less favourable environment.

Adult Education has a very significant role to play in the development of the human resources. Through an intelligently drawn up educational programme it has to furnish appropriate information,

# Developing man, a poser for the planner

promote desirable attitudes, and inculcate necessary behaviour patterns so that the people develop the social qualities necessary for achieving a high socio-economic status.

It is not enough if a country has a few outstanding scientists and technologists who can initiate desirable changes in the use of the natural resources. What is necessary is that the common citizen must learn to aspire for a new civilization and adapt himself to the changing conditions. An ignorant and unresponsive citizenry can hardly make a success of the ambitious schemes of social and economic development. It is in the creating of the spark of enthusiasm and the development of qualities of adjustment that adult education has a big role to play.

## Trained man-power needs

A recent communique issued by the Consultative Committee of a Colombo Plan said "Lack of educated and trained personnel is impeding economic and social planning in a number of countries of the region (Colombo Plan countries)."

Therefore, the indication is clear that for economic and social development, "educated and trained" personnel is needed for, in this area, "the general picture is one of specific shortages of educated and trained manpower existing side by side with surpluses of unskilled and untrained workers."

Thus, for the development of human resources, adult education, alone seems to be a way out. But this is a proposition, which elicits a rather cool response from the planner and the administrator in a developing country. Their attitude at present, will be guided by our answer to the question: which will carry us further, a rupee spent on the education of a child or a rupee spent on the education of an adult? And, the phrase "carry us further" too, will have to be interpreted narrowly in the economic sense. Can we, the adult educators convince the planner that the rupee spent on adult education will yield immediate and better result?

The recent report of the Colombo Plan is convincing and it is hoped, will be given due weight by the planners of this region, for it has been prepared by economists and not by educators. Nevertheless, the convincing power of adult educators will depend on a clear answer to the following questions :-

(1) Are these skills which must be immediately introduced in a society, if it has to progress economically, skills which cannot brook the delay involved in waiting for the children and youth to come up with those skills through regular schools and institutes?

(2) Is training in democratic citizenship necessary to build democratic society based on moral and spiritual values of freedom, equality and truth?

(3) Is literacy essential for engendering a motivation for development?

To my mind, answers to these questions are in the affirmative. But is there sufficient research to back these answers? Of course, reports of the Colombo Plan like the World Bank do substantiate our point of view, but the planners and administrators still fall for short cuts and the adult educators have not the advantage of appealing to the people and the parliamentarians over the heads of the planners because the unfortunate thing about education is that those who need it most feel its lack the least.

Democracy is a way of life; people have to be trained to lead a democratic life. For making democracy successful in the developing countries of the region, people have to be trained to imbibe democratic values, otherwise the danger is that the ex-colonial people may go down towards totalitarian chimera. To prevent such a catastrophe, adult education on a massive scale is the crying need of this region.

## Material resources

Asia is a predominantly agricultural country. In most countries of the region, between 60 and 80 percent of their population is dependent on agriculture; the national as well as the per capita incomes are low. In these countries there are two roads to economic development; one is to raise the productivity of land and the other is raise the national income by "shifting away from agriculture". The first alternative means improving the agricultural pattern of life and society. The second means a drastic change in the mode of life and in the structure of society—a shift from basically agrarian economy towards industrialization and urbanisation. But there can be a third road where increased agricultural productivity will be combined with increased productivity in non-agricultural sector. In developing countries, industrialisation and raising of agricultural production are *sine-qua-non* of development. To do so we have to utilise the technology built up in the West. Modern technology requires certain levels of scientific training education. It has a tendency to change rapidly to keep up with the rapidly changing needs of the society and advancing knowledge. To keep abreast of the latest scientific and technological knowledge, a continuous replenishment of knowledge and skill is required. To quote the declaration of the Saigon Conference on Adult Education, "The greater the scale and the rate of change made possible by the application of scienti-

# The sway of custom, an impediment to development

fic and technological knowledge, the greater the need for larger number of well-educated individuals in every walk of life in their country."

Large farm units can be raised through co-operatives. For this, an educational programme to make the cultivator see the efficiency and utility of co-operation will have to be undertaken.

## Education for cooperation

In India, we have four types of co-operative : (i) Joint Farming Societies, (ii) Service Co-operatives, (iii) Marketing Societies and (iv) Credit Societies. Of these, the last can be said to be fairly organised, but the first three, by no stretch of imagination, can be stated to be running on sound lines. There are not many co-operatives because the farmer has been educated and made co-operative-minded. Of those who have joined co-operatives many are not able to run them competently, because of lack of education.

Education in co-operation is the most difficult part of adult education in an under developed society and yet it can be neglected only at the economic peril of the society. Paradoxically at present in an under-developed country of South Asia or for that matter any under-developed country is subject to absolute sway of custom and is, therefore, lacking in individuality. And yet in another sense, he is highly individualist, in as much as he is obtuse to any co-operation in the modern sense of the term. Co-operation, as we understand it, is a new dimension of economic reality difficult for him to comprehend and all educational techniques will be needed to win him over to the ways of co-operation.

Adult education has a great responsibility to prepare the peasant to take to co-operation, to introduce better methods of agriculture to raise the productivity of land and solve the ever-deteriorating food problem of most of the countries in the region.

We have said that an improvement in agricultural production can come about through mechanization of agriculture and by introducing better agricultural practices, like use of fertilisers, better types of manures and seeds, etc. A peasant by nature is conservative. He is not willing to accept change, he has to be convinced that change is useful, necessary and possible ; through demonstration, discussion, radio talks, documentaries and persuasive methods, he has to be brought round. This means that educational processes will have to be utilised to bring about a change in his attitude, knowledge and action. We have to broaden his mental horizon and bring him in touch with those who have progressed because they are willing to break new grounds. The curse of poverty and the vision of a prosperous future should be brought before him through participation in group activities and commu-

nity programmes. A desire for a better standard of living and a belief that improvement is possible will make him work for a change.

The most important and strategic section of the rural population is the farm youth. By nature, tradition and temperament, he is fitted for the role of an agent of change and development. They youth can be imparted education through rural radio forum, documentary films, mobile schools and literature in simple language.

Through these media, the rural youth could be told about the Co-operative, its role and benefits to rural society and how it can help to make rural life better. We could give some example of the successful experiment in co-operatives in our own country and abroad. The rural youth also should be prepared for leadership, so that he could use his superior knowledge to bring about change in the attitude of the people of his area and thus lead them to a better and more satisfying life. Training for leadership is an area which adult education will have to tackle, if it has to play the role history has cast for it.

## Training for leadership

Training of rural leadership is a difficult task in developing countries, because of the anxiety for quick results and at low costs. In the first place, a worthwhile leadership can grow only from a base of population which has enjoyed a level of education which is equivalent to secondary education. A secondary school graduate continuing to be an agriculturist can, when properly trained, act as a leaven to raise primitive level of agriculture in his community. The training strategy will consist in feeding him with literature and bringing him from time to time into short training courses and/or orientation courses. At least once in his youth he should be able to spend a few months in a type of institution like the Folk High School in Denmark or the Vidya-peeths in Mysore ; institutions which would not only give a substantial training in agriculture, but also train the youth in the social responsibilities inherent in the task of salvaging agriculture from its present low-yield condition in the developing countries.

This kind of training of leadership has to be supplemented by creating an atmosphere of responsiveness in the people to stimulation by leadership. However, attitudes cannot be separated from skills and creation of responsiveness will mean imparting of simple skills that fit into modern agricultural techniques to a large number of people—skills like driving a tractor, doing simple repairs to agricultural machinery, proper methods of hoeing, etc. Above all, this responsiveness can be created by sustained work for the removal of illiteracy among the peasants, for the greatest force inhibiting the people from breaking away from old methods is undoubtedly illiteracy.

*(Continued on page 10)*

# Indian Adult Education

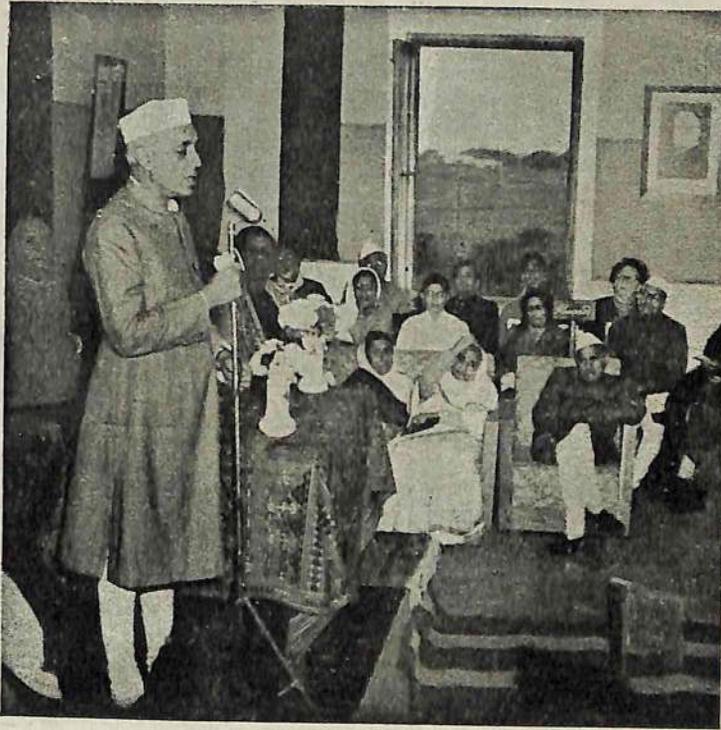
## Statement of Receipts and Payment Accounts for the

### RECEIPTS

<i>By</i>		
<b>Balance as on 4-62 :</b>		
Cash in hand	714.93	
State Bank of India	18,987.15	19,702.08
<b>Grants from Various States :</b>		
Orissa Government (61-62)	1,000.00	
Assam Government (61-62)	1,000.00	
Bihar Government	1,000.00	
Maharashtra Government	500.00	
Madhya Pradesh Government	1,000.00	
Utter Pradesh Government	2,000.00	6,500.00
<b>Grant for Hindi Journal : (Unesco)</b>		3,555.00
<b>Grant for English Journal : (Unesco)</b>		3,555.00
<b>Grant for Translation Project :</b>		
(Unesco National Commission)		2,000.00
<b>Grant for Travelling Exhibition :</b>		
(Unesco National Commission)		3,000.00
<b>English Journal :</b>		
Subscription	4,375.51	
Advertisement	3,402.75	7,778.26
<b>Hindi Journal : Subscription</b>	892.39	
Advertisement	856.00	1,748.39
<b>Membership Fees :</b>		
Institutional fees	1,817.87	
Individual fees	441.00	
Associate fees	170.00	
Life Membership fee	400.00	2,828.87
<b>Sale of Literature :</b>		4,523.03
<b>Shafiq Memorial Building :</b>		
Grant from Ministry of Education (Auditorium)	25,000.00	
Other Sources (Donations)	2,697.33	
Rent	45,000.00	72,697.33
<b>Translation Project :</b>		11,200.00
<b>Staff Provident Fund :</b>		1,077.94
<b>Post Office : (Staff Provident Fund)</b>		1,133.00
<b>Interest : (Staff Provident Fund)</b>		80.92
<b>Interest : (Staff Reserve Fund)</b>		683.00
<b>Radio Forum : (Contribution from Canada)</b>		8,722.20
<b>Electricity : (Water &amp; Light charges received from Central Board)</b>		250.90
<b>National Seminar : (Delegation Fee)</b>		50.00
<b>Nineteenth National Conference : (Delegation fee)</b>		5.00
<b>Condensed Course :</b>		81.00
<b>Imprest Money : (Received from T.V. Project)</b>		100.00
<b>Miscellaneous :</b>		3,034.75
		<b>Total : Rs. 1,54,306.67</b>

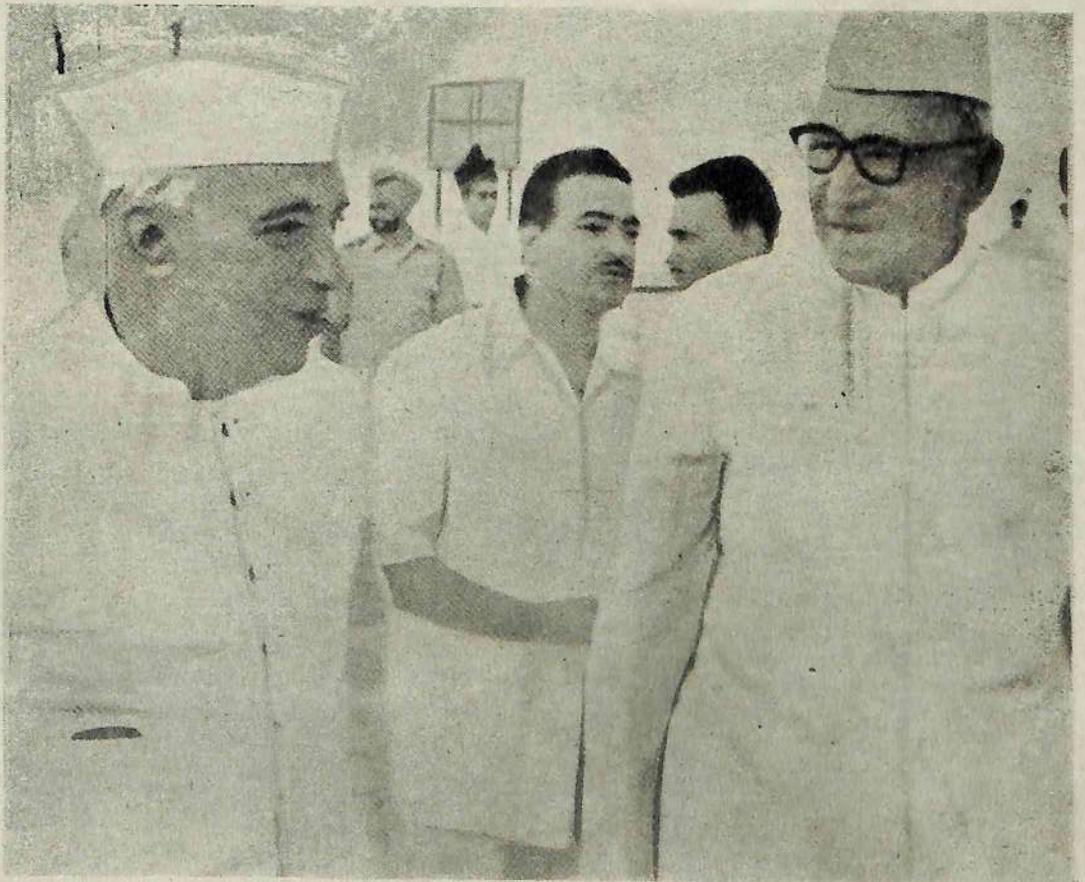
Sd. (S.C. DUTTA)  
Hony. General Secretary

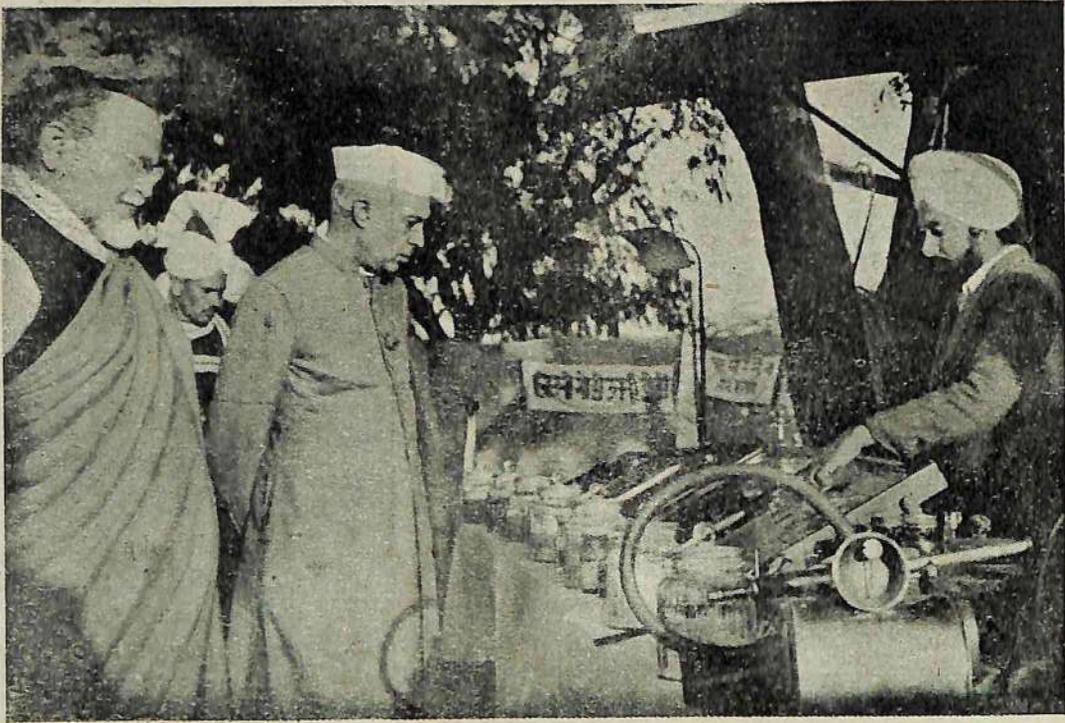
# The memories we treasure



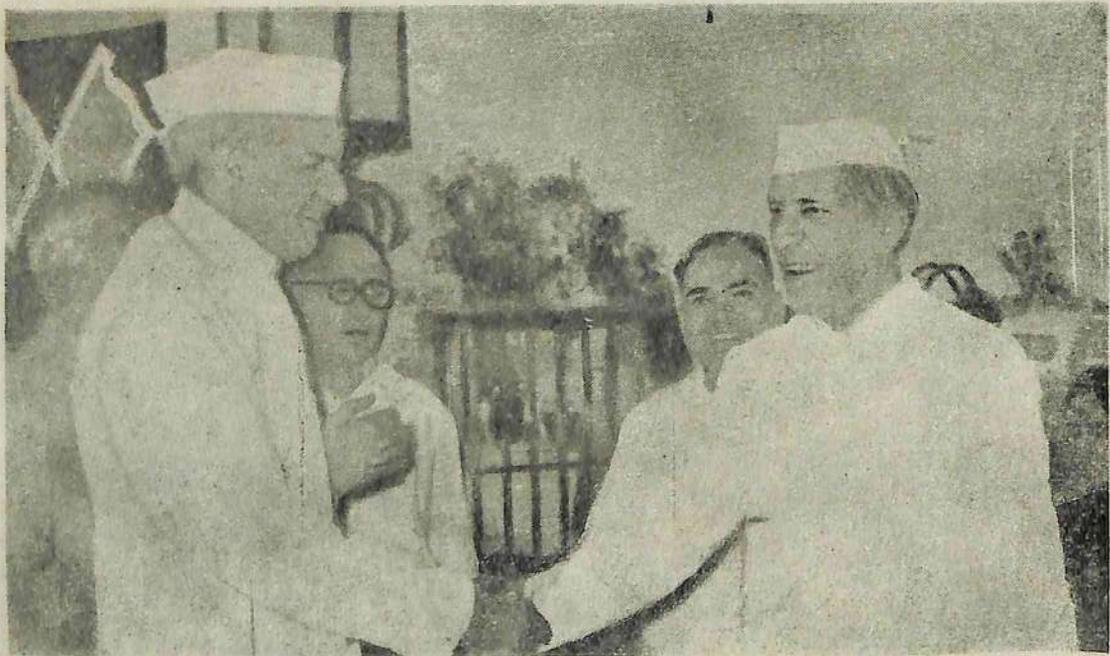
Pandit Jawaharlal Nehru inaugurating the Okhla Seminar, 1952. (left).

Pandit Jawaharlal Nehru with Dr. M. S. Mehta, President of the Indian Adult Education Association at the opening of the Shafique Memorial Building, 1961. (below).





Pandit Jawaharlal Nehru at the exhibition organised on the occasion of the Okhla Seminar. Beside him is Shafique Saheb.



Pandit Jawaharlal Nehru with Dr. Shrimali at the opening of the Shafique Memorial. In the background are Shri S.C. Dutta (behind Shri Nehru) and Shri R. K. Balbir (beside Shri Shrimali) who was Executive Secretary of the Association in 1947.

# Association, New Delhi.

Period from 1st April, 1962 to 31st March, 1963

## PAYMENTS

To			
Seminar & Conferences :			981.49
Amount Refunded to the Ministry of Education out of 12th National Seminar :			360.42
Publications :			2,980.31
Office Expenses :			
Establishment	20,072.35		
Telephone	1,044.12		
Printed & Stationery	245.24		
Entertainment	555.62		
Furniture	133.00		
Furniture Repairs	184.99		
Conveyance	239.88		
Audit fee	750.00		
Bank Commission	37.69		
Miscellaneous	93.57		
Electricity & water Charges	1,312.82		24,669.28
<b>Building Construction :</b>			
Payment to Contractor against bills certified by the Architect (including advances & Refund of Security)			
S. Partap Singh	34,000.00		
S. Atma Singh	1,558.45		
Architect	1,000.00		
	<hr/>		
	36,558.45		
Sanitary instalation	46.57		
Postage	36.65		
Conveyance	13.77		36,655.44
	<hr/>		
<b>Building Maintenance :</b>			1,175.48
<b>Security Deposit :</b>			50.00
<b>Condensed Course :</b>			8,067.94
<b>Library Books :</b>			2,161.20
<b>Magazine :</b>			83.42
<b>T.V. Project :</b>			4,910.42
<b>Journal :</b>			6,355.22
<b>Proudh Shiksha :</b>			4,606.53
<b>Staff Reserve Fund :</b>			10,905.00
<b>Post Office : (Staff Provident Fund)</b>			1,256.92
<b>Correspondence Course :</b>			6.75
<b>Workshop on "The Role of Trade Unions in Workers' Education" :</b>			4.15
<b>Unesco Hindi Translation :</b>			3,018.04
<b>Translation Project :</b>			5,932.78
<b>Research Project : (Rural Leadership)</b>			6,229.39
<b>Advances :</b>			226.50
<b>Tele Club :</b>			4.60
<b>Travelling Exhibition :</b>			3,413.71
<b>Staff Provident Fund : (Final Payment)</b>			233.38
<b>Loan : (Staff Provident Fund)</b>			800.00
<b>Cash in Hand &amp; with Bankers :</b>			
Cash in hand	830.98		
State Bank of India	28,387.32		29,218.30
	<hr/>		
			<b>Total : Rs. 1,54,306.67</b>

In terms of our separate report of even date.

Sd. (V. SAHAI & CO.)  
Chartered Accountants

# A programme and organisation for adult education

(Continued from page 7)

Another stumbling block in the way of development in these countries, is the rise in population. During the last decade the population has increased at a tremendous rate. Unless the population "explosion" is checked, it will be difficult for food production to keep abreast of it. Unless a large scale programme of family planning is undertaken it will be difficult to check this phenomenal rate of birth. In some countries religious sentiments, and in others lack of knowledge and understanding prevents men and women to practise birth control. Therefore, adult education will have to prepare the minds of the people to use birth control measures.

## Adult education plan

Gathering up the various threads of our arguments we may say that an adult education programme designed to improve the social and economic condition of the vast rural populations of Asia, and for that matter of other underdeveloped countries, will have to be built from the following elements:—

(a) Changing the outlook of the people from a deadening fatalism to a belief that new ways are needed and are worthy of pursuit and endeavour.

(b) Imparting vocational skills, other than agriculture, so as to reduce the enormous burden of population of land.

(c) Generating a co-operative outlook and co-operative skills and building co-operative institutions, which will enable them to bypass the evils of fragmentation of holdings and enable them to utilize modern technology.

(d) Educate rural families for family planning practices.

(e) Improve the agricultural practices.

It would be desirable for the Seminar to elaborate on these points, but as illustration of the approaches and patterns of work which hold promise of a better life for rural Asian peoples, we should say a few words on the fifth element mentioned above, namely, adult education meant to improve the agricultural practices. Here, too, we can only touch upon the more salient features of this education.

1. The two most successful movements in the world in the education of adult agriculturists have been the extension movement in U.S.A. and the Folk High Schools in Denmark. The Asian countries cannot but adopt them in their forward march towards a better agriculture. In the form of community development, the Asian countries in fact have tried to instal such institutions amidst themselves.

However, in most cases the copy has left out some essentials of the originals. The essence of the extension movement, for example, is to construct a pipeline from the research centre to the farmer. In many Asian countries the research centre is not there or is there only as an isolated piece of embellishment, without any functional relationship with the extension structure. Similarly, wherever the folk high school type of institution has been set up it has been used more for training job seekers than for training practising farmers.

2. In many Asian countries primary education is coming up, but secondary education is lame and halting. Confining ourselves to our present topic, this means that the total agriculture educational programme will have to take in three segments of population, the children who leave primary school, the youth and the adults. We are concerned here only with the latter two. In the main, though not wholly, the youth are better tackled through a folk high school type of institution and the adults through the extension set up. Of course, this in no way of minimises the urgency of spreading secondary education in the rural communities.

3. Actually there is a need of our types of training-cum-educational programmes. There are, firstly, the programmes aimed at a change in the attitude of the people and making them aware of new ways to replace the old ways. Radio broadcasts and publicity in gatherings of the people at festivals, etc., serve this purpose. *Secondly* the people need to be taught some simple skills, such as sowing, hoeing, use and care of simple machinery, etc. This is best done by the extension workers, working with youth groups and adult farmers' groups, by arranging methods and results demonstrations. The 'Badge' movement in the United Kingdom has been widely used in imparting simple skills to youth and awarding them badges for proficiency in the skills and it deserves to be adopted widely in other countries. *Thirdly*, there should be course of longer duration for more comprehensive education in agriculture. In India, thousands of men have been brought in one to three days Gram Sahayak (Village leaders') camps, but informed opinion is veering round to the view that these short duration camps miss the objectives. I think residential institutions of the folk high school type should best serve the purpose. These institutions must have courses of varying length from a few weeks to a few months in which youth will come together for a more sustained and comprehensive study of agriculture and rural life. Primarily, these institutions will be aimed at youth, but short sessions with adult farmers can also be organised. A good example of such an institution in Asia is the Sivargudda Vidyapeeth in Mysore, where a Danish team is working at the Vidyapeeth

# Schools and Universities in developing countries

to evolve a programme of adult education for farmers in the area served by the Vidyapeeth. *Fourthly*, there will be some youth whose appetite for more education will not be satisfied by these institutions and who can benefit from a more advanced and even academic type of study in some one or the other aspect of agriculture. The regular schools and colleges in the various countries should have elastic rules of admission so as to accommodate such people.

4. It has been the experience of adult education workers in various spheres that social organisations must go hand-in-hand with technical and adult education, if the latter is to succeed in its objectives. The rural adult education worker, therefore, must work to raise youth groups, farmers associations, co-operatives, radio forums, association of women and to impart the people the necessary skills in running such groups. Invariably he has to work with these groups and an education which will help these groups to run themselves will not only alleviate the load of his own work but will also help him to carry his technical educational effort much further than he could do single-handed.

## Work among women

5. Lastly, we must devote our attention to the education of women, for they are the last bastion of backwardness and the vanguard of change and I can do no better than to quote our Prime Minister Nehru, "In order to awaken the people, it is the women who have to be awakened. Once they are on the move, the household moves, the village moves and the whole country moves". It is for these reasons, that adult education movement in India is emphasising education of the adult women as an important plank for accelerating social and economic development. In India, we have tried to organise condensed courses for women to prepare them for taking up development work in rural areas. We have set up craft classes where women are taught tailoring, knitting and embroidery work, so that they could supplement the meagre income of the family. We have also organised recreational and cultural programmes, so that education in spiritual values could be imparted. Traditional devotional songs like Kirtan and Bhajans are sung at these functions, which are also utilised to bring about change in their attitude towards family life. New norms and new values are attempted to be instilled among women. In some places, health centres are being set up where modern practices of health and hygiene are taught. Family planning demonstrations are also given. The task is difficult and the challenge great, but in facing this challenge lies the thrill of adult education in these developing countries.

To implement this plan, we have to make use of all our resources. All educational agencies, in existence or likely to come up should be utilised. Our approach also needs to be adjusted to the available resources. Formal school should be used and its resources harnessed for the objective of adult education. Similarly, colleges and universities should be persuaded to play their part for a job which must be done well if learning and knowledge are going to have a meaning in a society which is emerging to its fullness.

## Centres of social action

The school should not only guide and direct the physical, mental, social and emotional growth of boys and girls, but also improve the quality of community life. It should concern itself with the happiness welfare and success of the people, their recreation and amusement, their health and occupational success. The school, thus, should become a positive agent of social progress. This means that the school will have to adjust its programmes and procedures to the needs of the pupils, and to the cultures of the communities it serves. The curriculum will have to be related to the community culture. The life activities of the community must finish the basis of educational programme in the school.

For the school to become a centre for community activity, teachers must be trained properly as social educators. They must be provided with many and varied opportunities in their pre-service and in-service training to have vital and significant experience which grow out of :

- (i) the needs, interests and capacities of children,
- (ii) community problems, issues and resources and
- (iii) the broad areas of living in society.

Thus, if the schools can become schools of social action, meeting the needs of children, serving the home, building health, fostering wholesome recreation, recognising civic needs, stimulating creative activities, encouraging vocational interests and developing vocational skills and co-operating with other community service agencies, life in the community will achieve a significance and utility. Then the school will become an instrument of development and progress of the community and thus be able to fulfil the real purpose of education to enlighten and to stimulate growth. This approach will not only help produce better future citizens but will enable the present ones to be better citizens.

Other educational institutions which can help mass education are the colleges and universities. In the developing countries of this region, universities and colleges, by and large, have not so far paid any

# Training, research, action for social progress

attention to adult education work. But a stage has come when the universities in order to pursue their objectives unhindered and in academic freedom, must come down from their ivory tower of "objective pursuit of knowledge" and help in the movement of adult education.

The Universities must make a contribution to the promotion of adult education for another very vital reason. Democracy is essential to enable the university to pursue unfettered, knowledge, research and thinking, and the democratic way of life can be lived only by enlightened people, because it demands an active, intelligent, independent, self-reliant and trained co-operation from each and every member of the community. It is in this context that we regard the University to make a positive contribution to adult education.

There is a dearth of suitable personnel to conduct adult education work. Universities can train such workers. In India, rural institutes are attempting to train development workers for rural areas.

Universities can help the adult education movement by sharing their experiences and knowledge with many unfortunately less educated people who are not in a position to go through the mill of a formal college education. They can organise extension lectures, short-time courses, periodical

courses and correspondence courses.

Universities can take up research on problems which hold back the progress of agriculture-technical problems such as soil analysis, diversified farming, physiology of plants, etc., and on organisational problems such as factors of success of cooperatives. The results of research should be conveyed to the cultivators in easy-to-understand language. The universities can set up advisory Bureaux to assist and advise farmers, co-operative workers and extension officials.

Lastly, universities can serve as a lever of community activity and social progress. They can stimulate educational activities amongst communities around them, improve their health and sanitation, organise recreation and leisure, develop co-operatives and inculcate in them the love for co-operative living and community action. Universities, then will be socially useful and deserve the community support.

Which of these aspects of work will suit a particular university in a particular community, needs to be discussed at the Seminar. However, it cannot be insisted too strongly that the aloofness of a university from the problems which are holding back the progress of a community is something indefensible in the modern age.

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# Training of Adult Educators from developing countries: an experiment in international collaboration

“ACT more and talk less” should certainly be the maxim in adult education work but a new project which can be the beginning of a new stage of partnership with the adult education movements in developing countries, would interest many, especially in Africa. This is the project established by the Deutscher Volkshochschul-Verband (German Adult Education Association) and the Ministerium für wirtschaftliche Zusammenarbeit (Ministry of Economic Cooperation).

From 1 April 1963 to March 1964 nineteen African adult educators received in the Federal Republic of Germany a special training in methods, didactics and organization of modern adult education. The seminar, held in our Residential College, based its work on the experiences gained in courses arranged in conjunction with the “Deutsche Stiftung für Entwicklungsländer” (German Foundation for Developing Countries), in training courses in developing countries, with scholarships and similar projects from international agencies, particularly the UNESCO. Starting on these experiences we found it appropriate to establish a system of three stages, which would prove successful and justify the efforts.

## Three stage programme

This three stage plan begins with a general information and introduction given by the German Foundation for Developing Countries to leading politicians and administrative officers of the

countries concerned during a four weeks seminar in Germany. The second stage provide fundamental training courses in the developing countries itself and will take several months, or perhaps if necessary longer. These courses are intended to train the basic cadres for all the different aspects of adult education work which will be prepared and carried out by our own qualified tutors together with the native teaching staff. Finally, the third part will be one-year-seminar (one year as a minimum) for the so-called medium leading personnel from which the first one started in April 1963.

These long term-courses with participants having already practical experiences in their home-countries, should be arranged in Germany. We do not underestimate the difficulties arising from the long absence of the scholars from their daily work at home. The results can be negative for the persons as well as for the work if the applicants position is not stable.

## Purpose of seminar

What are the thoughts behind the seminar's overall plan? First of all, it was quiet certain that there is no sense, nor is it necessary to discuss basic problems or the need for adult education with participants from developing countries. Needs are immense and to talk about them theoretically may be very popular but, unfortunately, a waste of time. We presumed that the most urgent needs in the coming institutions and associations of

adult education in those countries would be well-trained medium leading personnel who had had basic experience which could be enlarged and deepened as a result of confrontation with modern developments in the more advanced countries. A guarantee given by the nominating authorities (official or private) for a stable occupation in corresponding functions in adult education was one of the conditions which the applicants had to fulfil. Another very important condition was that we had to give up a lot of ideas about some organizational aspects of our own adult education system in the Federal Republic. In developing countries adult education cannot normally be coordinated with a broad school system, there is not always an efficient administration or constitution on which it could be built as it is natural for us. Adult education comprises even fields still existing in our country as a problem but not to be solved by the Folk High Schools. We had therefore to choose carefully what we should offer to our scholars in a few months, so that all that they had learned could be useful and adaptable to the further evolution in their own countries.

The preparations took more than a year. The director of the seminar visited those countries himself from which we invited participants to the first seminar. We knew personally the mediators selecting the applicants as we have had close cooperation with them for a long time. It happened, therefore, that often, and for good reasons, the risk of an anonymous choice of participants diminished. In collaboration with the mediators and the German Embassies we selected a group of stipendiates who were well qualified so

*(Continued on page 14)*

(Continued from page 2)

monthly report to the Committee on the form provided, and a general report at the end of each course. These reports will be turned over to the League representative on the Committee for evaluation. Supervisors from the League will visit the schools regularly to see that they are running smoothly and effectively, to check their attendance and progress registers, to help solve problems, and to assist in any way possible. After the primer stage, supervisors will supply the class with circulating libraries of books for new literates.

### Follow-up

This is one of the most important steps in adult education—to maintain the student's interest in reading and in learning, to see that they do not lapse back into illiteracy and that they have the right kinds of books and materials to read. We suggest the following steps :

- A. An area library. There must be interesting, attractive books on subjects of interest to the students readily available. It is not possible to develop a proper library for each class, but certainly for each factory there should be a library room with a growing collection of good books and periodicals (including at least one newspaper), sufficient space for reading, regular and convenient library hours, and a librarian. The library must serve the entire number of employees, not just the literacy students, and should be open during workers' free time, at least 10 hours weekly. If there are two factories next to each other, it may be possible to establish a library on neutral ground for the use of employees from both factories. The library should be started simultaneously with the literacy classes.
- B. Reading Club. The librarian should continue to meet with

the students who have completed the initial course once a week for discussions and study sessions on subjects of interest to the students, based on what they have read. These sessions should supplement the simultaneous social education lecture programme. Education of the librarian should be at least intermediate level.

- C. Expanded social education programme. Simultaneously with the literacy classes, a social education syllabus will help to give the new tool of literacy practical meaning. These sessions, however, must not be restricted to literacy students, but all workers should be urged to attend. Again, the Bengal Social Service League will train the teachers. Trainees must have at least an intermediate level of education. These teachers, also, will make regular monthly reports to the Committee concerning their weekly class sessions. The purpose of these classes is "education for the whole man"—to create better citizens, better homemakers, and better employees and labour unionists. The social education teacher should make recommendations to the librarian and the Committee concerning suggested books and periodicals for purchase.

(Continued from page 13)

far as their education and their present positions were concerned.

For pedagogical reasons and to help in forming groups as well as to facilitate the readaption we invited two or three participants from each of the following countries : Ivory Coast, Ghana, Congo/Leopoldville, Liberia, Nigeria, Madagascar, Tanganyika and Togo. Two Sudanese stipendiaries, having started their studies four months earlier joined them as seminar-assistants. Corresponding to the necessary qualifications (education and

practical experience) the average was 29½ years.

The progress of the seminar included :

- 4 month language-course at a Goethe-Institute
- 5½ month training-course at the residential college
- ½ month at Berlin with the German Foundation for Developing Countries
- 2 month practical work in different adult education institutions.

German was the working language but in groups English and French was used if it seemed necessary.

The curriculum of the 5½ month training period included the following subjects :

- History of Adult Education
- Didactic and Methods
- Use of audio-visual aids
- Programme planning
- Organization and administration
- Sociology and social politics
- Introduction to economics
- Citizenship education
- Youth and Co-operative work

The practical work took place in those institutions, which were willing to take over later on a kind of sponsorship, which guarantees a lasting and individual contact as well as a continuation of cooperation. Depending on the variety and different character of the adult education institutions in Germany real partnership can arise.

The seminar was an experiment for us. It seemed to be better not to start something absolutely new, but to organize the seminar as a logical part of our own work, included and put in relation to the whole adult education system in our country and under the same roof with other typical forms of our educational institutions.

It would be too early to ask for results. Really good adult education is a thing like politics : act today for tomorrow. We hope, that this seminar will be a good beginning for a long and continuous evolution.

# Indian Journal of Adult Education

Index to Vol. XXIV  
January 1963 to December 1963.

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## ADULT EDUCATION FOR WORKERS

### Pilot Project To Be Launched on August 15

A pilot project on adult education among industrial workers will be formally launched by the Indian Adult Education Association on August 15, this year at Delhi and Bombay.

The purpose of the pilot project is to provide educational and training facilities to selected group of workers to develop themselves as resourceful and knowledgeable spokesmen of the working class at the grass-root level.

The project is designed to provide an understanding of the working of a parliamentary democracy with a view to strengthen the bases of the democratic institutions of the society evolving in India under the impact of planning. It will create an awareness of factors affecting working class interests in the present day society and the role the trade unions can play in the development of the democratic society. It is also planned to impart skills for the proper utilisation of techniques of mass communication.

The training will be oriented to develop organisational ability among the trainees and to provide them

with an intellectual grasp of various issues currently confronting the working class. The main aim being to develop leadership abilities among a selected group of workers initially. If the experiment succeeds, it is likely the project will be extended to other industrial areas.

The above outline was drawn up by the Standing Committee on Adult Education among industrial workers at its meeting on May 25, 1964, at the Shafiq Memorial Building, New Delhi. Shri Kashinath Pande, Member of Parliament and President, Indian National Trade Union Congress, presided. Among others who attended the meeting were Sarvshri Bagaram Tulpule, former General Secretary, Hind Mazdoor Sabha, Bombay, Veerendra Swarup Mathur, Director of Education for Asia, International Confederation of Free Trade Unions, Calcutta, and S.C. Dutta, Hony. General Secretary, Indian Adult Education Association. Sarvshri S. N. Ranade and B.N. Datar could not attend the meeting due to their absence from Delhi.

The Standing Committee was appointed by the Executive Committee of the Association, with Shri V. S. Mathur as Convener, in accordance with the decision of the Silver Jubilee Conference.

The Committee nominated Shri Bagaram Tulpule as Honorary Director to supervise the implementation of the project, under the direction of the Standing Committee.

*Editorial Board*

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# Nehru's Moral Leadership In Adult Education

## Tribute By U. S. Educators

SHRI S.C. Dutta, Hony. General Secretary of the Association, has received a letter from Mr. Robert A. Luke, Executive Secretary, National Association for Public School Adult Education, Washington, on the death of Pandit Nehru. The letter says: "Tom McLernon and I want to express our sympathy to you over the loss of your great Prime Minister.

"We have, of course, long known and admired Prime Minister Nehru's devotion to the cause of democracy and his eloquent testimony of the responsibility of a nation to educate all of its citizens if it is to strengthen the democratic processes. Needless to say, since my visit to India and to the Indian Adult Education Association, I have an even increased regard for Mr. Nehru's great moral leadership in the worldwide adult education movement.

"Our thoughts will be with you and our other friends in India during this period of National mourning."

## Pilot Project on Literacy

The Planning Commission has set up a working group to draw up a proposal for running a few pilot projects on literacy in the remaining period of the third plan. It is stated these pilot projects will help in preparing the fourth plan, in which a sizeable amount is proposed to be allocated for a massive campaign against illiteracy.

The working group had its first meeting recently. Those who were invited include Sarvshri A.R. Deshpande, Sohan Singh, Dr. T.A. Koshy, Saligram Pathik, M.C. Nanavatty, and S.C. Dutta.

Dr. V.K.R.V. Rao, member, Planning Commission, it is learnt, is very keen to start work on these projects and is having discussions with the Education Minister and senior officials of the Ministry. It is expected 22 pilot projects will be launched.

## Dr. Mehta Returns to Delhi

The President of the Association, Dr. Mohan Sinha Mehta, returned to New Delhi on July 4, after his visit to West Germany, Switzerland and U. K. He left New Delhi on May 24, for Bonn. After a week's stay in West Germany, he went to Switzerland and stayed there up to June 15. He later visited England and established contacts with Adult Education institutions and the W. E. A.

## Wcotp Assembly in Paris

The thirteenth Assembly of delegates of World Confederation of Organizations of the Teaching Profession begins in Paris from July 27 to August 10.

The International Conference on Adult Education will be held on August 3 and 4.

The WCOTP Adult Education Committee will meet at the UNESCO House from August 1 to 4. The Hony. General Secretary of the Association, Shri S. C. Dutta, has been invited to attend the Paris Conference on Adult Education and the meetings of the WCOTP Adult Education Committee. Shri Dutta's plans have not yet been finalised, but if everything goes well, he is likely to leave New Delhi on July 29.

During his visit to Paris, Shri Dutta plans to meet UNESCO officials and have discussions with them about the World Campaign against illiteracy.

## Chetsingh for U.K.

The Vice-President of the Association, Shri Ranjit M. Chetsingh, left New Delhi for London on June 25. He will return on September 24, after visiting Ireland, North England and institutions round about London. He will attend the Triennial meeting of the Friends' World Committee of which Shri Chetsingh is a Vice-Chairman.

Immediately on arrival in London, Shri Chetsingh drove to the Royal Ear Hospital, where Shrimati Chetsingh had been earlier operated upon for her ear trouble.

## Conference on Residential Adult Education

A conference on residential adult education will be held by the European Bureau of Adult Education from August 16th-22nd, 1964 at Humleback, Denmark.

Discussions will centre round three themes: (1) Contemporary problems in the field in Scandinavia, (2) the impact of science on adult education and (3) student self-government. Places have been reserved for observers from Yugoslavia, Czechoslovakia, Hungary, Poland, the USSR, Israel, the African countries and North America.

# Continuing Education

## The Challenge to Adult Education

WE are living at a time when the need for continued learning is being more and more accepted.

We are conscious of the tremendous resources being applied to scientific advance—it has been stated that 90 per cent of the scientists the world has known are now living. We are conscious, too, of the immense amount of training that is taking place in the business and administrative worlds—it has been stated that business in the United States spends more on education and training in its own plants than is spent on all formal education in the U.S.A. We welcome this increase in the field of learning and training, but realizing that so much of it is motivated by the spur of military and industrial pressure, we must be on our guard against the danger of possibly distorting and deforming our culture to purely utilitarian ends.

The changing pattern of forces in the world is bringing home to us that the strength of nations does not—as was formerly thought—consist in the size of population, or gross national product, or natural resources, or size of military establishment, or size of colonial territories, but consists in the quality of its intellectual resources. As A.N. Whitehead has put it, “the nation that does not value trained intelligence is doomed.”

For many of the underdeveloped countries adult education in the main, means the teaching of literacy. But there are various forms of illiteracy and the so-called developed countries may well be reminded of the amount of functional illiteracy still rife in important aspects of present day life—lack of literacy about the economic processes, the financial processes, the international exchange processes; the lack of literacy about the political processes; the lack of literacy about the arts and of the changes being wrought by science; and most important of all, a lack of sense of personal standards of values

and responsibility.

The goals of adult education have been listed as the ability to think effectively, to communicate thought precisely, to make relevant judgments and to discriminate among values. A society in which the pattern of living is largely determined by scientific developments for industrial ends has no guarantee that these goals are being approached. Indeed the major problem of our day is whether we can ensure control over these developments so that we can use them safely and purposefully, before their dislocating effect on the human being has proceeded too far. At the moment the threat of mass culture lies ahead—a culture in which man becomes a consumer mass produced, like the products he absorbs. It is in the meeting of this threat that the challenge to adult education lies.

The task of adult education today does not lie, as it did in days gone past, in remedying deficiencies of schooling, but it lies in gaining acceptance of the fact that to survive as a civilized being man must be an active member of a learning society. This is a task that the adult educationist cannot perform alone. Nothing short of a real national concern for learning is required. This means an attitude of government or a basic public policy which assumes that a lifelong process of learning is expected of everyone.

Mr. A.N. Whitehead has expressed the warning, “There stands an inexorable law that apart from some transcendent aim, the civilized life either wallows in pleasure or relapses slowly into a barren repetition with waning intensities of feeling.”

*Excerpted from the introduction to the 1961-62 Annual Report of the National Council of Adult Education in New Zealand.*

## Continuing Education on Canadian Television

DURING 1963 the Thomas More Institute (Montreal) in conjunction with CFCF-TV sponsored a programme of educational television which had as its general title the Liberal Arts. The programme appeared for a half hour each morning from Monday to Friday at 10.30 a.m. and additional short-term series were shown on Saturday morning and Sunday evenings. Most of the material used was from the

National educational television and radio centre and approximately thirty National Film Board productions were integrated into the overall scheme. The main purpose of the Liberal Arts as expressed in the Canadian association for adult education's newsletter *Interim* was to encourage selective television viewing which would broaden the interest and deepen the consciousness of those taking part.

Another outstanding educational television series was arranged through the co-operation of Radio Canada (CBG) and the University of Montreal. In 1961-62 three telecourses were offered experimentally and this number was increased to six in 1962-63 with the introduction of *Physical anthropology*, the *Novel in France* and *Political Economy*. These courses complete with  
*(Continued on page 4)*

# EDUCATIONAL BROADCASTING

A regional training course in educational broadcasting was held at Bommako from 18 November to 21 December, 1963, for the French speaking countries of Africa. A similar course was held a year ago at Kampala, Uganda, for the English speaking countries as a follow-up of the Meeting of Educational Broadcasting in tropical Africa (Moshi, Tanganyika, September 1961).

The purpose of the course was to train programme personnel of radio stations as well as educators in charge of adult education, in the production, programming and reception of broadcasts serving adult education, mainly in rural areas. The instructors drew the attention of the participants to the particular techniques of "Farm Radio Forums" as applied in Canada and in India, and on their possible adaptation to African conditions. Emphasis was also placed on the production of programmes based on material recorded in the field, and on the necessary collaboration between broadcasters and educators both in production and utilization.

The course was financed under the Regional Technical Assistance Contingency Fund. The funds allocated made it possible to invite one radio producer from each of the African countries where French is the working language, as well as a few adult educators from some of these countries. However, as one of the main purposes of the course was to promote closer collaboration and mutual understanding between broadcasters and educators, the Department of Education agreed to co-operate with the Department of Mass Communication to increase the number of adult educators through Participation Programme funds. Thanks to this collaboration, the 21 countries invited sent a total of 53 participants, comprising 21 radio producers and 12 specialists of adult education.

## Audiovisual Aids & Teaching Methods

A conference to discuss developments in audio-visual aids and teaching methods in modern languages was held last January in Leith Academy, Edinburgh. The conference organized by Edinburgh Corporation Educational Committee was attended principally by primary and secondary school teachers. Miss Dorothy Forrester, Special Assistant Teacher of French at Boroughmuir Secondary School, gave a lecture demonstration of teaching methods developed by the French Government agency CREDIF—Centre d'étude et de recherche pour la diffusion de français. The CREDIF method combines basic vocabu-

lary and grammar with an audio-visual course "Voix et images de France" which used intensively for groups of about 15, working six hours a day, five days a week, is calculated to give foreign technicians a fluent knowledge of French inside three months. Among other addresses were "Recent developments in modern languages" by Mr. Cunningham, a talk on the BBC's approach to language broadcasts for schools, by Mr. Hugh Johnstone, BBC Senior education officer and a description of language laboratory difficulties given by Dr. W.G.A. Shepherd, Principal Teacher of modern languages at Leith Academy.

## Continuing Education on Canadian Television

*Continued from page 3*

their professors were repeats of regular courses from the calendar of the University of Montreal. Each course contained twenty six programme lessons and credit students produced regular exercises which were marked by the faculty of the university and sat for examinations at the university. *Free students* upon payment of \$130 per course were entitled to receive notes, submit exercises and sit for examinations. Upon completion these 'students' received certificates which provided them with course credits which they could use if, at a later date, they enrolled in the university for a degree.

The six courses for 1962-63 were carried on CBFT Montreal, CBOFT Ottawa, CBAFT Noncton and all private stations affiliated with the French network.

Among other interesting ventures was the co-operation between CHCH Hamilton and McMaster University which produced a telecast course of sixty-three half-hours on music. The series was broadcast on Saturday and Sunday morning and was offered for credit by

McMaster. CIBC Sydney and St. Francois Xavier University along with local organized labour groups produced *People's School* a half hour weekly series while CJON St. Johns showed *Decks awash* a comprehensive sixteen week winter series aimed at workers in the commercial fishing industry. Subjects covered in the latter series included "Building Modern Fishing Boats" and "Locating Beds of Fish though Echo Sounding."

## Adult Education in West Germany

THE German Federation of trade unions has introduced educational courses in eight cities on the theme "The technician as a commercial employee". Technicians, engineers and skilled workers who have passed a final examination are familiarized with basic commercial knowledge in the courses which consist of 320 lessons and are the only ones of their kind in Germany. Courses for secretaries are being given in thirteen cities. During 1954 the federation organised 1800 adult education courses and these were attended by more than 48,000 participants.

# Pilot Project in Senegal

## Field Laboratory for New Techniques of Adult Education

**A**DULT education is a matter of urgency in a society in rapid transition. The social and political development of newly independent states of Africa requires the active participation of the adult population in the improvement of conditions, the acquisition of new skills and the process of national development. New knowledge and new attitudes to tradition-bound concepts of work and society must be disseminated if the emergent nations are to face up to the pressures of existence in the modern world.

### Basic Questions

Audio-visual media of communication, such as television, radio, films, film strips, posters and the illustrated printed page, offer vast possibilities for intensifying the required educational effort. But their use is difficult. Experience in highly developed society is indicative of their value but does not furnish answers to the many questions which must be posed: How effective are these media under African conditions? Is the investment in facilities and production commensurate to the results obtained? How may these media best be linked with more conventional methods of interpersonal adult education in order to enhance all-round lasting impact? How may television programmes be produced in Africa to meet particular social and educational needs? How can technical obstacles to the use of these media in Africa best be met, such as lack of electricity, lack of skilled personnel, tropical conditions, etc.?

Only practice in an African country can provide answers to these and many other questions. Modern techniques cannot be transferred mechanically from one society into another without

consideration of its particular needs and conditions, of its traditions and customs, of its physical surroundings and its way of life.

### Audio-Visual Media

For this reason, Unesco has decided to establish in Senegal a pilot project for the production, utilization and evaluation of a broad range of audio-visual media and materials, including in particular educational television, for adult education. The pilot project, for which a duration of six years is foreseen and which is based on an agreement concluded between the Government of Senegal and Unesco in December 1963, will be located at the Centre for Mass Information and Education in Dakar.

The pilot project will be a field laboratory in the introduction of effective new methods and techniques of adult education to meet the specific needs of Senegal and to assist efforts for the economic, social and cultural development of the country.

In the long run, however, the project will also be demonstration and training centre for other French-speaking countries of Africa. The work of the new experimental television station, which is established through the joint efforts of Senegal and Unesco, will be designed to provide guidance on the constructive use of this fast spreading modern medium of communication under African conditions.

Among the subjects to which the work of the pilot project will be devoted, will be language and literacy teaching, health education, professional and vocational training, social and agricultural education of the population in rural areas.

### Assessment

Alongside the production and utilization of educational programmes and materials, a long-term assessment of the particular methods and techniques will be carried out to determine to what extent they help to accelerate the development of education among rural and adult populations, and to facilitate the adaptation of educational techniques to the particular needs of a developing country in Africa. Evaluation will also examine to what extent the project strengthens the effectiveness of educational campaigns and contributes to the completion and improvement of the work of educators. Such evaluation should be of value in all educational planning and in the application of media of communication to educational objectives in other developing societies.

At the same time, the project will provide opportunities to test production equipment and receiving facilities of mass communication media under the particular conditions of the West African region.

### Demonstration Centre

The pilot project will have regional significance as a demonstration centre for the use of audio-visual techniques for adult education and as a training centre in the production and utilization of audio-visual materials for specialists from Senegal and other African countries.

Unesco, in agreement with the Government of Senegal, will seek the collaboration of other organizations of international and bilateral assistance to provide additional equipment and personnel. The results of this field laboratory will be made widely available.

# Towards Universal Literacy

**P**LANS for an experimental programme in mass literacy which would prepare the way for a World Campaign have been unanimously approved by the Programme Commission of Unesco's Executive Board currently meeting in Paris.

During the first phase of the programme from 1966 to 1968, as outlined by Mr. Rene Maheu, Unesco's Director-General, intensive literacy campaigns would be carried out in not more than eight countries and in sectors of the population where the necessary motivation and organization existed. During the second phase 1969-1970 the results achieved would be analysed and evaluated. This evaluation would lead to the preparation of plans for enlarging the programme or for a World Campaign to be presented to the Unesco General Conference at the end of 1970.

The countries in which intensive campaigns would be launched would be selected according to certain criteria: importance of the measures taken at the national level to eliminate illiteracy and to give priority to literacy programmes in over-all educational planning; economic situation and level of development; and existence of plans and projects linking literacy to professional and technical training and to economic development plans. The campaigns would be launched in organized sectors of the economy where motivations are strongest and most lasting as for example public and private enterprises, co-operatives, trade unions, village councils and community development services.

The programme would aim at integrated use of all available resources: national resources which would be preponderant, bi-lateral aid, regional mutual assistance and international assistance.

A sum of \$ 33 million would be needed from international sources to finance the first three year phase: \$ 8 million each year for the campaigns in selected countries; \$ 2 million each year to strengthen regional institutes and training centres; \$ 1 million each year for Unesco central services. Commenting on sources of finance, Mr. Maheu said "Once literacy figures among the recognised priorities of national development it should also be

counted among the essential areas for bi-lateral and international aid. Countries which are prepared to make serious efforts to promote literacy as a direct part of their development plans should now be able to count, during this United Nations Development Decade, not only on aid from Unesco, but also on substantial help from the Expanded Programme for Technical Assistance and the UN Special Fund."

## Dean Charters Becomes University Vice-President

**S**YRACUSE University's Board of Trustees has named two prominent adult educators to top administrative posts in the University. The board appointed Dr. Alexander N. Charters, dean of University College, to be a vice-president of the University. He will be succeeded as dean of the university's adult education division by the associate dean Dr. Clifford L. Winters, Jr.

As vice president, Dr. Charters "will give central staff and policy leadership to the expansion and development of the University's varied responsibilities in the field of continuing education," the Chancellor Dr. Tolley said. In discussing Dr. Charters' position, Dr. Tolley said the new vice-president will assume responsibilities for all undergraduate overseas programs in Italy, Guatemala and France, as well as sponsored on-campus programs such as the Army Comptrollership School, East European Language Program, International Management Deve-

lopment Program and the Bureau of School Services.

He will also take over staff responsibility for the development and supervision of sponsored training and scholarship programs now administered through the Syracuse University Research Institute.

Dean of University College since 1952, Charters is a graduate of the University of British Columbia and holds a Ph. D. from the University of Chicago.

He is vice president and president-elect of the National University Extension Association and last November was elected chairman of the board of directors of the Center for Study of Liberal Education for Adults. He is a past president of the Association of University evening Colleges. He is also secretary of the International Congress of Adult Education. Dr. Charters visited India in 1961, and is a great friend of the Indian Adult Education Association.

# Asian South Pacific Bureau of Adult Education

ADULT Education has become a matter of increasing national and international concern over recent years. This is true everywhere, but particularly true of countries facing major social and economic change under the impact of organized national efforts to raise economic production and the general standard of living. After some years of development efforts it is increasingly recognised that low educational levels among the adult section of the population represents one of the most serious obstacles to the success of national development programmes. Much attention is being paid to the improvement and extension of educational services provided for children and adolescents but the people who will provide leadership and shoulder responsibility at village, regional and national levels in these countries for the next thirty years are already adults. These countries cannot wait for the schools to turn out the next generation of better educated children, the needs are too urgent. The need for educational services for adults are recognised and adult education is seen as an integral part of the overall educational system—one of the most important sections in the light of today's problems and educational needs.

## Montreal Conference

The increase in interest in adult education throughout the world is reflected at the international level in the significance of the report which emerged from the UNESCO World Conference on Adult Education held in Montreal in 1960, in the establishment of the UNESCO International Committee for the Advancement of Adult Education and the UNESCO International Committee on Adult Literacy, and in the series of specialised regional and international confer-

ences on adult education which have also seen the emergence of important Non-Governmental Organisations concerned with adult education such as the International Congress of University Adult Education (I.C.U.A.E.) and the Adult Education Committee of the World Confederation of Organisations of the Teaching Profession (W.C.O.T.P.) while interests of residential adult education are catered for by more informed international consultation and cooperation.

## "Regional Meetings

Asia and South Pacific countries have not lagged in the work. In almost all countries of the regional area there are, by now, well organised educational programmes for adults, and governments have recognised the importance of adult education through reasonably generous support, both financial and material. The work of the UNESCO World Conference on Adult Education was followed up in this regional area by a regional Asian-South Pacific Seminar on Adult Education sponsored by the government of South Vietnam in 1962. In 1964, plans and discussions were taken a step further when a second Asian-South Pacific regional seminar on adult education was held at the University of Sydney, Australia, in January 1964,—this seminar giving specific attention to the role of "Universities and Schools in Adult Education." A third regional seminar is being planned for 1966 to deal with Literacy and Post-Literacy Work in Adult Education and which, it is expected, will be held in India.

## Regional Bureau

As has been pointed out, adult education on the whole is by now reasonably well organised

on the national and international level. But there has been a weakness. There has been, up to the present, little indication of reasonable regional organisation to bridge the gap between organisation of adult education at the national level and organization at the world level. The one obvious exception is the successful European Bureau of Adult Education which is playing a significant co-ordinating role in the regional area of Europe.

One of the pleasing results of the recent successful UNESCO Asian South Pacific regional seminar on adult education was the determination of the delegates attending that some machinery should be created which permitted continuing consultation and cooperation within the regional area in between regional conferences such as Saigon and Sydney seminars. The result was the formation of the Asian-South Pacific Bureau of Adult Education.

## Plan for Future

It was agreed that the new Bureau should establish a clearing house for adult education in the general area; should publish a quarterly newsletter on adult education and, if possible should publish a regional journal on adult education (twice a year at first); should maintain liaison with UNESCO and International Non-Governmental Organisations such as W.C.O.T.P. and I.C.U.A.E. and should cooperate in regional plans for conferences and seminars and programmes of adult education embracing two or more countries in the regional area, and, in general, should act as a link between adult educators and adult education institutions in the regional area. The executive committee has also undertaken

*Continued on page 10*

# ADULT EDUCATION IN INDIA:

I spent from mid-February until mid-April in India, visiting Delhi, Patna, Calcutta, Jaipur, Bombay, Bangalore, Mysore and Poona. The purpose of my visit was to survey Indian adult education for the British Workers' Educational Association, which sponsored my visit. The W. E. A. hope that as a result it will be possible to develop more intimate co-operative relations with Indian adult education, especially with the Indian Adult Education Association. In fact quite insufficient is known in Britain about Indian adult education, far less than about adult education in Africa, in which various British adult education bodies have been active and with which they have, as a consequence, close links.

From a British point of view adult education means all forms of organized adult education activity provided for adults. Therefore it includes Social Education, Workers' Education, and University Extension. As I travelled round India, therefore, I sought out people engaged in these different fields, discussed their work and, where possible, saw some of the activities they were engaged in promoting. I also attended the extremely interesting Silver Jubilee Conference of the Indian Adult Education Association. As a result of my travels and the discussions in which I took part or to which I listened I formed a number of tentative conclusions. Although I realise that two months is a short period to spend in a country the size of India (I had made a brief visit in 1962 as well) and that, although I travelled widely, there was far more that I did not see than I did, I am putting these forward in the hope that they will provoke thought and discussion. Fortunately even the mistakes I make, if there are any, will not be a serious disadvantage in this respect.

## Problem of Illiteracy

I am sure the first conclusion I state will not be unwelcome to Indians interested in or engaged in adult education. It is that there is far more activity in adult education in India than is generally believed in Britain to be the case. I would go so far as to say that adult education is taken more seriously at the highest level in politics and administration in India than it is in Britain. This is partly a result of Indian conditions, in which it is realised that adult education can play a big part in general educational advance. It is even possible that some people expect too much from adult education in India, for example in the solution of the illiteracy problem. Probably the only certain way of achieving universal literacy is to work towards the goal of seeing that all children are in school and a massive number of literacy classes for adults as a short term solution is only a figment of the imagination. In Britain the tendency is to think too strongly in the opposite direction, to believe that adequate provision must be made for the education of the young before

W. E. Styler, Director of Adult Education, University of Hull, visited India on behalf of the British Workers' Educational Association from February to April and attended the Silver Jubilee Conference of the Association. Prof. Styler subsequently visited many cities in the country and has sent us a report of his impressions.

Prof. Styler has had a good deal of international experience in adult education, including a period as a Unesco expert in the Sudan, as an adviser to the University of Hong Kong, and in the promotion of interchange between Britain and the United States.

any substantial resources should be devoted to adult education. The trouble with this point of view is that ideas on what is adequate provision for the young are always changing in the direction of believing that more and better is desirable, with the result that an attempt to secure a major expansion of adult education is never made.

The second conclusion is that India is too pre-occupied in its thinking with the problem of illiteracy. I am not saying that all that is possible should not be done to reduce illiteracy through the provision of literacy classes for adults. There is a tendency, however, to believe with Dr. V.K.R.V. Rao, in the words he used at the Silver Jubilee Conference, that only when the illiteracy problem is solved can adult education begin. The fact is that, according to the statistical evidence, the twenty-three per cent of literate people in India number over one hundred million people. Even if the literacy of many of them is too weak to be really useful there are still tens of millions who could benefit from adult education of the cultural, social and political kind which has been developed in the Western European countries, North America, the West Indies, Australia and New Zealand and various African countries. The list should be looked at with care since I want to emphasise that this type of adult education is not confined to western nations; it has for long been an important part of educational provision in Ghana, Nigeria, Uganda, Kenya and the West Indies, and helped those countries a great deal in laying the foundations upon which their independence was gained. In India 'adult education for the educated' consists of university extension, the work of a few voluntary organisations like the

# AN EDUCATOR'S IMPRESSION

Bombay Adult Education Association, and the Vidyapeeth in Mysore. All these activities are successful and the chief criticism which might be directed against them is that they are not provided systematically enough throughout the whole of India. The work of the Extra-Mural Board of Poona University and that of the Publications and Extension Lectures Department of the University of Mysore show the results a university can produce if it takes adult education seriously and sets up a special department to promote it. An expansion of work of this kind all over India would have a most beneficial effect on the country's intellectual life. The publications of the University of Mysore and Poona, arising from their adult education work, are in themselves of great value, and might well be imitated by universities in other parts of the world. The Vidyapeeth are a striking achievement, representing, as they do, a combination of the model of Danish Folk High School and the Indian tradition of *Gurukulshram*. The work done by these institutions, however, is confined to two states and nothing on the same scale exists elsewhere. Most universities who have engaged in adult education have done so only to a limited extent. A notable new development should occur in Rajasthan, where the university has now established a Department of Adult Education. The other universities, however, in so far as they do anything at all, depend on what is virtually voluntary teaching from their lecturers and voluntary organizing work from members of their staffs.

When I was in Patna and elsewhere, and had an opportunity of explaining the full significance of adult education as an activity from which adults of all categories, irrespective of the education they had received when young, could benefit, the idea seemed to be received with enthusiasm. As one person, a member of a State Legislature said, 'I had never thought of adult education in that way before but had always thought of it as education for illiterates or people similarly educationally underprivileged'. I felt myself that, although a foreigner, I could easily have organized a few classes in the way in which they are organized in Britain. For universities participation in adult education is a two way process; they not only give but also receive. Adult education presents novel teaching situations in which university teachers are compelled to look at their subjects from a different point of view. It also offers an opportunity for establishing new subjects; for example the development of economic history in Britain was greatly influenced by the experience of R.H. Tawney as the first and greatest of W.E.A. tutors. In my own university, Hull, some subjects which have subsequently been included in the university curriculum, such as the History of Art and the History of Latin America were first taught to adult

education audiences. In addition the human sciences, economics, sociology and industrial relations, require direct contacts with different social groups if they are to be properly studied and adult education offers a useful way of making them.

## Workers' Educations

The third conclusion I reached is that the Workers' Education Scheme is a remarkable achievement in the five years since it was started. In its education officers I found a group of professional adult education workers comparable to those I have known in a number of other countries. It is extremely interesting and impressive that they devote much time, in their training, to the study of the history and techniques of workers' education. I also thought that the worker-teachers I saw at work were performing with considerable skill and enthusiasm. I recognise the disadvantages of the scheme, the frequently adverse effects of inter-union rivalries and the limitations imposed on the syllabus because the scheme is a government creation, but I think that if it is supplemented by a greater degree of voluntary activity it will have powerful and beneficial effects on an important section of India's population.

## Needs of Urban Areas

My fourth conclusion is that Indian pre-occupation with the village goes so far that it causes a rather unbalanced general attitude. I know about the importance of agriculture in the Indian economy and the acute social problems of the Indian countryside. City and town populations, however, are of very great importance from a political point of view. It is in the large urban areas, in fact, that masses of people are found, that ideas and movements are generated, and that the literate and educated are mainly concentrated. A democracy always needs to look at the needs of its urban population if it is to be effective and successful. Unrest and dissatisfaction among the literate and educated town dwellers is always a source of instability in the state. In some countries, in fact, revolutions occur because of conditions in the town, while the countryside proceeds placidly in its traditional ways. I believe that town dwellers in India have great social, political and cultural needs in relation to adult education which are not at present being satisfied. It is in the cities and towns that adult education provision of the kind I have been indicating could best be established. I believe good programmes of classes on economics, history, geography, sociology, the sciences, art and literature could be established in them. These classes would help, as well, to solve the problem of urban leisure, which tends to be as serious in overcrowded Asian cities as it is the cities of the West, where the chief danger is its commercial exploitation.

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# Adult Education in India

(Continued from page 9)

For many in India, as in other cities of Asia, the home offers insufficient space for family leisure and adult education classes give an opportunity for constructive activity not possible elsewhere. If the organizing effort and resources were made available for urban adult education on a much larger scale I am sure the rewards would be immediate and most heartening.

## Lack of Communication

Finally I formed the conclusion that Indian adult education suffers from a lack of communication. I found frequently that I was able to tell Indians about things I had learnt during my travels which they did not know or on which their information was weak. As far as I know the only body which exists to disseminate information on a national scale about adult education is the Indian Adult Education Association. Its work and persistence during the

years it has existed have been most commendable, but it is a tiny organization with resources that are much too limited in a country of India's immense size. I should say that nothing could bring more benefit to Indian adult education than an expansion of its activities and influence. Every organization engaged in adult education, including the universities, should feel obliged to belong to it. I think the Association should work to secure a conception of adult education as a total service, of which social education, workers' education, university extension, voluntary activity and the work of Central and State governments are all parts. At present Indian adult education is too compartmentalized and communication across the boundaries of the compartments is poor, sometimes, indeed, non-existent. The spread of information might result in the best, which is localized in states like Mysore and cities like Bombay, becoming general. In this way progress lies.

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## Asian South Pacific Bureau of Adult Education

(Continued from page 7)

the first step towards the compilation and publication of a roster of people concerned professionally and full-time in adult education work in Asia and the South Pacific.

Officers elected were:

*Chairman*

S.C. Dutta

Hon. Gen. Secretary, Indian Adult Education Association, New Delhi

*Hon. Secretary*

A.S.M. Hely

Director of Adult Education, the University of Adelaide, S.A., Australia

*Executive Members*

Ang Gee Bah

Director, Adult Education Board, Canning Rise, Singapore, Malaysia

R. Gibson

Director of Education, Saipan, Mariana Islands

I.W. Hughes

Director, Department of Extramural Studies, University of Hongkong, Hong Kong

U Kyaw Khin

Assistant Registrar, Rangoon University, Rangoon, Burma

Seiichi Okamura

Professor, Tokyo Agricultural

and Technological University, Tokyo, Japan

A. Vizconde

Assistant Chief, Division of Adult and Community Education, Department of Education, Manila, Philippine

The Asian-South Pacific Bureau of Adult Education has been born. It makes no pretentious or grandiose claims. But if its present resources are modest, it has within itself the potentialities for growth and development. It could well play, in the future, a significant and fruitful role as a co-ordinating and consultative institution within the framework of adult education in Asia and the South Pacific.

# INDIAN ADULT EDUCATION ASSOCIATION

## —An Evaluation

FIRST, I am greatly impressed by the Indian Adult Education Association : its philosophy, leadership, vision, goals and operations. Other national adult education associations may be superior in one or another of those factors, but none of which I am aware surpasses the Indian Adult Education Association in totality.

Considering India's overwhelming educational needs, with particular emphasis upon the immediate possible benefits from education of the adult population, and reviewing the limited available resources by which such needs can be met and such values realized, the Indian Adult Education Association seems currently to be performing an essential function for which no other organization, agency or institution appears to be showing either interest or competence. If it served merely as a means by which the various constituents in the field could communicate reliably, the Association would be making no small contribution. Actually, it seems now to be at a point of exercising even greater influence toward cooperation in defining needs, clarifying goals, marshalling resources, mobilizing forces. With so broad a field and means so relatively inadequate, a maximum effort toward coordinated action is required ; for this the Indian Adult Education Association seems to hold outstanding promise.

Its status as a voluntary, non-governmental body seems to me to be a major asset in this connection. Regardless of any generally admitted need for coordination, few people or organizations show pleasure in being coordinated. The Indian Adult Education Association, as a free-will fellowship of individuals and groups working toward identical or closely related

objectives, can bring about joint planning and action far more easily than some "official" agency.

Second, there is evident immediate need for a full-time administrator. The potential is too great and the demands too urgent to tolerate casual operation. However, recognizing fully that finding a properly qualified administrator may be difficult, this is not to suggest Mr. Dutta for that position. His best contribution, I believe, will continue to be made as a volunteer. His recognized dedication, sound philosophy, realistic action and influential leadership might well be masked or restricted were he to assume the role of an employee of the Association. Failing to find a well qualified person, an alternative might be to select someone with latent qualifications and arrange for him to serve as an intern with an existing national adult education association. (I'm sure that the National Association for Public School Adult Education would be pleased to cooperate in such a venture.) In any case, such an administrator should be sought without delay.

Third, it seems to me, and I have said as much to Mr. Dutta, that at this point in time, it is highly important for the Indian Adult Education Association (Executive Committee) to consider the possibilities of the next few years : continuing and emergent needs, lines of action, probable priorities, etc. Thought should be allowed to range as widely as imagination permits. Then, and only then, should evaluation of practicalities be undertaken. Thereafter tentative plans of action could be enunciated. This is not to recommend formally establishing any set programme ; human inclination seems to be toward crystallizing plans even though unforeseen

*Dr. Wilmer Bell, is the Director of Adult Education, Baltimore City Public School. He attended the Silver Jubilee Conference of the Indian Adult Education Association held in New Delhi from March 1 to 7, 1964, on behalf of the World Confederation of Organizations of the Teaching Profession.*

factors of the future have a way of rendering them inappropriate. Rather, a statement of alternative lines of procedure, alternative problems to attack and alternative goals to pursue may provide both desirable forethought and the necessary flexibility.

In all of this the creative function of the Indian Adult Education Association as a catalytic agency should be safeguarded. It should be protected from the temptation to become an operational organization and thus a rival of its constituent groups.

Fourth, one project that I would recommend most urgently is the confrontation of the organized teaching profession with its inescapable responsibility for the education of the adult population no less than for the training of children and youth. This may well call for a rather painful reorientation of professional leadership within as well as without the government, and at university levels. To develop within teachers in general the image of themselves as agents of development rather than as bearers of tradition and advocates of relatively narrow fields of knowledge, will call for great skill, prestige, ingenuity and patience. The W. C. O. T. P. is one resource in this connection, but the Indian Adult Education Association recognized as it is, could perform no greater service to its

*(Continued on page 15)*

# "Operation Alphabet" Literacy Through Television

By Robert A. Luke

IN many developing nations the majority of illiterates are adults who have never been to school. In the United States, on the other hand, the majority of the under-educated are functional illiterates—men and women eighteen years of age and older who have not finished the fifth grade.

Although most native-born adults in the United States grew up under the force of universal compulsory laws, there are still eleven million individuals who could be described as functional illiterates. Of these, many have completed their education on their own and now hold positions of importance and influence in their communities. Many other, however, although able-bodied and intellectually competent have, to all intents and purposes, lapsed into illiteracy.

This retrogression can be explained in a number of ways. Many adults grow up in remote rural areas where continued attendance at school is difficult. In other instances, either the compulsory education laws are not enforced or parents find ways of avoiding the legal requirement that their children be kept in the class-room. This has been particularly true of migrant farm families. Early marriage, lack of interest in school, and illness are other reasons which account for the considerable number of individuals who fail to complete the fifth grade.

Surprising as these statistics are, they fail nonetheless to give an idea of the "hidden illiteracy" among people who have actually completed many more years of school than their literacy performances indicate. In a study in Cook County Illinois\* (the Chicago area) the able-bodied men and women receiving public welfare assistance underwent a literacy test. More than 50 per cent failed to reach a standard considered average for those with five completed school years in reading and vocabulary.

Paradoxically, only 6.6 per cent of these had failed to complete five years of *formal* schooling.

The need for a vigorous programme to overcome this problem fortunately has been recognized. In a special message to Congress on Education in 1962, President Kennedy said, "Despite our high level of educational opportunity and attainment, nearly twenty three million adults lack an eighth-grade education. They represent a staggering economic, and cultural loss to their families and the nation." He went on to say that he was recommending "a programme to assist all states in offering literacy and basic education courses to adults."

While not all of President Kennedy's recommen-

dations have led to legislation, a start on the federal programme he suggested has been made and within the various states, particularly where functional illiteracy rates are high, additional funds, teachers and experts have been engaged to give greater impetus to national literacy efforts. In addition the publishers of textbooks and magazines have become more concerned with the need to mass-produce materials of simple readability but of adult content for the neo-literate. Most dramatic of all perhaps has been the extent to which the resources of both commercial and non-commercial television have been enlisted against functional illiteracy.

An early attempt to use television as a tool in the eradication of illiteracy was made by the Laubach Foundation in 1957 when it realised a series of films transferring to television screens the well-known alphabetic characteristics of Dr. Laubach's "Streamlined English."

Local communities and local public school systems combined with commercial television in producing literacy programmes in Seattle, Washington a programme undertaken by the Lark Foundation; in Kansas City, Missouri, a television programme sponsored co-operatively by the St. Louis Public Schools and the commercial television station and a similar programme in Baltimore, Maryland. However, perhaps the best-known of all programmes of this type is "Operation Alphabet"—a television literacy series developed by the Philadelphia Public Schools and later distributed nationally by the National Association for Public School Adult Education. This programme succeeded not only because it is technically effective but also financial resources were found to record it on videotape and route the series without charge to communities large and small all over the United States.

"Operation Alphabet" is composed a hundred half-hour television programmes developed by the Philadelphia (Pennsylvania) Public School's Extension Division, in conjunction with Philadelphia's television station, WFIL. As the result of grants from the Annenberg School of Communications (University of Pennsylvania) and the Minnesota Mining and Manufacturing Company the programme was taped and offered free to other television stations. Accompanying the series is a Home-Study Book containing a hundred lessons based on the televised programme. The book reinforces and supplements what the learner sees and hears on his television screen. The series takes twenty weeks to complete.

"Operation Alphabet" is designed to help the functional illiterate learn both basic reading and writing skills. For four days each week a few

\*A Study to Determine the Literacy Level of Able-Bodied Persons Receiving Public Assistance (Chicago). Cook County Department of Public Aid, 1962, 166 Pp.

new words are introduced for sight recognition and one script letter is brought into the learning-to-write part of the lesson. The fifth day (usually a Friday) is devoted to review work. If he follows each lesson carefully the conscientious learner will reach—or nearly reach—a third grade reading and writing level by the time he finishes. It is at this point, then, that efforts need to be made locally to get him enrolled in a formal educational environment so that he can progress to the eighth grade of literacy competency and beyond. This can be done through television or any other means available.

In Philadelphia, enrolments in elementary adult education classes in public schools rose 25% after the first showing of the series. In Cincinnati, Ohio, enrolments rose 21%. Kansas City, Missouri, in common with Philadelphia and Cincinnati, carried out intensive promotional campaigns for the film, and audience surveys in Kansas indicated that "Operation Alphabet" reached 8,000 of the city's estimated 25,000 illiterates.

Altogether, about one hundred cities—including nearly all of the largest in the United States—have shown "Operation Alphabet" and some have scheduled a second and third showing. The Philadelphia Public Schools' Extension Division in planning a second series to begin where the first ends. This new series is intended to bring the illiterate up to the sixth-grade level, without, however, replacing formal instruction under the guidance of a trained teacher. Its primary aim is to supplement and stimulate regular classroom work.

The success story of Philadelphia, Cincinnati and Kansas City could be repeated many times. On the other hand, many cases exist where "Operation Alphabet" was shown by television stations without reaching a single illiterate or at the very best, a mere handful. The key to the success or failure of the entire programme rests with the effectiveness of the promotional campaign devised to accompany it in different communities.

Because of the unique characteristics of the undereducated—their inability to read printed promotion materials, and their reluctance to admit their educational shortcomings to their friends, promoting "Operation Alphabet" offers some unusual problems. How can information be conveyed to large numbers of men and women who cannot read? How can messages be worded so that intelligent, undereducated people will not be offended? The promotion materials prepared by the National Association for Public School Adult Education were developed with an eye to these problems. A packet of materials including posters, folders describing "Operation Alphabet" for ministers, priests and rabbis, display cards, news releases, radio announcements, newspaper advertisements and a speech was prepared. Readers of the printed items were urged to pass along the information about "Operation Alphabet"

to friend and neighbours, finally a guide book for "Operation Alphabet" planners in local communities prepared and distributed by NAPSAE outlined steps useful in organising, publicizing and showing the programme series.

The Philadelphia development of "Operation Alphabet" represents several years of co-operative planning by community groups in which many individuals from a wide variety of local organizations combined resources and skills. These groups were aided by an advisory committee of leading business, health, service, and civic leaders. Appeals were made to social service agencies, visiting nurses, hospital clinics, parents' associations of the Philadelphia Home and School Council, local chapters of the Parents and Teachers Association, local chapters of the American Association of University Women, the Federation of Women's Clubs, labour organizations, Kiwanis, Rotary, Lions, and other business man's clubs, asking them to consider ways to "get through" to those who needed "Operation Alphabet".

**Only when a total community effort takes place and public bodies, employers, government agencies, welfare and settlement houses, nationality groups and national leaders work to attract the attention of the illiterate to the programme can significant changes be expected in the literacy level of community.**

In spite of its great contribution to the elimination of undereducation in the United States, the "Operation Alphabet" series is not directly applicable to other countries. Its structure and pedagogical approach can, however, be modified and adopted to suit conditions abroad; the sequential development of the lessons and the successful psychological identification with adults in the matter of content can indeed be studied with profit by any agency wishing to develop a literacy television series.

Representatives of foreign governments and of foreign educational institutions who would like to view "Operation Alphabet" as an example of literacy tool can secure information from the National Association for Public School Adult Education (1201 Sixteenth Street, N.W., Washington, D.C. 20036) as to where the programme may be viewed in various parts of the United States. In addition, the National Association for Public School Adult Education will do all that it can to expedite special showing of sample lessons of the series in Washington.

Because of the deep involvement of the National Association for Public School Adult Education both in the reduction of functional illiteracy in the United States and in the successful utilization of the "Operation Alphabet" series, educational authorities who have used the series in all parts of the country were asked to provide comments and criticism on it. These authorities agreed that the greatest single problem initially encountered in trying to eliminate

functional illiteracy is not the absence of teaching tools—limited though they may be—but that of motivating the individual to take advantage of the opportunities available to him. There are many adults who feel that they are too old to learn. Others are satisfied with their job or life-situation and see no reason to change it. Still others have so long removed themselves from any serious systematic attempt to learn that the mere idea of studying—even in the privacy of their own homes via television—is too much for them. To the man who does heavy manual labour, holding a pencil at TV lesson time can be a large and discouraging undertaking.

**“Operation Alphabet” is not a cure for the problem of illiteracy, but where there is a well-supported, centralized effort to see that it elicits an adequate response from those who need it, much progress can be made.**

It has been difficult to measure the full impact of the series mainly because funds have not been avail-

able for research to find out how many persons view the programme and how far their reading level advances as a result of regular viewing.

In Philadelphia, four thousand copies of the workbook were distributed. When the television teacher asked viewers to write letters on a blank page of the workbook, over two thousand replies were received, corrected, and returned. It is estimated that between fifty and seventy five thousand individuals in the Philadelphia viewing area benefited by the course.

One of the most interesting aspects of “Operation Alphabet” is the teamwork it inspired among those who originally planned and produced it; such teamwork characterizes people whose contribution is made regardless of economic return, religion, age, race, or vocation.

*(From material supplied by  
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# "A Taste For More"

By Torsten Husen

**I**N a dynamic society such as ours, the school can do no more than lay a foundation. Much of the knowledge and skills necessary to us as adults did not exist when we left school. They were still in their swaddling clothes at the laboratories and research institutions. Accordingly, we have had to assimilate a great deal of the content of the sciences and humanities throughout our post-school years. It is here that I see an extremely important task for adult education. By various means this sector must strive to orient the adult towards the cultural and technical innovations which have a more or less decisive impact on his life both in its work and leisure aspects.

However, there is more at stake here than the kind of knowledge that is only serviceable from a narrow utilitarian standpoint, for example, in order to acquire greater proficiency on the job. The perspective must be considerably broadened. What I chiefly have in mind is the special purpose that adult education can and must fulfill, which is to achieve a more harmonious balance of the technical and the human in our time. We are all aware of the headlong rate at which science and technology are transforming our lives. The very fundamentals of our working and leisure lives are being changed, confronting us with difficult problems of adjustment. New methods of production and different labour-saving devices have the most sweeping effect not only on our own way of life, but also on that of coming generations. They disintegrate old social groupings and standards, and in the process they leave the individual at sea, without points from which he can take his bearings.

**Adult education should not only seek to interpret the common**

**human consequences of the technical culture that is enveloping us, it must also help people to grasp the purely material and social consequences of what is happening.**

Let me cite an example from Sweden. Our largest magazine, called *Vi*, recently ran a feature article describing how the exploitation of our gravel ridges and the pollution caused by industrial wastes and flush plumbing—to mention just two factors—were impairing our water resources. It was pointed out that more than the loss of aesthetic and recreational values was involved. What our generation is doing by its ruthless despoliation of nature is to disclaim any responsibility for future generations. I mention this example not without pride, because popular magazines don't usually show this kind of solicitude; their attitude might be summed up as, "Why should we care about posterity? It never built up our circulation."

To take another example. Our schools have included nuclear physics on their curricula as a natural response to the civilian and military developments in this field. But it is just as important for the school to dwell on the psychological consequences implicit in the use of this hazardous energy source. Similarly, the school must touch on the material consequences that experimentation with and practical applications of nuclear energy may bring in their train. Much of this subject matter is perhaps not imparted by the school. **Be that as it may, the fact is that most adults in our society have had no contact with these problems in schools. It therefore devolves upon adult education to provide them with such contact.**

I think it essential to have

the school view its task as that of giving students "a taste for more," to impress on them that they have only been given a little titbit—or to change the metaphor—that they have perceived only the contour of an intellectual landscape, with a whole life time before them to fill in the other contours on their own. In so far as the school achieves this goal, it then becomes the task of adult education to build on it, imparting the knowledge that people need, not only to get their bearings, but also to acquire a human perspective of the changing times in which we live.

As against this concept of  
*(Continued on page 16)*

## INDIAN ADULT . . .

*(Continued from page 11)*

own goals, as I understand them, than to undertake such a mission.

Other forms of leadership development also constitute vital non-competitive activities which the Indian Adult Education Association might properly initiate. National and regional seminars, some forms of correspondence study, national and local action research projects, exchange positions, and shared internships are among the possibilities that suggest themselves.

Finally, the time seems to have come for the Indian Adult Education Association to develop regional adult education associations. This calls for another properly qualified staff member. This position should be distinct from that of the administrator, not only because the qualifications differ, if they do, but also to develop additional experienced leadership to help meet the foreseeable expanding requirements of adult education in India in the next quarter century.

## Education Only Solution of Casteism

## Press, Radio & T.V. as Vehicle of Education

MR. Justice P. B. Gajendra-gadkar, Chief Justice of India, declared in Madras on July 1, that unless people were prepared to give up their petty loyalty to castes and sub-castes, democracy had no chance to survive in India.

Speaking on the challenges to the democratic way of life at Madras University the Chief Justice said faith in the basic concept of secularism inevitably meant that such "degrading" things as castes, sub-castes and untouchability could have no place under it.

"My generation must own up that it has not found it possible to do away with the problem of castes and sub-castes," he said:

He wanted the younger generation to take up this challenge to the democratic way

of life. The problem he said, was difficult to deal with because it was deeply ingrained and bound up in superstition.

"Education alone will provide the solution," he observed.

Castes and sub-castes generated a feeling of superiority and inferiority in the minds of the people, Mr. Gajendragadkar said. Loyalty to caste was not consistent with the democratic way of life. "If democracy is to succeed in this country each one of us must subscribe to the doctrine of integrity of this country. This country is one and none will divide it," he said:

Indian nationalism in the past was based on "negative resentment" to the British, "We need now a positive conviction that all of us belong to one country," he emphasized.

Shrimati Indira Gandhi was sworn in as Union Minister of Information and Broadcasting on July 2.

President Radhakrishnan administered the oath of office and secrecy to her at a brief but impressive ceremony at the Ashoka Hall of Rashtrapati Bhawan.

Smt. Gandhi later addressed officials of the Press Information Bureau and said she wanted that the Press, radio and television to be used as media to educate the public and not for mere propaganda.

She believed in trying new idea and experiments even if it meant making mistakes. "I believe in mistakes because nothing in the world has happened without people making mistakes." One should not avoid doing things because risk was involved she said.

## A TASTE FOR MORE

(Continued from page 15)

adult education, there is the argument that it will become less important as general education in the teenage years is prolonged. In other words, as compulsory schooling expands, the adult would not have to learn so much. The knowledge and skills taught by the school would go a longer way than in the past. Nothing could be more mistaken, and for two main reasons. First, regardless of its length, the compulsory school cannot provide intellectual or other equipment that is adequate to cope with the demands imposed by a changing world; as I have already said, a great deal of what we need to know today as adults did not exist for us when we went to school—and what was true then is just as true today. Second, the very extension of basic schooling entails a greater need for education and training in adult life. Or to put it another way, the better society succeeds in imparting knowledge

during the years of formal education, the more it will create an inquiring mind, the "taste for more;" and the greater will be the need for added insights and broadened perspectives in adult years.

We may therefore establish that the tasks of adult education will swiftly expand in an educative society. This is by no means a mere matter of providing more utilitarian knowledge which increases job proficiency and marketable skills. It will create an inquiring mind, the "taste for more;" education to provide the human perspectives. These must be opened up to an age in which the technical bids fair to override the human.

Excerpted from an address presented by Prof. Torsten Husen, University of Stockholm, at the International Conference on Adult Education held in connection with the 1962 WCOTP Delegate Assembly in Stockholm.

## Library Survey In Kerala

THE Indian Adult Education Association is shortly to conduct a survey of libraries in the southern State of Kerala. A number of investigators will go round the State and interview the librarians or the library-incharge in the towns and villages of Kerala to find out the resources and book stocks of the libraries, the number of people who borrow books and/or attend reading rooms attached to the libraries.

The Association only recently completed a comprehensive survey of libraries in Himachal Pradesh and Punjab. Ten investigators worked for nearly six months touring the two States to make a detailed survey of the library resources.

## Nehru Literacy Fund Constituted

### *Association Appeals for Contributions*

**T**HE Indian Adult Education Association has instituted an All India Nehru Literacy Fund, to commemorate the distinguished services of Jawaharlal Nehru to the cause of reason and enlightenment. A multi-facet personality, Nehru represented a synthesis of the scientific spirit with humanism. A man of action, he was a thinker and writer. His actions were informed by a rare degree of compassion and understanding. A fighter for freedom and democracy, Nehru was an architect of modern India, its democratic Constitution which guarantees equal political rights for men and women of all faiths and initiator of economic planning for social democracy. Nehru was aware that political and social democracy must be based on education and it was because of this that adult education was christened as Social Education by India's first free Government.

As a humble tribute to the great leader of mankind whose moral leadership in the world wide adult education movement was recognised, the Association is instituting the Nehru Literacy Fund.

#### FUND'S OBJECTIVE

The Fund will be used for giving assistance to agencies for organising literacy programme in the country. It will give grants to adult education agencies, duly registered under the Societies Registration Act, for carrying out literacy and post-literacy programmes, for preparing reading material and teaching aids for neo-literates and for publishing books, charts etc., for their use.

The Nehru Fund will be administered by a Trust, with the President of the Association as Chairman. Other member of the Trust will be (1) President of the Federation of the Indian Chambers of Com-

merce and Industry, (ii) The President of All India Federation of Educational Associations, (iii) The President of the Inter University Board, (iv) A representative of the Education Minister, (v) A few individuals to be co-opted for their interest and or knowledge on this subject. The Treasurer of the Association will act as the Treasurer of the Trust.

#### RESPONSE FROM MEMBERS

In response to the letter of the Honorary General Secretary, the institutional members have expressed their whole-hearted support to this move.

The Chief Executive Officer of the Mysore State Adult Education Council writes: "The idea of instituting the Fund is most appropriate and quite welcome. On behalf of the Council, I write to assure you of our full cooperation in this regard."

The Secretary of the Literacy Committee of the National Christian Council, Miss L. Quy writes, "May I say how very fitting such a memorial would be and I will do my best to persuade the member of my organisation to help to achieve your objective."

Support has also been received from leaders and public men.

The Governor of Maharashtra, Shrimati Vijayalakshmi Pandit writes: "I shall be glad to support the Indian Adult Education Association in its efforts to constitute an All India Nehru Literacy Fund."

The Governor of Kerala, Shri V. V. Giri writes "I shall do my best."

The Lieut. Governor of Pondicherry, Shri S. L. Silam writes: "The institution of a separate fund for literacy programmes only is a step in the right

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# Workshop for Teachers

## EXPERIMENTAL PROJECT'S

### FIRST STEP

A workshop on Methods and Techniques for Workers' Education began in Delhi on July 26, 1964. Teachers who are expected to take part in the experimental project on Adult Education among industrial workers to be launched by the Indian Adult Education Association from August 15, 1964 attended the workshop. Mrs. Virginia Hart conducted the Workshop.

Welcoming the teachers on behalf of the Indian Adult Education Association, Shri S. C. Dutta said that the success of the project depended upon the teachers, their devotion to the cause of workers' development as leaders of trade union, and their knowledge and information to the needs of the workers and their power of comprehension and assimilation.

Explaining the details of the project, Shri Dutta said that a centre for imparting education to worker and a publication unit would be set up. The first step was being taken that day with the training of teachers, who would run the centre, where selected industrial workers would attend. The teachers would also help the publication unit to produce reading material for their trainees. These material would help the workers to follow the courses and to educate their fellow-workers. The talking points, the tracts and pamphlets would all serve the purpose of widening the mental horizon of the workers.

The workshop concluded on August 2. During this period practice lessons, material for conducting discussion groups, etc. were prepared by the teachers, under the expert guidance of Mrs. Hart, who is shortly returning to the United States.

## Third Commonwealth Education Conference

SHRI M.C. Chagla, Union Minister of Education, will lead a 8-man Indian delegation to the Third Commonwealth Education Conference to be held at Ottawa from August 21 to September 4, 1964. The delegation includes Shri A.K. Ghosh, Secretary, Ministry of Education, Dr. D.S. Reddi, Vice-Chancellor, Osmania University, Dr. P.D. Shukla, Deputy Educational Adviser and Shri B.N. Malhan, Secretary to the Education Minister.

Among the important items that figure on the agenda of the Conference are :

(i) To consider reports on the Commonwealth Scholarship and Fellowship Plan : to recom-

## Literacy Among Industrial Workers

### Panel Recommends Provision of 2.5 Crores in Fourth Plan

THE Planning Commission has set-up a Panel for Literacy among Industrial Workers. The Panel members have undertaken a number of field trips and have had a number of meetings.

The third meeting of the Panel was held on July 16, 1964 under the Chairmanship of Dr. Mohan Sinha Mehta, President, Indian Adult Education Association. The Panel had discussions on two important issues, namely the appropriate agency to undertake the eradication of illiteracy among industrial workers and how that objective could be realised at the shortest possible time.

A sub-committee had recommended the setting up of a Central Board with specialist secretariat for undertaking the work of liquidating illiteracy from among the existing labour force in the country within a period of ten years. It had asked for a yearly outlay of Rs. 40 lakhs.

There was a sharp division of opinion on the question of an appropriate agency. Therefore, discussion on this question was decided to be continued at the next meeting of the Panel to be held on August 14, 1964. The Panel however decided to request the Planning Commission to make a provision of Rs. 2.5 crores in the fourth plan for the eradication of illiteracy among industrial workers.

The Panel meeting was attended among others by Sarvshri A.R. Deshpande, Sohan Singh, Jagdish Singh, B.N. Datar, P. Chentsal Rao and S.C. Dutta.

Dr. V.K.R.V. Rao, member of Planning Commission attended for a brief period and took part in the discussion.

mend such measures as are considered necessary for improving its working; and to consider new areas in which co-operative arrangements might be made ;

- (ii) To consider a report on social education and to recommend such measures as are considered necessary to promote cooperation in this field,
- (iii) To consider reports on education in rural communities and to recommend such measures as are considered necessary to promote cooperation in this field, and
- (iv) To consider the possibility of co-operation in reducing adult illiteracy.

## Army is India's Largest Adult Education Agency

**F**EW are possibly aware that India's Defence Services are the largest and effective Adult Education agency in the country.

The Indian Army works on the sound theory that an illiterate or uneducated person would be an incompetent soldier. The Army therefore takes up the education of the jawan as soon as he enlists. This education is an integral part of his training and continues even in the forward areas.

The recruit takes his education in five progressive stages. The first stage is named the Recruit's Test. The second is achieved by passing the Army Third Class Certificate Examination equivalent to the 4th grade of regular schools. The third stage equivalent to a 6th standard is attained by passing the Army Second Class Certificate Examination and the fourth, the Army First Class Certificate of Education is equivalent to the 8th grade of the ordinary schools. Finally, the fifth stage is achieved by securing the Army Special Certificate more or less equivalent to the Matriculation Examination.

The medium of instruction in all but the Special Certificate Examination is Hindi in Devanagri script. The Army has brought out its own text-books including text-books for teaching Hindi to soldiers from other linguistic areas.

Facilities are also provided for teaching English to those who desire to learn it and to help the defence personnel in pursuing technical courses. This teaching of English is based only on the basic vocabulary of 850 words, covered in three stages of 275, 600 and 850 words.

The Army Educational Corps has its own Training College at Pachmarhi for training its personnel for the different stages and aspects of its educational programme. It has teacher-training courses in Education (recognised by the Saugar University as equivalent to its B.Ed. Degree), diploma in librarianship, training in audio-visual methods and in military music (all recognised by the Saugar University).

Further, there are training courses for the Unit Education Instructors, who also assist Army Education Corps Instructors in educating the Jawans. Then the Army has instituted special course for the field education of Jawans in periods of special emergency. A special course is also being conducted for Band Masters of Military Music.

Army education makes the jawan not only a better soldier but also a better citizen. There have been instances where uneducated jawans have profited by this education and have even become commissioned officers. It is also of great help to the jawan in rehabilitating himself after his release from the Army.

## ADULT EDUCATION AMONG INDUSTRIAL WORKERS

**T**HE Indian Adult Education Association will launch on August 15, a pilot project of adult education specially designed to meet the needs of Industrial workers. The project, which will be implemented in Delhi and Bombay, is expected to indicate the type of programmes that will bring about among industrial workers an understanding of the problems of economic development in a democracy. The project will also help to define the most effective methods of putting across educational programmes among workers.

The project has been chalked out by an expert committee consisting of trade unionists and adult educators. Shri V. S. Mathur, Director of the ICFTU's Asian Trade Union College, is the convener of the Committee and Shri Kashinath Pande, M.P. Shri Bagaram Tulpule, Shri B.N. Datar and Shri S.C. Dutta are the members of the Committee.

The President Dr. S. Radhakrishnan, the Vice-President Dr. Zakir Hussain, the Labour Minister Shri Sanjivayya have sent messages of goodwishes on the occasion and have congratulated the Association on its initiative in launching the project.

In another message, Dr. V.K.R.V. Rao member of the Planning Commission has expressed the hope that the project would yield experience to further educational programmes among industrial workers to increase their industrial efficiency. He has also complimented the Association for its efforts in promoting adult education programmes in various directions.

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## NEHRU LITERACY FUND

*(Continued from page 1)*

direction and your proposal to constitute an All India Nehru Literacy Fund has my strong support."

Shri Silam was till recently Chairman, Bombay City Social Education Committee and member of the Standing Committee on Social Education set up by the Ministry of Education.

In view of the warm support to the proposal received from the rank and file workers in field of adult education and the desirability of a separate fund for literacy programme to be administered non-officially, the Association is shortly issuing an appeal for contributions not only in India but throughout the world.

# VIGOUR OF NEW IDEAS

The newspapers in India, by and large, have not taken much interest in Adult Education movement, although it should be fairly obvious to them that the development of Adult Education movement would help in the development of the newspaper industry. In this context, we must congratulate the *Times of India*, which in its issue dated July 5, 1964 came out with an editorial on "Literacy House." As a token of our agreement with the ideas expressed therein we give below the editorial in its entirety. —Ed.

**T**HE story of Literacy House near Luknow, is a heart-warming success story. Founded 11 years ago by an American lady as a school on the verandah of a small rented house in Allahabad, it grew like a well-tended tree. Some six years ago it moved into a village just outside Lucknow and flourished with aid from national and international organisations and dedicated work by Mrs. Fisher and her little band of helpers. In the last ten years it has trained more than 6,000 literacy teachers who have gone out into the villages and taught some 150,000 illiterate adults. And now the U. S. Agency for International Development has given Literacy House a grant of Rs. 81 lakhs in recognition of its achievements and its noble aim of training men and women who will spread the light of literacy among the rural millions.

Thus from humble beginnings the vision and drive of one person have enabled an idea to grow into a force. **With most ideas this is the case: one devoted, single-minded individual hacks away at an idea, moulds and shapes it, overcomes all obstacles and finally—triumph!** It would appear that there is a certain, not easily explained resistance to new ideas in this country as well as a belief that most of the problems of the people can be solved according to the normal, accepted pattern. The procedure is slow and unimaginative in the extreme. A committee is formed, tentative probes are made, decisions of an either-or nature are taken at the official level, a cumbersome propaganda machinery is started, seminars and conferences are held at which exhortations and recommendations by the dozen

are heard: and then, when the result is found out satisfying enough, a spate of criticism, self-mortification, hand-wringing, apportioning blame, reevaluation; and the entire cycle is repeated. *What is lacking is drive, a willingness to encourage initiative and welcome all ideas, even the seemingly crazy ones.*

Take the literacy drive, for instance. The parameters of the problem are well known. Dozens of solutions have been suggested. But always the problem of funds reigns supreme. Although there has been fairly commendable progress, in the literacy programme, very much more can be done. A recent Mexican experiment is worth recalling. Faced with an acute shortage of schools in villages the Government set up a factory to make prefabricated frames or shells by the hundred, which could be easily transported to far-flung areas. Each school-house package consists of a two-

room affair with a small house for the schoolmaster. Each is finished with the help of local talent and using local materials. The cost and time factors are said to be extremely encouraging. With a certain amount of planning and proper design the pre-fab school idea can be a great success in this country. Its feasibility is certainly worth examining in detail, particularly the point about giving the teacher an assured house adjacent to the village school; in due course he comes to identify himself with his work and puts in his best.

There are in fact thousands of ideas, new ideas, afloat all the world over. It would be a good proposition to set up a clearing house for ideas; gathering them, indexing and disseminating them. **The main point is that in this changing scene greater confidence should be placed by all in the vigour and vitality of new ideas.**

## *New Publication*

### Social Education and the Youth

Report of the 13th National Seminar

Price : 2.50 (Inland) Abroad \$ 1.

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# Social Education Organiser—An Appraisal

S. Sethuraman, M.A.\*

THE Community Development is solely responsible to make a few of the English alphabets very familiar with the people, especially among the rural mass. Most of them will be able to pronounce the letters B.D.O., S.E.O., with ease, though they do not know the alphabets of their own language.

It is interesting to dwell upon the image of "S.E.O." as seen by different people. What do the alphabets "S.E.O." mean to the rural people? I wonder whether even the educated section of the rural community knows the expansion of the above letters!

To the villagers "S.E.O." is an official, just like any other government official, working in the "Block Office." He is an official who visits the village occasionally and asks them to form some organisations like Farmers Forum and Youth Clubs. Sometimes, he asks the youth to organise games. After the National Emergency, he talks about "Shramdan work" (meaning Defence Labour Bank). To them, the S.E.O. is neither useful nor useless.

But the attitude of his colleagues and other officials towards him cannot be said to be neutral. Mostly, the Extension Officers consider the SEO to be an incursive individual, who steals credit sometimes for some work for which he is not mainly responsible. They look down upon the SEO for two main reasons. First, he is not a technical specialist and secondly, he is an 'orphan' having no direct superior at the district level to whom he can turn to for guidance and who will protect him from unreasonable attack. This type of feeling among his own colleagues jeopardise smooth working. But, now there is a welcome change in their attitude.

The B.D.Os, think that the SEO is a multipurpose worker at the Block level. It is often said that SEO is a "P.A. to the B.D.O." Though it is an exaggerated version, it has been found to be true to some extent. The popular belief is that the SEO-promoted BDO sympathises and understands the Social Education programme better and is able to utilize the services of SEO in a more useful way. Except a handful of enlightened chairmen of the Panchayat Samithis or Unions; all the others do not have any definite opinion about the SEO.

These different shades of opinion held by different groups emphasise one point. The SEO, in spite of his working in the Community Development movement from its inception, has no established place and there is none to speak out his cause; neither the

officials nor non-officials nor the people. About the vagueness of the concept there might have been reasons in the past to complain about it but the situation at present is quite different. Now no one can murmur that the concept is vague and the job is not well defined. Let us examine how the vagueness in the concept and in the job requirements have disappeared during the years.

## Concept of Social Education

After twelve years of Community Development, it may be quite superfluous to deal with the historical growth of the concept. Everyone knows that the Social Education owes its origin to Adult Education. The evolution of the concept has undergone many changes. The concept was so broad that all definitions were accepted.

A short and simple definition describes Social Education as "Education for better life in all its aspects—work, rest and recreation in their social, economical, political and spiritual implication." The aim, function and objectives of Social Education have been made very clear. The case for retention of Social Education in the Community Development programme was established beyond doubt when it was pointed out that:

### *"Social Education*

i. *equips people with basic skills of reading and writing and with the fundamental knowledge for citizenship ;*

ii. *Integrates education with reconstruction by promoting individual, group and community action for common development ;*

iii. *and assists in the promotion of social harmony and solidarity and the eradication of social evils."*

## Role of Social Education Organisers

At the beginning of the Community Development Projects in 1952, the need for SEO was justified for the following reasons :

i. The SEO would act like a catalytic agent in a chemical reaction in promoting the Community Development Programme.

ii. He would be specialist in group dynamics, group mobilization and community organisation, and

iii. He would be a specialist in Mass Communication media techniques.

The then CPA administrator, Sri S. K. Dey said "The SEO is the most misunderstood functionary. The reason why the SEO was posted in a project

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area was to have someone who knew something of all aspects of the programme...that has been lost sight of...SEO is not fully trusted it appears, nor is he given the original work for which he was trained." He was dubbed as a "fifth wheel in the coach."

The sixth Development Commissioner's Conference defined the role of SEO in specific terms. The Mount Abu Conference stated that the SEO's primary responsibility is to work with the village community through self-help, to create in the villagers an active and intelligent interest in their problem and help them to develop self-confidence and self-reliance. The UN Evaluation Team emphasised that the job of SEO should be in the field of adult education and youth activities.

With the introduction of Panchayati Raj, some additional changes were effected in his role and the result was more responsibility and added importance in the block team for SEO. When Mr. B.G. Rao, in the Balwantrai Mehta Committee Report cast his doubt on the usefulness of SEO, it provided an opportunity to some States to do some re-thinking on the issue. States like Kerala decided to do away with the services of SEO whereas States like Punjab merged SEO's post with that of the PEO and in Madras he was redesignated as Extension Officer (Education). In this set up, SEO's responsibility to educate the non-officials, viz., the Panchayat Presidents gained strength.

The Chinese aggression provided the new look to the role of SEO. Akin to the Home-Guards in urban areas, Village Volunteer Force Scheme was inaugurated in the villages. SEO came to the lime light and his main job is to mobilize, enrol and train villagers for the various wings of the Village Volunteer Force, especially for Mass Education and Defence Labour Bank. The SEOs who were doubtful about their services being continued because of National Emergency heaved a sigh of relief. Besides the Village Volunteer Force, attention was drawn for organising Radio Rural Forums and Gram Sahayaks' Training Camps. SEOs put forth all their efforts for the National Defence Fund collections.

The following points emerge from the review of the concept of Social Education and the job of SEO.

i. Social Education programme is mainly an educational programme, intended to bring about effective changes in the various components of the personality of the villager like attitudes, habits, beliefs, values, etc.

ii. Personality factors cannot be changed very easily and quick result is not possible with Social Education programme.

iii. Compulsion as a method, is out of question in a country like ours, wedded to democratic ideals. Persuasion through conviction

is the only best approach possible to implement the Social Education programme.

iv. The job of SEO is not comparable to the job of any other Extension Officer. SEO has to 'prepare the ground' for the other Extension Officers to have a smooth and enjoyable walk.

v. Same yardstick cannot be used to measure the work of SEO as in the case of other Extension Officers. The impact of Social Education programme is rather difficult for statistical manipulation.

vi. There is no hierarchical set-up for SEOs. Though this is important, much thought has not been bestowed on this issue.

vii. Social and mental changes cannot be achieved overnight. Even highly educated people are very cautious in accepting a change. In the case of the uneducated rural people the difficulty is enormous. This requires constant and continuous goading with patience on the part of Social Education Organiser.

There are other factors which contribute towards the difficulties of Social Education Organisers. As it was mentioned earlier, BDO's co-operation is highly essential for implementing Social Education programmes. But it is a sad state of affair that most of the Block Development Officers are not able to spare much of their time for that, because most of their time is consumed by attending to files, and to works programmes. It is not unnatural for them to show more interest in items of work like Engineering, Agriculture, Animal Husbandry, because these activities give sufficient matter for the periodical reports to the headquarters. Moreover, the higher authorities expect the BDO to pay more attention to these activities rather than to Social Education. To them an overhead tank or a road is a visible achievement when compared to a youth club! The non-officials have not understood the necessity and importance of Social Education. They have to be convinced about it through various methods like study camps, conferences etc. Now that the Panchayati Raj Training Centres have been established, it is hoped they will take care of this issue.

### Need of Team Spirit

Not only Social Education Organisers, but almost all the functionaries of the Community Development are in need of team spirit. From the inception of the Block, team work is said to be the pivot for the Community Development movement. But in reality, team work is very rarely found and it seems to be a utopian concept! All the Extension Officers are expected to work as a team of which BDO is the Captain, giving out all their co-operation, so that the various coordinated activities will come out as an integrated whole. In the language of the Psychologist, the quality "Gestalt" is wanting in the Block

(Continued on page 16)

# Education and Leisure in Soviet Union

By Mihail Rauzen

THE Soviet Union is often referred to as the country where everybody reads—not, of course, because Soviet libraries are full of readers or because there are always a lot of prospective purchasers in the bookshops, but because everywhere, even in what might seem unlikely places—in the underground, in buses and on the beach—you may see people immersed in books. They may be reading a volume of verses, a novel or an issue of a literary journal containing some story which has made a stir, but most often the books which engage their attention are textbooks, textbooks on every possible branch of knowledge, textbooks for universities, technical school or secondary schools, or various dictionaries. For this reason, the Soviet Union may equally be called “the country where everybody studies.”

About 60 million people are at present studying in the Soviet Union. Some 3,000,000 students are enrolled at higher educational establishments alone and this figure increases from year to year. It is expected that by 1980, 8,000,000 people will be studying at Soviet higher educational establishments.

## Flowering of the human personality

Various Western philosophers and sociologists have engaged in lengthy and heated arguments about the possible results of increasing the free time of manual and office workers. The pessimistically-inclined suppose that this may lead to general idleness, the decline of manners and morals and the growth of crime, etc. Life in the USSR and the other socialist countries provides convincing evidence however that, under socialism, increased free time does not in any way lead to idleness but rather to the flowering of the human personality.

The more free time manual workers, peasants and office employees have in a socialist society, the more scope they have for improving their cultural standards, perfecting their knowledge, fulfilling social obligations, bringing up their children, organizing their leisure time better, and so forth. In short, free time enables people to pursue the all-round development of their personality.

Above all, the provision of leisure time is, in its turn, an important factor in increasing the productivity of labour. Karl Marx called leisure the supreme productive force, reacting in turn on the productivity of labour. His is the classic remark that, in the new Communist society, “the criterion of wealth will not be working time but free time.”

## Leisure-time for a rolling-press worker

This is how Ivan Babushkin, an old Russian worker, described his feelings and frame of mind at the end of the working day in the earlier, Tsarist, Russia: “You saw nothing of life, you were not conscious of relaxation, it never even entered your thoughts.... And the next day—work again, strenuous, never-ending, soul-destroying work.”

But now let us put the question of how he spends his free time to Vasili Kataev, a senior rolling-press worker at the “Hammer and Sickle” Metallurgical Plant in Moscow.

“I have no rules about my free day. In the morning I set off with my wife and daughter to the country, the woods or the river. On the other hand, my working days have a strict timetable. I spent sixteen hours a week at the Institute and twelve hours studying at home, three hours at the cinema and three hours on sport, and besides all this I read literature and do community work....”

If we deduct the time spent sleeping, at work, doing domestic chores and travelling to the factory, Kataev has about 40 hours' free time left in his six working days. He could spend them in a variety of ways, sitting in a restaurant, visiting friends, or whiling away time in idle chat. But instead he uses his free time for the purpose of acquiring knowledge. He went into industry after completing the seven-year course of schooling and, for almost ten years, he has been studying at evening classes while working. In this way, he completed the course of the young workers' school, after which he went on to the Institute. His only outlays are his time and the purchase of textbooks and notebooks. He does not have to pay anything for tuition.

## Some significant figures

In 1924, according to data supplied by Academician S. Strumilin, working men in the USSR spent 7.85 hours a month studying, and women workers, 5.54 hours. This was the period of the great literacy campaign, the years in which millions of people, in the difficult circumstances due to the devastation caused by the first world war and intervention, managed, albeit with much trouble, to find the precious hours and minutes out of their leisure time to master the alphabet and to learn to read and write. The striving after knowledge or, as Lenin said, “the rush towards the light”, then became a great national movement.

As the years passed, this movement, expanded, taking new forms and new importance. At the present time, 40% of industrial workers in the USSR, and more than 23% of collective-farm workers, have had a secondary or higher education.

In 1959, a survey was made on how the workers of the distant

*(Continued on page 11)*

# RADIO IN CANADIAN

By Rodger

CANADA is a country whose three million square miles of land are occupied by only eighteen million people. Broadcasting is done in the two official languages, English and French, but dozens of small cultural communities also make demands upon the national service.

This extensive development of mass media in a country of such vast distance is not surprising. Early adult education efforts were hampered by poor roads, lack of facilities and scarce funds and the use of mass media was essential if major adult education programmes were to be launched for broad sectors of the population.

## National Farm Radio Forum

National Farm Radio Forum was created in 1939 by Dr. E.A. Corbett, Director of the Canadian Association for Adult Education as a "university of the air" for rural people. By 1940, it had become a national rural project, with provincial offices which operated independently of the Canadian Broadcasting Cooperation. Its work was supported by the Canadian Federation of Agriculture, the Canadian Association for Adult Education, the forums themselves, provincial governments and the C.B.C. These offices organized new forums, prepared the Farm Forum Guide, developed summaries of forum reports and helped forum groups generally.

## How the Farm Forum Works

Each Monday evening, the half-hour radio broadcast is produced by the CBC. Forums, averaging fifteen members each, meet in schools, halls, church basements or homes, to read the Farm Forum Guide, listen to the broadcast and have a discussion. A discussion report, including answers to specific questions contained in the Guide, and further questions from the group itself, is sent to the Provincial Farm Forum Secretary. The Provincial Secretary presents a summary of these reports on the broadcast the following Monday night. Summaries are also sent to interested rural leaders. A national summary is prepared from the provincial summaries and this, in turn, reaches both the forums and the leaders of rural and urban Canada.

The effect of such reports, both on the forum and on the development of later farm policy, is hard to assess but there is no doubt that the forums themselves are catalysts in community development. Projects ranging from the erection of community halls to home beautification programmes; from the institution of local evening classes and drama societies to the creation of such agencies as credit

unions and group insurance societies can all be traced back to the forum.

At the provincial and federal level, Farm Forum opinion often affects the development of farm policy. The Farm Credit Corporation, for example, the major federal credit Agency for agriculture, was first proposed in a direct request from the forums and many elements of rural policy today stem from forum discussions.

Such immediate and direct results are one part of the Farm Forum story. It is however, more difficult to document the changes in individual thinking and outlook which it has brought about but there is little doubt that it provides an opportunity for individuals to discuss and prepare for the rapid changes taking place in rural areas. Decisions to expand the farm operation, to raise levels of efficiency, to provide better education for children, to support local innovations (regional high schools, etc.) are all affected by forum debate.

## Development of the Forum

From a beginning of four hundred groups in 1940, the programme expanded until 1950, when over sixteen hundred regular Forums were registered. From 1950 the decline in total farm numbers has been paralleled by the decline in regular Farm Forums.

In the past ten years, the programme has been radically changed to meet the needs of a much more complex rural community. Topics are no longer chosen by a central committee upon whose good judgment the groups must rely. Instead, meetings are held in all provinces, involving both forum members and rural leaders from a broad range of institutions. From the ideas collected, a tentative schedule is drawn up for debate at an annual conference which each spring brings together rural people from across the country. In this way, topics reflect as accurately as possible the true concerns of rural people. When the programmes are finally presented, they benefit from the support of all those groups which played a part in their selection. Such "special interest" groups as 4-H, Women's Institutes, Farm Unions, co-operatives, municipal councils, dairy farmers, wheat producers and vegetable growers have taken an active part in organizing groups in recent years. Such groups may meet for only one night, or they may meet many times during a year. They are not however, counted as forums but are provided with materials and separate summaries are made of their reports. This innovation has broadened and strengthened Farm Forum and has involved many rural non-farm people in discussion.

# ADULT EDUCATION

Schwass

Broadcasts have been altered to provide faster and more useful reporting to the groups. A "talkback" technique has been developed which involves two broadcasts a week apart. On the first night, the groups listen to the broadcast, read the Guide and conduct their discussion. They submit several questions which remain unanswered in their group. These questions become the basis for the broadcast a week later. Questions which cannot be included on the broadcast are answered by mail or in pamphlet form at a later date. The "talkback" stimulates discussion on the first night and community action a week later. Often, two such discussions are enough to mobilize worthwhile effort to deal with smaller community issues.

Another innovation has been the group broadcast. A suitable forum is chosen, a discussion held in advance and recorded. The recording, sometimes edited, becomes the national broadcast. This simple device, provided the group is knowledgeable and that one or two persons of resource are added to it, helps most groups to identify with the broadcast speakers. Variations are being worked out which indicate that this technique may markedly improve participation in certain kinds of groups.

In addition to the broadcasts and Guides, slides, films, and speakers are used to stimulate discussion. Television has been tested, but with mixed results. Information retention increased markedly, but discussion was not encouraged. It proves to be more difficult to persuade the group to turn the set off to begin their discussion than it would have been in the case of a radio broadcast. Radio raises issues; television seems to settle them.

Nevertheless, television is still being used for farm forum on one local station. It provides the groups with further information and this makes for somewhat more complete summaries and more knowledgeable questions on complex topics.

Farm Forum's contribution in general has been to provide a forum for public debate of complex rural issues; to heighten rural awareness and help in bringing about long term adjustments to changing rural conditions and to create a community sense in sparsely settled areas. It has also been extremely useful in producing rural action to improve local conditions and has provided rural people with an opportunity for self-development which they might otherwise have lacked.

## Farm Forum Abroad

In 1954 Unesco completed a major study of Farm Forum in Canada and interest resulted in India, Pakistan, Australia, Japan, Colombia and the

Caribbean. South Africa, Ghana, Nigeria, Mali and Madagascar have organized Farm Forums more recently or plan to do so.

In India, where the programme has over 12,000 groups in operation, the techniques have been adapted and improved. However, the essential ideas remain unchanged. Dr. Paul Neurath, who studied this project for Unesco in 1957-58, commented:

"Radio Farm Forum as an agent for transmission of knowledge has proved to be a success beyond expectation. Increase in knowledge in the forum villages was spectacular.

Forum developed rapidly into decision-making bodies capable of speeding up common pursuit of the village. The forums thus became an important instrument in village democracy and enabled many more people to partake in the decision-making process in the village. They helped to develop both leadership and a sense of participation in village affairs and allowed village opinion to take a more direct part in numerous village decisions.

Reactions to radio farm forum as a whole was most enthusiastic and the demand that this be made a permanent feature was practically unanimous."

Farm Forum's potential has only been slightly realized in Canada where alternative sources of information have multiplied many times since the programme's inception. It should have a more fruitful application in countries where such variety is not available and where village social life provides a natural setting for the discussion group, or in areas where community development is in its infancy and where leadership training facilities and opportunities are not available.

## Farm Broadcasts and Telecasts

The CBC Farm and Fisheries Department of the CBC has five regional offices staffed by over thirty expert rural broadcasters and a small group of fishery experts who in addition to Farm Forum produce a range of other farm broadcasts. A daily half-hour Non-Farm Broadcast features a dramatized "typical Canadian farm family" as they cope with the trials of farm life. A fifteen-minute section includes markets, farm news and production ideas. Each Sunday, rural audiences have "Country Calendar", a half-hour television package which includes rural information and news and a ten-minute garden-information segment. The broad urban audience gets an idea of the farming community through "Country Time", a half hour of rural interpretation

on Saturday evenings, and through a programme for the ladies called "To Market With Music", broadcast each weekday morning. Rural youth are served by the Junior Farm Broadcast, a half-hour programme for 4-H and other rural youth organizations, which takes place each Saturday morning. In addition, special series on specific business and production topics are organized from time to time, in co-operation with government rural extension programmes.

### Citizen's Forum

Beginning in 1941, a programme was designed to use farm forum principles to develop study groups in urban centres. Study groups thrived until 1950, when interest began to lag. Today, although the programme is presented on both radio and television with undiminished excellence only a handful of study groups remain. An exceptionally fine series of pamphlets on national issues is developed each year, however, and is widely distributed by the Canadian Association for Adult Education.

### French Adult Education Programming

In co-operation with the Institut Canadien pour l'Education des Adultes, the CBC organized a number of effective group-study programmes in the French language. None of these excellent efforts continue today. However, nearly two hundred small groups meet regularly in study programmes related to private radio and television broadcasts, sponsored by universities and local agencies. Most of these are in the province of New Brunswick.

Study courses for individuals are provided with the co-operation of trade unions and business organizations. These have broad general appeal, yet strengthen the educational programmes of business and labour by introducing new information and reviewing old. A current series on television is planned, with l'Institut des Affaires Publiques and ICEA co-operating. A long-range planning committee has been established to develop new programme ideas on business economics, national policy and its implications and other matters of public interest.

Finally, l'Institut des Affaires Publiques co-operates with the CBC in a summer conference on a significant and timely topic. The conference attracts participants from universities and voluntary organizations across French Canada.

### Eskimo and Indian Services

CBC's Northern Service merits an article in itself. Initiated in 1932, it uses a chain of low-power relay transmitters across the Arctic, with manned stations at key centres.

Although staff members have been hard to find, owing to the difficulty of training native writers, actors and producers, some excellent work has been done. Mention should be made of Miss Ann Padlos programme "UQAUSI" (Words for the People) which draws thousands of letters each year and "The Northern Messenger", a programme of news and messages linking northern Eskimos with their families and friends who are "down south".

Programmes in Cree, Slave, Dogrib and assorted dialects are also broadcast for the Indian population. Indian staff members are being trained for key positions, and programme quality is improving.

In addition a drama series, "Way of Life", has been launched to counter the white man's social influence. It deals with such problems as drunkenness, prostitution and neglect as well as providing entertainment in the Eskimo language. Twenty four episodes have been broadcast, but no evaluation of results is available.

National and regional services provide many regular CBC programmes aimed at children, youth, housewives and the casual listener but programmes to interpret the outside world to the Eskimo are still needed.

*(From material supplied by the Education Clearing House, UNESCO, Paris)*

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## TRAINING ADULT EDUCATORS FOR NEWLY DEVELOPING SOCIETIES

**A**N eleven-month professional non-degree programme to train adult educators for newly developing societies has been started by the Bureau of Studies in Adult Education at Indian University (U.S.A.). The programme is designed to provide persons preparing to work in newly developing societies with the necessary skills and insights to start and run appropriate programmes of adult education. Under this programme five types of learning activities will be undertaken.

The first of these is the graduate course in adult education theory and practice. The second is workshops in specialised areas of adult education such as adult literacy. The third is the supervised field experience involving planning, conducting, and evaluating of specific adult education activities. The fourth is guided individual study and practice. The last is the supplemental learning experiences in appropriate interest areas.

# Education and Leisure in Soviet Union

(Continued from page 7)

Krasnoyarsk Territory in Siberia spent their leisure on education. The results showed that the time devoted to study after working hours had already doubled on the average, since 1924 being 15 to 20 hours a month; in some cases it had risen as high as 100 hours.

In 1961, the length of the working day in the USSR was reduced by one hour. It was decided to investigate what effect this had had on workers' use of their free time. The Moscow Tyre Factory was chosen for the study and the results were as follows:

"The number of students from the factory attending the young workers' school roughly doubled, while that of students at technical schools and higher educational establishments increased more than 3.5 times; the number of readers at the factory library increased 1.5 times, that of people practising sports and joining the various sports clubs, 5 times, and the number of amateur actors, 1.2 times."

Similar changes came about at other factories also after the introduction of the shorter working day.

## Women's Interest

It is interesting to see how the increase in free time affected women workers by strengthening their interest in study, self-education, community work etc.

The Moscow Labour Research Institute carried out a study on the way women workers at industrial enterprises in Moscow spent their time (the "Krasnyj Vostok" Factory and the "Frezer" Works). The results are:

Time spent on Study increased from 70 minutes in 1958 to 180 in 1960, showing an increase of 257%. Time spent "Looking after children" and "Needlework increased by 300%; on Com-

munity work by 200%; on Visits to cinema and theatre by 125%; on Watching television and listening to radio by 150% and on Unoccupied leisure by 71%.

Finally, notice should be taken of the way in which the free time of collective-farm peasants is organized, and what proportion of it is devoted to study, self-education, reading, etc.

More than two years ago, a selective study was made of the use of time on collective farms in the Kherson Region, the Altai Territory and the Sverdlovsk Region.

What did this far from exhaustive study show?

If we take the total free time of a collective farmworker in the working day as representing 100, 15.8% of it is devoted to study and self-education, 31.3% to reading books, newspapers and magazines, 1.3% to listening to the radio and watching television, and 21.2% to visiting the cinema, clubs, etc.

The remaining free time is spent on community work, entertaining visitors, visiting friends and relations, games and relaxation.

On the day off, the amount of free time is 1.6 to 1.9 times greater than on a working day, and the amount of time spent in reading books, newspapers and magazines, visiting cultural centres, clubs and cinemas, watching television and listening to the wireless, and engaging in physical culture and sport is considerably greater.

Six million people in the USSR combine work with systematic study. More than three million of them are studying at evening schools for young industrial and agricultural workers.

It should not, however, be

imagined that people use their leisure time only for the acquisition of general or specialized knowledge in accordance with the syllabia of higher educational establishments, technicums and schools.

An enormous number of people are studying at various industrial courses and seminars, and improving their trade ratings, but this is not all.

The Soviet people's intellectual world is extraordinarily wide and varied. The interests of the present-day worker are not limited to his bench or workshop. He is concerned about major philosophical and political questions. He wants to understand the significance of the latest discoveries and research work, he is interested in topical scientific and technological problems, he would like to know more about art and to cultivate his ability to understand and appreciate what is beautiful, and to distinguish what is really valuable in art from what is spurious.

"What do you dream about, what do you do in your free time?" This question was put by the newspaper, "Moskovskaja Pravda", to the workers of the "Hammer and Sickle" Metallurgical Plant. I give below some of the answers received.

V. Ivanove, stoker, thermal power department: "I am an amateur photographer. I attend the lectures for photo-reporters at the Journalists' Centre. My ambition is to produce a series of documentary photographs about the work of my comrades"

S. Vorontsov, rolling-press worker at the "750" mill: "I write verses, which are published in newspapers and magazines. I am studying the history of literature. I am working on a poem about my rolling mill and my friends and comrades at work."

**D. Frolov** head of the organization of work bureau of the second open-hearth plant: "Everyone has his hobby. I collect postcard reproduction of pictures, and books. Collecting these helps me to understand more about painting and literature."

**D. Yokovlev**, assistant foreman in the section-milling shop: "Not long ago I completed the technical school course while continuing my ordinary employment; I am going in for further study."

**V. Popov**, rolling-press worker in the section-milling shop: "I collect stamps and take part in the work of the 'hobbies club' set up at the Palace of Culture, to which collectors and hunters, anglers and booklovers belong."

Where and how is provision made for meeting all these varied interests and requirements in respect of self-education and the acquisition of knowledge?

#### **Worker's Clubs and Centres**

If we make a dot on a map of the Soviet Union for every place in which there is an industrial or collective farm workers' club, a Centre or Palace of Culture, we shall find we have 128,000 such dots. And this does not take into account the small premises (in lesser centres of population) where people come together for leisure-time activities, reading, singing, dancing, attending lectures, and putting on shows just as they do in the big clubs and where they are able to study.

Soviet clubs offer a variety of societies and fascinating occupations, lectures, film-shows, evening events and meetings, concerts and games, and sports contests. One of the distinguishing features of their work is that relaxation, education and instruction can all be combined. The clubs are open to all. Everything is free of charge and everything is voluntary.

Life is bringing into being new forms of cultural work among the population at large.

In Leningrad, for instance, a People's schools of Choreography has been established, besides a People's Academy of Dramatic Art, a People's Conservatoire and a People's Philharmonic Society, training and polishing the talents and developing the creative capacity of manual, office and intellectual workers. The teaching is given by the leading specialists in the branches concerned and the whole system is based on voluntary (i.e. unpaid) service and is free of charge.

#### **Parks of Rest & Culture**

It is now unusual to find a town in which there is no park where people can relax and amuse themselves. In the Western countries, such places are usually called "Luna parks", but in the USSR, Parks of Rest and Culture. And the difference is not only in the name. In the Soviet parks, there are also all sorts of sideshows, and people can dance or listen to light music. The following, however, is a—by no means exhaustive—list of the educational opportunities offered last summer by the Gorky Central Park of Rest and Culture in Moscow: cultural university for all those wishing to add to their knowledge; lectures on "New developments in science and technology"; a permanent health school; activities for people wishing to learn to read music; and an astronomical observatory.

#### **People's Universities ?**

In recent years, a new form of leisure-time educational provision for industrial workers, peasants and office employees has developed. These are the people's universities. For the most part, they were originally set up to popularize the arts. These universities provide the knowledge of the history of literature, drama, the cinema and music, and of contemporary developments in all these fields. They broaden the outlook and develop the intellect of those attending them.

Besides lectures, the universi-

ties, as a rule, provide concerts, film-shows, debates and discussions, and arrange meetings with writers, artists, actors and composers. The students are able to see shows and to visit art galleries and exhibitions.

There are now people's universities in the country at which people are studying problems of science and technology, agriculture, and educational theory, gaining an understanding of legal sciences, etc.

More than 4,000 engineers and technicians from Moscow factories are taking evening classes at the city's University of Technological Progress. The courses include radio-electronics, computer techniques, and the automation of production processes. The instruction is given by teachers from higher educational establishments, and scientific and teaching institutes make their laboratories available to the people's university. Much of the practical work is done in the factories.

The agricultural universities, whose work is based on the most advanced forms, are extremely popular. Here people can study the most efficient methods of cultivation and means of raising the productivity of animal husbandry.

Tuition at the people's universities, as throughout the Soviet education system, is provided free. It should be mentioned that more than 80,000 specialists lecture at these universities on a voluntary basis, charging no fees for their services. There are 7,000 people's universities in the USSR, situated in both urban and rural districts.

**A new specialized publication was recently launched under the title of "The Home People's University". The purpose of such books is to assist those who are unable to attend a people's university.**

In addition to the people's universities, a great amount of

*(Continued on page 16)*

# Social Education in Teachers Training Colleges

N.A. Ansari\*

ONE of the most significant factors responsible for the success of educational programmes in India is the availability of sufficient number of qualified and trained teachers and supervisors. In the field of Adult (Social) Education in particular, the paucity of teaching and supervisory personnel has been very keenly felt. The problem becomes much more acute when we consider the magnitude of the task before the Social Educators—eradication of illiteracy from among the 76% of our people being the foremost—and the very meagre funds available in the sector of Social Education. Every possible source for getting the much-needed personnel for Social Education is, therefore, required to be tapped and utilized to the maximum. The various Teachers Training Institutions in the country present themselves as important sources in this connection.

One of the functions of the National Fundamental Education Centre, which was established by the Ministry of Education, Government of India in 1956 and transferred to the National Council of Educational Research and Training in 1961, is to train the key personnel in Social Education. In order to perform this function adequately, it was felt that as a first step the Centre should collect information on the subject of "Social Education" offered by various Post-Graduate Teachers Training Colleges in India so as to study the contents of their syllabi for Social Education, the popularity of the subject among the students and the training of lecturers dealing with this subject.

In connection with this study the National Fundamental Edu-

cation Centre prepared and sent out a questionnaire to 219 such colleges in May, 1963.

One hundred and fourteen institutions, that is, about 52% sent their replies. On the basis of the replies, the coverage of the subject 'Social Education' in these institutions is as follows :

(i) Social Education forms a part of the Syllabi of the B.Ed/B.T. degrees mostly as an 'optional paper' or as 'a special field of study.' 15 colleges have allotted 50 to 100 marks for this paper. In 10 colleges Social Education forms part of a compulsory paper. In almost all the colleges, questions on the topic of Social Education are set in either optional or compulsory papers. At the M.Ed. level, as reported by 5 colleges there is either a full optional paper or a part optional paper on Social Education. The number of students offering the optional paper, however, is small, average being 5 students in a college. In a few colleges dissertations or theses have been taken up in the field of Social Education both at the M.Ed. and Ph.D. levels.

(ii) About 30 Syllabi of Social Education used at the B.Ed., B.T. and M.Ed. levels have been received. The topics included generally are the :

- (a) Definition, Need and Concept of Adult (Social Education).
- (b) Methods, Techniques and Agencies in Social Education.
- (c) Adult Literacy
- (d) Preparation of teaching and reading materials,
- (e) Methods of teaching literacy
- (f) Use of A.V. Aids.
- (g) Follow-up of literacy

(h) Community Development programme's and Adult Education activities in other countries of the world.

(iii) In almost all the Colleges, the Lecturers dealing with the subject of Social Education are M.A.'s with a B.T. or M. Ed. degree. A few of them have studied the subject of Social Education in their B. Ed. classes. In two cases, however, retired Social Education Officers teach the subject of Social Education in the Colleges.

(iv) The Methods employed for teaching Social Education in the Colleges have been mentioned as lectures, seminars, group discussions, field work, tours, demonstrations, camps, tutorials and planning forums in which local Social Education Officers also participate.

(v) Apart from dissertations or theses on topics of Social Education at the M. Ed. level, only three Colleges have taken up research, study or publication in the field of Social Education. A few of them (3) however expressed a desire to take up certain Experimental Projects or studies and Surveys on topics relating to Social Education, provided they get suitable Research Staff and required financial assistance.

(vi) In reply to the question "How can the N.F.E.C. be of assistance to your institution in the field of Social Education", the responses of the Training Colleges may be classified as under :

- (a) Assistance in training the teaching staff in Social Education (10)
- (b) Assistance in sponsoring and guiding Research, Studies and Experimental Projects in Social Education (6)

(Continued on page 14)

\* Shri N. A. Ansari is Assistant Director, Literacy Unit, National Fundamental Education Centre, New Delhi.

# Post-Graduate Teachers Training Colleges in India

*Offering Courses in Social Education at B. Ed. & M. Ed. Levels*

Name of the Training College	Level		
1. Faculty of Education, Annamalai University, (Madras).	M.Ed.	13. Graduate Basic T.C. Rajpipla (Gujarat)	B.T.
2. A G. Teachers College Navrangpura, Ahmedbad-9 (Gujarat)	B.Ed.	14. Govt. College of Education, Aurangabad (A.P.)	B.T.
3. Government Training College, Jullundur (Punjab)	M.Ed.	15. Barahseni College, Aligarh (U.P.)	B.T.
4. St. Xaviers Institute of Education, 15, New Marine Lines, Bombay-1 (Maharashtra)	B.Ed.	16. Shri Mouni Vidyapeeth, Gargoti, Kolhapur (Maharashtra)	B.Ed.
5. Central Institute of Education, Delhi University, Delhi.	B.Ed., M.Ed. Ph.D.	17. Govt. Training College, Hyderabad (A.P.)	B.Ed.
6. Secondary Teachers Training College, Sardar Vallabh Bhai Vidyapeeth, Vallabh Vidyanagar, Distt. Kaira, W. Rly. (Gujarat)	B.Ed.	18. Govt. T.T. College, Bikaner (Rajasthan)	B.Ed.
7. Faculty of Education, Meerut College, Meerut (U.P.)	B.T.	19. R.G.T. College, Porbander (Gujarat)	B.Ed.
8. Bareilly College, Bareilly (U.P.)	B.T.	20. Department of Education, Muslim University, Aligarh (U.P.)	B.Ed., M.Ed., Ph.D.
9. Digambar Jain College, Baraut, Meerut (U.P.)	B.T.	21. Sarvajanik College of Education, Aithwa lines, Surat (Gujarat)	B.Ed.
10. S.N D. Thackersey College for Women, Poona-4 (Maharashtra)	B.T.	22. Ramakrishna Mission, Basic Training College, Rahara. 24—Parganas (West Bengal).	B.Ed.
11. S.M. Teachers Training College Kolhapur (Maharashtra)	B.T.	23. Sadhana School of Educational Research and Training, Sarvodya Swastha Saddab, Agra Road, Ghatakpaper (West) Bombay-77 (Maharashtra)	B.Ed.,
12. Vidya Bhawan G.S. Teachers Training College, Udaipur (Rajasthan).	B.T.	24. Thayagarajar College of Preceptors, Madurai-9 (Madras).	B.Ed.

## Social Education in Teachers Training Colleges

*(Continued from page 13)*

(c) Visits of N.F.E.C. staff to Colleges for lectures, Seminars etc. (5)

(d) Assistance in the form of Grants, Funds, Research Fellow-ship etc. (10)

(e) Assistance in providing latest information about the policies and programmes of Social Education, supply of suitable reading materials and A.V. Aids etc. (18)

(f) Assistance by encouraging Universities to include Social Education in the Syllabi of Training

Colleges, encouraging students to take up jobs in the field of Social Education, and including the subject of Social Education in the Extension Services Units of the Colleges etc. (5).

Encouraged by the replies received, the N.F.E.C. proposed to organize a 4-week Training Course in Social Education for lecturers dealing with the subject, and it was heartening to note that many of the Training Colleges felt the need for the proposed Training Course and welcomed it. Apart from holding of the Training Courses, the

Centre is also considering the possibilities of having Co-operative Research Projects and organizing Workshops and Seminars etc. on various aspects of Adult (Social) Education. The Grants-in-Aid Scheme of the National Council of Educational Research and Training may prove very useful to the Teachers Training Institutions.

The present study is only a preliminary step in the direction of a growing realization that the Teacher Training Institutions in the country can and should play a much more active and bigger role in the field of Adult (Social) Education.

# Book Review

**Education in the State of Maharashtra: India, Bombay, St. Xavier Institute of Education, 1964. Pages 50.**

**T**HIS booklet is about Education in the State of Maharashtra.

It gives a brief account of the present system of education in the whole of Maharashtra comprising Vidarbha, Marathwada and Western Maharashtra and the salient points of the present education code. A description of the administrative set-up of education in the state, is also given.

Statistics on education from 1959-61 have also found a prominent place in this booklet. There is also a chapter on the administration of education in Greater Bombay and it has been beautifully illustrated with the help of statistics. Under the same chapter a brief account of Social Education movement in Greater Bombay has also been incorporated.

Towards the end of this brochure an attempt has been made to show the Catholic church's contribution to the educational and social services in the state of Maharashtra.

This booklet is useful and interesting for those who wish to have a general knowledge about the history and the system of education in the state of Maharashtra.

**Programmed Learning.** (Three Issues in a Year), London, Association For Programmed Learning, pp. 52, xvi. Price: 21s (annually).

**PROGRAMMED LEARNING** a new venture of the Association For Programmed Learning, London is designed to provide new teaching techniques to the educationists, psychologists and scientists.

It is extremely important that all who are working and experimenting in this field have access to the findings of others including the results of formal research; and this is one of the

journal's objectives to make possible this inter-change of information.

The magazine broadly contains the original theoretical articles, research reports, notes on special devices, techniques and unusual applications, abstract of articles published elsewhere, programme evaluation data, survey of current literature and book reviews, etc.

*Programmed Learning* is also important for developing countries. The first issue contains an article entitled "Programmed Learning in Emerging Nations" which gives a fairly good account of the problems and possibilities of Programmed Learning in developing countries.

This journal will prove helpful for all those persons who are engaged in the instructions of others, whether in schools, industry or the forces, psycho- logists and the scientists concerned with the design of machines to meet the requirements of the teachers and psychologists.

J.L. Sachdeva

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# Education and Leisure in Soviet Union

(Continued from page 12)

work is being done by the Society for the Propagation of Political and Scientific Knowledge. One of the functions of the Society is to organize public lectures for wide audiences, given by scholars, writers, engineers, agriculturalists, teachers, doctors, jurists, and so on. Most of the lecturers give their services on a voluntary basis without payment of fees. In 1961, 12,000,000 lectures were organized. The Society at present has 1,200,000 lecturers.

## The "secret" of Soviet culture

The Soviet society, is striving to bring up a new type of man, harmoniously combining intellectual richness, moral purity and physical perfection. Every member of the Soviet society has equal opportunities for creative work and study. Every member is guaranteed a free and equal choice of the sort of study and specialization to pursue.

The facilities offered for the development of abilities, gifts

and talents will be constantly extended in the future, when people will devote their free time to community activities, cultural contacts, the constant improvement of their knowledge, and creative scientific, technical and artistic work. Physical culture and sport will become an integral part of the people's daily life.

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

## SOCIAL EDUCATION ORGANISER

(Continued from page 6)

activities. This quality alone will give total perception for the various work done in the villages. Secondly, good human relation is a "must" for people to work together. The SEO is viewed with suspicion by his colleagues and they feel that there is no necessity for SEO to "prepare the ground" since they are also acquainted with extension methods. Good human relations and team work are complementary and if they exist in Block, they will do the miracle of an Alladin's lamp!

Above all, SEOs, as individuals, have to share the blame. Infiltration of people not having faith, nor able to assert before their superiors for a rightful cause, nor having a special aptitude for this type of village work, has diluted the quality of Social Education workers. The Social Education workers have to visit villages at night to implement their programmes, because it is difficult to collect villagers before dusk. They have to camp in the villages at least once a month, to be able to be closer to the community. They have to use audio-visual aids as much as possible. But it is rare sight to see an SEO carrying these aids. By doing all these, the SEO can relinquish the quality of self-pity or embittered resignation and accept the challenge posed against their job security.

Social Education has a promising future. Adult Education, Community Organisation, and recreation form the three sides of a triangle which is Social Education. The Social Education workers are to be motivated with proper incentives (appreciation, recognition etc.) The State Government's decision about the future of the SEOs, itself will be an incentive for them. Now in some States, uncertainty prevails over this issue. It is a fervent hope that the SEOs will become an important link in Panchayati Raj which will embrace 5,55,000 villages in the near future!

## INDO-PAK WORKSHOP ON LITERACY CAMPAIGN

A Joint Indo-Pakistan Workshop for evolving a comprehensive Plan for eradication of illiteracy is shortly be organised by UNESCO. As a first step, both Pakistan and India will constitute national study groups on the subject. A Seminar of the Indian Study Group will be held in Vigyan Bhawan, New Delhi from September 21 to 26, 1964.

A senior UNESCO official Shri Khaliq is in New Delhi to make arrangements of the Seminar. He is having consultations with concerned officials and organisations. On August 7, Shri Khaliq had discussions with some of the members of the Executive Committee and the Staff of the Associations about the organisations of the Seminar.

Among these who attended the meeting were Sarvshri J.C. Mathur, Sohan Singh, Nekiram Gupta, T.A. Koshy and S.C. Dutta.

## J.C. MATHUR RETURNS

SHRI J.C. Mathur, a member of the Executive Committee of the Association and of the Editorial Boards of the English and the Hindi Journals has returned to India after a ten-month stay in the United States. During his stay he visited important centres of Adult Education activities and was attached to the Institute of International Affairs at the Harvard University.

Shri Mathur will be writing his impressions of his visit in the next issue of the Journal.

## Literacy Drive in Developing Nations

### Chagla Urges Commonwealth Cooperation

ADDRESSING the third Commonwealth Education Conference at Ottawa on August 21, India's Education Minister, Shri M. C. Chagla urged the member-nations to accept the principle of interdependence in the field of education and make concerted efforts to root out illiteracy from their countries. Shri Chagla said that the Commonwealth could set a target and take concerted steps to abolish illiteracy from Commonwealth countries and to see that one-fourth of the world's population had all the benefits and advantages which the modern educational system can yield.

Shri Chagla called for the expansion of Commonwealth Scholarships Scheme and emphasised that the exchange of students and educators between the developing and the developed countries should be made a two-way, rather a multi-way traffic. "The main purpose of this conference", Mr. Chagla said "is to devise ways and means by which the Commonwealth countries which have the educational and technical resources should place them at the disposal of those who are still climbing the ladder."

Mr. Chagla said teacher-training was the first and foremost problem to be tackled by India. The number of boys and girls seeking education had become astronomical.

Lack of trained teachers in sufficient number to

teach English and Science was hampering to a considerable extent, educational progress he said.

The two-week meeting was attended by 200 representatives of 33 countries.

Mrs. Susana Al-Hassan, Ghana Deputy Education Minister, invited the conference to meet next time in Accra.

A proposal by Mr. Vincent Massey, conference President and former Canadian Governor-General, that the 1967 world's fair facilities in Montreal be turned into a Commonwealth study centre afterwards was favourably received.

Kenya's Education Minister, Mr. Joseph Otiende, was one of several speakers who stressed the problem of lack of trained teachers.

Mr. Massey said in his prepared Presidential address better than talking about the Commonwealth was the willingness to use it. No better practical link could be found than in the sphere of education.

#### Editorial Board

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Shri Maganbhai Desai

Shri J. C. Mathur, I.C.S.

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#### Welthy Fisher Honoured

Mrs. Welthy Fisher, 84 year old founder of Literacy House in Lucknow has been awarded 1964 Magsaysay award for international understanding, and "for her unstinting personal commitment to the cause literacy in India".

## Democracy Requires Education

DR. ZAKIR HUSAIN'S PLEA

DR. Zakir Husain while inaugurating a conference on Community development and Panchayati Raj in New Delhi recently spoke about enlightened political community, liberty, equality and welfare. He said that political and economic democracy by themselves were not all, they must subserve social democracy and added "from the processes of political and economic democracy should emanate the sanctions of a new and better social order, transforming outmoded values and liquidating antiquated social habits". The Vice-President said that these cannot be expected by mere legislative measures or institutional reform. "Only a new geist, a new spirit, can usher in such social transformation."

Stating that the impending future demands tasks in practical terms to realise the objectives of comprehensive development of the capabilities of the people, *development of efficiency in their institutions and development of leadership*, Dr. Zakir Husain said that there was a need for *a massive effort at political and social education*—education in the wider sense which is more than a mere formal understanding of issues debated in representative institutions, something above and beyond the level of *immediate needs and current interests*. For these reasons, a good majority of the village people tend to lay emphasis on the immediate and the personal. A few of them hesitate to come forward. That is understandable. *The economic under privilege is also psychological underprivilege*. Any scheme to impart political and social education to the people *must reckon these realities*.

The Conference later adopted a number of proposals and recommendations, which did not reveal any effort to take up a programme of political and social education of the people as mentioned by the Vice-President.

## Mass Literacy is Prerequisite of Economic Development

Inaugurating the Sardar Pannikar Memorial Lecture at Mysore recently, Dr. V. K. R. V. Rao, member, Planning Commission declared that Education has a dual role. It is necessary for the promotion of economic development and for enjoying the benefits of economic development.

Dr. Rao, emphasised that a certain standard of education was essential for the Indian population as a whole for accelerating the rate of economic growth. He referred to the removal of illiteracy and said that mass literacy and mass education in the essentials and fundamentals of science, technology and logic were the prerequisites of economic betterment.

Dr. Rao criticised the lack of adequate accent on adult education programme which was responsible for the failure of several schemes of agricultural development, cooperatives and Panchayat Raj. He said the people who

The Community Development and Panchayati Raj are the best platform wherefrom the basis of democracy can be laid down. But the scope of the above development depends upon the qualitative improvement of the individual in the Community, and on his growth and intelligence depends the future of the Indian Society.

The Conference discussed Taccavi loan, viability of primary credit societies, cooperative marketing, its structure, rural godowns, cooperative processing, consumers' cooperative but the basic philosophical issues raised by the Vice-President were not faced. The basic issues on which education should be organised for community development and Panchayati Raj were not discussed. This is a defect which must be remedied if the community development movement is not to continue as another official departmental venture.

worked in these institutions were often illiterate and uneducated, and added if you want the agriculturist to be associated with programmes of improved farming and modernisation, it is necessary to see that he is in a position to read and understand these programmes. Written communication was more effective than lectures and demonstration.

## Workers' Education Scheme

THE Union Minister for Labour and Employment

Shri D. Sanjivayya said in Madurai on August 24, that the aim of the Workers' Education Scheme was to produce a body of workers who understood complications of wage structure, how wages depended on productivity, how strikes affected national interests, main provisions of the major labour laws, rights and responsibilities of a worker, his rights and duties as a citizen and a trade unionist, and how to run trade unions on healthy and constructive lines.

He was speaking at a function organised by the Workers' Education Centre, at Madurai on the occasion of distribution of certificates to worker-teachers.

Congratulating the workers who had received the certificates, the Union Labour Minister said that their task was not accomplished by securing the certificates. Rather, the task had begun now. They had been trained in the methods and techniques of workers' education. He expected that each one of them would start the unit level class in his factory and continue to impart education to his fellow workers.

He advised the worker-teachers to teach their fellow-workers what their rights and duties were. He was sure that the worker-teachers had been taught the modern techniques of education such as group discussions, seminars etc.

# Towards A Literate World

Edgar Dale

**T**HE development of world literacy will be a major concern for the next decades. Indeed, the great demand of people everywhere for access to the good things of life makes literacy imperative. One of the first steps of most modern dictatorships is to inaugurate programmes of literacy education. An industrial state, whether democracy or dictatorship, must transmit difficult ideas by print.

The reasons for the Big Change ahead are more than economic. Illiteracy debases the dignity of man. An illiterate person is forever manacled to the communications of others, a prey to current gossip, rumors, and myths. He has no effective way to separate truth from falsehood.

The dimensions of the problem of making a literate world are staggering. A UNESCO report notes that about 900 million people, two-fifths of all persons above the age of fifteen, are illiterate. Frank Laubach's book, *The Silent Billion Speak*, indicates the size of the problem. The *UNESCO Chronicle* for January 1964 reports that out of 206 million children in eighty-five countries in Africa, Asia and Latin America, only 110 million, about fifty-five per cent, were attending primary schools.

**Sentiment and speeches by high-level government officials will not produce literacy. High purpose plus science and technology are required.** Let us see what we must do if we want to live in a literate world.

We must first of all define literacy, describe the behaviours, which characterize the literate person at various phases of his reading development. True, we can prescribe a minimum level for literacy, but even this needs to be formulated with enough exactness so that we can prepare the needed materials of instruction.

Let me offer some samples. To find your way around in a big city—and illiterates flock to them in every country—you must be able to read maps and street signs, train or bus schedules, public notices. If you are not to be cheated by the money-lender, you must be able to read what you have signed. You must be able to read letters from relatives who have gone to another country or to the big city.

At a later stage of literacy, you must be able to read the posters and the bulletins from the agricultural department, the instructions about planting gardens or marketing crops. You must learn how to read the instructions for developing a fisherman's cooperative, buying a jointly-owned motor, marketing your catch.

Not only must you be able to read print but you must be intelligently skeptical about what you read, learn to discriminate between the true and the false. This is an ability that reaches its highest level in the

critical reading required in political or economic analysis and literary criticism.

**World-wide literacy requires adequate motivation and suitable methods and materials. What are the chances that we can develop the necessary rigorous, world-wide approach needed to satisfy these requirements? Let's look first at motivation. To suggest that the billion illiterate adults in the world are eager for literacy instruction is only partly true and it is easy to see why.**

If all that was required to have effective literacy education was the verbal approval of illiterates, the vote would be almost unanimous. But experience with literacy education shows that it is hard to get most adults to come regularly and put in the 200 hours, more or less, required to reach a fourth-grade level of reading.

The reasons are numerous. Why become literate and join the ranks of the literate unemployed? If you are dog-tired from working hard in the cane fields all day, it is tough to go to an adult evening class a mile or two away. If you want a parallel in this country, think of the hundreds of thousands of people who bought Spanish or French or German records to learn these languages but, soon gave up. And these are literate people.

The present materials for literacy instruction are quite inadequate. Thomas J. Edwards reported in the *Reading Teacher* for September 1962 that in Iran "A massive literacy campaign was reactivated recently with practically no attention to the development of methods or materials with which to teach Iranian adults to read."

What does a literacy programme for adults require? First, it requires a study of amounts and levels of literacy within the population. It will be discovered that many adults are "lapsed" literates. They attended school three or four years, but through lack of practice in reading have lost their reading skills. In a study of the literacy level of adults receiving public assistance in Cook County, Illinois, more than 50 per cent tested below the fifth grade level in reading and vocabulary, but of these only 6.6 per cent had received less than five years of formal schooling.

Similarly, a study of enlisted men in World War II revealed that, among adult illiterates in the armed forces, 97 per cent had attended school to some extent, more than 25 per cent had reached at least the seventh grade, and almost 5 per cent had been in school more than eight years. Yet they would not read fourth-grade material. Obviously a massive effort is required to make sure that

more illiterates are not actually coming out of the schools.

## Instructional Material

Second, the instructional materials for developing literacy must be sharply improved. Their authors must better identify the progressive levels of desired competencies. They must also identify the kinds of materials which should be read with ease and understanding after stated amounts of instruction. The instructional time required for high levels of reading attainment is suggested by the fact that about half the adults in the United States do not and probably cannot easily read *Time*, *Newsweek*, *Readers' Digest* and similar mass circulation magazines. Much of the serious news on page one of the newspaper is at the eleventh or twelfth-grade level.

Third, the materials must be experimentally developed on the assumption that they will be almost wholly self-instructional in nature. Indeed, one of the grave weaknesses of reading instructional materials for children is that they are not adequately programmed. They do not usually move in easy steps to progressively higher levels of complexity. Massive campaigns aimed to increase adult literacy will fail if they do not develop and use self-instructional materials. This would be imperative even if instructors for illiterate adults were available, which they are not.

## Aids

To this self-instructional approach should be added further instruction and stimulation by radio, by inexpensive hand-operated phonographs, by television, motion pictures and filmstrips. The suggestion that we can teach adults to read by using television or radio alone is highly debatable, but these technological tools can be unusually helpful adjuncts to literacy instruction.

**Fourth, no programme of literacy education will succeed unless there is a planned development of material for the semi-literates to read after finishing their "formal" instruction.**

In most countries there is little or no such material. Literacy Village at Lucknow, has a school for training the writers of such materials and they have produced a library of considerable size. But the literate elite groups in most countries have shown little understanding or interest in the preparation of easy reading materials for the newly literate.

Government agencies need to make certain that public information is put at the simplest level which does not distort meaning and that there is an ample supply of easy-to-read pamphlets, newspapers, books, and government reports.

Fifth, learning to read must be rewarded. There can be the explicit reward of reserving jobs for those

able to read. The profits from farming and improved marketing will increase. There are the other rewards of mastering a new and complicated skill, of being able to read important public information. Most new literate find it rewarding not to have someone else know their business through reading and answering their letters.

Many adults are embarrassed by their illiteracy and do not want to advertise it by going to a school at night. Sometimes school children jeer at them since big adults in little seats seem funny. This is why self-instructional materials are important. You can learn a great deal by yourself and need consult a teacher only when you run into difficulties. However, the stimulation of group study is important and will figure strongly in massive attacks on illiteracy.

**The United States has been grossly neglectful of and callously indifferent to its own literacy problems. About eleven million adults over the age of twenty-five have not reached the sixth-grade level of reading, if this is defined as the last grade of schooling which they reached. One-third of the adults over twenty-five have not gone beyond eighth grade. The average white man is an eleventh-grader; the average Negro is an eighth-grader.**

If programmes of re-education such as that planned for Appalachia are to succeed, a revolution in educational methods must take place. *Not only must there be leadership in bringing all adults to a minimum level of sixthgrade or even higher, but libraries of inexpensive paperbacks must be developed which translate hard ideas into clear and interesting reading.*

These series might include several books on each of the following topics: everyday economics (including personal business), getting and holding a job, our American heritage, human relations, geography and travel, the States of our Union, bringing up children, home-making and others. The writing should be of the quality and tone found in the best children's magazines, school papers, and family encyclopaedias. This means that it must be clear, interesting, and not written down.

But book literacy is not enough. Appalachia offers a remarkable opportunity for dramatically illustrating the systematic use of all modern media to raise the economic and educational level of an entire region. We could develop an educational TVA which exemplified the best ways to conserve and develop human resources.

There are three good reasons why the United States, the United Nations, and UNESCO should be deeply and actively concerned about world literacy. First, we want everyone to live a rich, fulfilled life. Second, we need the personal growth that comes from commitment and dedication to a worthy ideas. Third, world literacy is an investment in man that will pay rich social and economic dividends.

# Per Capita Cost of Adult Literacy in India

\* By N. A. Ansari and K. B. Rege

WHILE drawing up and considering plans for eradication of illiteracy in the country, one of the most important questions raised is "How much does it cost to make a person literate"? An attempt has been made to estimate the per capita cost to facilitate, as far as possible, realistic calculation of the amount needed for organizing literacy programmes.

For the purpose of this Study, the whole country has been divided into five regions, namely, the Eastern, the Western, the Southern, the Northern and the Central. It was noticed that the per capita cost varies widely in different regions mostly according to patterns of recruitment of the teachers and the system of payment to them; the minimum cost of teaching material supplied to the literacy classes and contingencies provided for them, however, remain almost the same throughout the country. While demarcating these regions, the principle of contiguity of the different States in the country was kept in view.

The following table indicates the five regions and the States which constitute them.

## Regions

### *Eastern Region*

West Bengal  
Orissa  
Assam

### *Western Region*

Maharashtra  
Gujarat  
Rajasthan

### *Northern Region*

Punjab  
Delhi  
Jammu & Kashmir

### *Southern Region*

Kerala  
Madras  
Mysore  
Andhra Pradesh

### *Central Region*

Madhya Pradesh  
Uttar Pradesh  
Bihar

In order to work out the estimates, the procedure adopted was to collect information regarding the number of adults made literate in an individual State during a particular period and the total expenditure incurred on the literacy programme (generally consisting of remuneration to teachers, contingencies and cost of essential teaching materials) for the same period. Wherever this information was not available for literacy work separately, the total expenditure on Social Education was taken into account. The assumption was that the Social Education programme was mostly concerned with Adult Literacy. The estimates relate to the period from the year 1947 to 1951, that is, the period soon after the emergence of the new comprehensive concept of 'Social Education'. This assumption would be valid to a considerable extent as the programme of Community Development had not come into force upto this time and Social Education was not an activity of Community Development Blocks. Also during this period, the literacy programmes really formed the core activity of the Social Education programmes. In cases where information was not available for literacy work separately, wherever possible, separate estimates of cost of literacy were worked out on the basis of per capita payments made to the teachers and grants given to the

adult literacy classes for equipment etc. For working out this cost, it may, however, be pointed out that the duration of a literacy class has not been taken into account. The duration of a literacy class varies from State to State and also from time to time according to the nature of organization of the literacy work. The standards of achievement also differ from State to State but the literacy course is generally divided into two stages in almost all the States of the country. The per Capita Cost that has been worked out for making a person literate is the cost of making him complete the first stage of literacy, no matter what time he took for the same.

After obtaining these estimates for individual States the averages for the five different regions were worked out. During the period from 1947 to 1951 these averages for the different regions were found to be as follows :

- (i) The Eastern Region  
Rs. 19.66
- (ii) The Western Region  
Rs. 8.79
- (iii) The Southern Region  
Rs. 7.89
- (iv) The Northern Region  
Rs. 28.33
- (v) The Central Region  
Rs. 13.30

A point to be noted in this connection is that some of the regions have not taken into account the expenditure incurred by them on supervision, direction and office establishments. This is invariably the case in those regions where the per capita cost is very low. Had this expenditure been considered, the cost would have definitely been higher.

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During this period from 1947 to 1951, the All India Per Capita Cost for making an adult literate was found to be Rs. 12.44. For comparative estimate, similar figure for the next year 1951-52 was also worked out and it was found to be Rs. 14.44.

These estimates relate to the period 1947-51 for which the figures were readily available. In view of a steady rise in the price-structure in the country during the period that followed, at least a definite rise of about 50 per cent over these estimates may be allowed while calculating the

amount needed for adult literacy programmes in the country at this time or in the immediate future. A per Capita Cost of about twenty rupees may, thus be considered as adequate.

We are conscious of the fact that the Study suffers from many limitations—absence of consideration of the standard of attainment, follow-up activities and lack of valid and reliable statistics—to name a few of them; but it is an attempt to put at one place the data readily available on the subject.

Besides some of the limita-

tions stated above, a mention must be made here of a special limitation that we have not taken into account, namely, the recent changes in the pattern of the organization of literacy work, especially that of Gram Shikshan Mohim of Maharashtra State. These estimates are based on the old pattern of organizing scattered literacy classes as was current in the year 1947 to 1951. It is likely that this per capita cost will be reduced considerably if a state wise intensive literacy campaign is organized on the pattern followed in Maharashtra.

**Table Indicating Details of Calculation for different regions**

<i>Sr. Regional No. &amp; State</i>	<i>Year</i>	<i>No. of adults made literate</i>	<i>Teacher's Salary</i>	<i>Equipment</i>	<i>Total expenditure</i>	<i>Per capita Cost</i>	<i>Relevant References</i>
<b>I-Eastern Region</b>							
1. West Bengal	1950-51	3725	—	—	Rs. 96240.00	Rs. 28.85	All India Report of SE for 1947-51.
2. Orissa	1949-51	43879	—	—	Rs. 490432.00	Rs. 11.14	All India Report of SE for 1947-51.
3. Assam	1949-51	34824	—	—	Rs. 664000.00	Rs. 19.66	All India Report of SE for 1947-51
<b>Average : Per Capita Cost for the region</b>						<b>Rs. 19.66</b>	
<b>II-Western Region</b>							
1. Maharashtra	1950-51	114590	Rs. 4.00 per adult	Rs. 5.00 per adult	—	Rs. 9.00	All India Report of SE for 1947-51 : Ministry of Education 1954.
2. Gujarat	1950-51	2593	—	—	Rs. 25617.53	Rs. 9.87	All India report of SE for 1947-51. Ministry of Education 1954
3. Rajasthan	1948-51	50845	—	—	Rs. 376248.00	Rs. 7.50	All India Report of SE for 1947-51. Ministry of Education 1954.
<b>Average Per Capita Cost for the Region :</b>						<b>Rs. 8.79</b>	
Special data for certain areas in this Region							
1. Bombay	1962-63	10756	—	—	Rs. 102420.29	Rs. 9.85	Bombay City Social Education Committee
2. Rajkot Division Literacy Drive.	1958	36800	Rs. 11576.00	Rs. 21240.00	Rs. 137000.00	Rs. 3.75	Annual Report—1962-63. Report on Adult Literacy Drive in Rajkot Division.
<b>III—Northern Region</b>							
1. Punjab	1949-51	14547	—	—	Rs. 400448.00	Rs. 26.67	All India Report of SE for 1947-51.
2. Delhi	1950-51	2296	—	—	Rs. 65840.00	Rs. 30.00	All India Report of SE for 1947-51.
3. Jammu & Kashmir	Figures not available.						

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# The Environment of Adult Education in U.S.A.

By J. C. Mathur

ADULT Education in a prosperous and modern society like the United States is not just a series of campaigns or a bunch of programmes. Campaigns and programmes for specific situations and regions are undertaken. But primarily adult education is beginning to permeate the atmosphere that conditions peoples' behaviour and thoughts. Of course the value system in that society is different from that in ours and so the moral content of these influences is also different. But the transmission of knowledge and information and the stimulus for analysing new facts and relating them to ones own problems—these processes are continuous and ever-present in the social environments of present day American society.

I noted that social environments in America include several other things, besides the family, and professional and neighbourly circles. The Television is an important and influential part of one's surroundings and for many, it is a more significant point of reference, a more constant source of information than friends or schools. Of course most of the "information" is imparted as a fringe to advertisements. Some of the information is thus misleading, some positively harmful. A lot of nonsense about drugs, detergents and cosmetics is put over the television. Young children are cajoled into forcing their parents to buy them new toys. Novelty is a craze and in an economy in which production and employment depend upon new demands from consumers, this craze for novelty is the main source of new consumer-demands. But in the process of highlighting novelty, Television uses new images created by scientific innovations, its language is full of technical idioms and consequently while selling goods, it manages to impart to viewers bits of knowledge of a fast-growing world.

These are however, only marginal benefits and the superficial character of commercial T.V. and radio have begun to cause anxiety. Consequently a number of programmes on current affairs, on museums, on art, scientific progress etc. are occasionally thrown in. Of course such items are dressed and garnished to suit popular taste, and to save hard thinking to viewers. I saw Malcolm Muggeridge (former editor New Statesman) appear for a few minutes in a variety show, a satire on contemporary writing in a Bob Hope show, a glimpse of the folk and traditional music and dances of Indonesia in a Danny Kaye show, and so on. Any number of play on problems of hospitals and schools have become popular serials and without meaning to be educational have initiated the average viewer into the intricacies of these institutions.

Harvard University where I was working is

contemptuous of this kind of popular culture on mass media. Suspicion of popularization of culture accounts, to some extent, for the growth in recent years of Educational Television. E.T.V. as it is called, does not just provide formal courses of study for obtaining credits or degrees and diplomas. Its more important aspect is the chain of programmes on cultural, scientific and current affairs—mostly superior in content, elevated in tone and conservative in presentation. In other words these are "egghead" programmes. Visits to museums and art galleries, group discussions of social problems, presentation of classical plays, relays of symphony orchestra, news analyses by specialists—these are examples of E.T.V. programmes which command loyal though limited numbers of viewers among intellectually inclined persons. E.T.V. accepts no advertisements and subsists upon subscriptions from devoted viewers and grants by Foundations and Universities. This is true of the non-commercial radio also.

I could thus see that radio and television promote adult education in USA in four ways; first, some of the popular advertisements are displayed in such a manner that they impart information about recent technology and life. Secondly, commercial services of the more respectable kind make it a point to insert in their popular programmes bits of information attractively "packed" and lively discussions of current political issues and personalities. Thirdly, like the third programme of B.B.C. the non-commercial Educational T.V. and radio provide plenty of material for enriching the minds and taste of intellectually inclined people. Fourthly, formal courses of education for men and women wanting to improve their prospects in employment are regularly broadcast and supplement educational facilities available in institutions. The first three functions are similar to that of *Katha-vachaks* and shrines in old times in India with the additional advantage that the *Katha* is available in ones' home, and the pictures and sculptures that greeted devotees in temples can be seen within the small frame in one's home! Thus T.V.—radio are inseparable from the day to day process of living and learning.

The printed word is also an integral part of the ethos of a society that has such a high percentage of literacy. But most American newspapers are not in the same way informative and educational as some newspapers in India. The *New York Times*, the *Christian Science Monitor* and newspaper of that kind represent an exception to the common run. Mostly newspapers are distinctly local in their content and outlook and depend largely upon advertisements for their income. Many have the house-

wife in mind when selecting items for display. It is true that sales-promotion often enables newspapers to carry informative material. But much of it is superficial. Of course the book-trade advertisements may sometimes finance special supplements on literature. There is plenty of material on beautiful and interesting places, accounts of which are published side by side with advertisements of hotels, air companies and beach-wear. Publicity of new gadgets leads to articles about latest scientific developments.

However, the more significant matter in newspapers is the open discussion of current public issues particularly those of interest to the locality in which a newspaper has circulation. Thus, when the fluoridization of drinking water was under consideration of the corporation, all Massachusetts newspapers published well-written informative articles about the scientific and historical aspects of fluoridization. The disclosures regarding the operation of the secret society of criminals—the Mafia set journalists to do research into the antecedents of such societies and ways of criminals. Every sensation is a peg on which to hang scores of facts and figures. And in that society there is no dearth of sensations. A new satellite, a programme of urban renewals, disclosures regarding commercialization of funerals, a new experiment in para-psychology, the visit of a foreign dignitary,—anything will do for columnists to raise controversy and for articles to be published emphasising different points of view. Involvement of the average citizen in the controversy is the clear aim. Moreover the citizen also feel compelled to keep upto date. Unlike the British, Americans are talkative and communicative and one can't always talk about the weather! Housewives do not rest content with small talk. And so the latest sensation in newspapers particularly if it relates to local happenings becomes the starting point of a learning process—howsoever superficial.

There is also the factor of prestige symbol in keeping upto date. But the "prestige symbol" motivation is more apparent in respect of books. In most homes that we visited books were displayed in drawing rooms ("living rooms" as they are called in USA). This aspiration has been facilitated by the numerous Book Clubs (another commercial venture) of which the membership enables one to acquire popular or famous books on nominal initial payment but with a longer liability for regular purchases of new issues. Of course the revolution of paper-backs has been a momentous step in the democratization of culture. Paper-back (though still expensive by Indian Standards) are a triumph of modern book production and publication-economics, and have put within access of people of moderate means, the most popular and some of the better works.

Mass production and circulation of books has become part of a growing process of self-education. This process has manifested itself in offers of sys-

tematic self-education material to people such as "Life time Reading Plans" and "Art Seminars at Home." At small cost and remaining at home one gets programmed material for self-education, fine prints of great works of art, high quality recordings, and specially selected or written books. The economics of publication forces publishers of magazines to device ways and means of reaching as large a purchasing public as possible—irrespective of their earlier background. Devices such as trade-stamps, free gift of pictures, date-lines for concessional rates etc., are freely resorted to and the whole gamut of modern salesman's tactics comes into play in the field of culture. Much of it may be looked upon with horror by those who wish to preserve the integrity of cultural heritage and who are afraid of the dilution or eclipse of the real values of art culture and even knowledge. That such dilution (not eclipse) is taking place cannot be denied. But throughout history a compromise of standards has accompanied attempts to carry noble messages or beauteous forms to large sectors of humanity. Compromises of this kind are not so much fraught with danger as is the appearance of a widening gulf between the elite culture and the way of life of the ordinary people. I had pointed to this menace in western societies in my lecture at the World Adult Education Conference, Montreal in 1960. Therefore, much as I prefer for myself the quiet urbane and mature refrains of "egg-head" culture, as a believer in adult education for large numbers, I cannot but welcome the opportunities to millions for self-education which mass-production of paper-backs, gramophone records, picture albums, sales publicity material etc., has been offering. It is an achievement of the "commercialized" civilization of present day America that it has broken the monopoly of the few over the heritage of mankind. According to a survey made by the National Opinion Research Centre at the University of Chicago 8.96 million people have been engaged in informal self education in USA.

Lest we in India should rush to conclusions for ourselves on this basis, let me state clearly that the contribution of commercial enterprise to informal adult education and larger access to the fruits of culture could be possible in a society which does not look upon commercial enterprise with suspicious hostility and some contempt as in India. In USA today salesmanship is the prevailing environment. All around the average citizen is the noise and bustle of the market place. The departmental store, the super market, the newspaper and the T.V., the neon-lights—among these one moves like fish in water. It is hard to conceive of a process of learning or expression or communication without using the terms of salesmanship. You sell ideas like any other saleable commodity. New, this may sound strange to our ears but it is not quite so. Besides it is the idiom that is understood there, that comes handy for any worthwhile project. Near the Niagara Falls, there is a drug store full of all manner of goods and curios, some spurious and

some genuine. The proprietor an enterprising young man, has worked out an ingenious way to push up sales. On the top of the store he has put up a kind of animated museum-cum-panorama depicting through models, animated shows and pictures, the early geology and anthropology and recent history of the Niagara Falls. I found it to be a fine example of audio-visual education for adults and young people alike. It is attractive and colourfully advertised. Tourists are drawn in and pay for admission. Of course, the Store has more customers than before.

Moreover, the atmosphere of curiosity, excitement and self-education encouraged by commercial activities supplements the activities of local community organizations almost throughout USA. This is another feature of American society that we in India should try to understand. Local churches have played a formative role in American history. Humanitarian work among members of the church was a Christian duty and that in turn led to Educational programmes, crafts exhibitions, dramatics, study-groups, and other cultural activities. Small towns and localities in larger ones are full of all kind of organized community bodies, some based on religion, some on racial elements (immigrants from various European countries), some professional and vocational. These informal groups are basically local and non-commercial. They arrange lectures, seminars and discussions. They mobilise opinions of their members on current issues. They organise social gatherings and festivities. In short, they provide a forum in which the ordinary people can seek the fulfilment of their personality through expression and participation in purposeful activity.

Mass media, commercial enterprise and local group-activities—these three are outstanding elements in the social ethos of present day American society which constitute the sources of informal adult education. But some authorities question the claim of an informal process to the term 'education.' S.G. Raybould has in this context in a recent lecture (University Adult Education and Social Change—Syracuse) quoted with approval these strong words of Cardinal Newman: "All I say is, call things by their right names, and do not confuse together ideas which are essentially different...Recreations are not education, accomplishments are not education. Do not say the people must be educated when after all you only mean amused, refreshed, soothed, put into good spirits and good humour, or kept from vicious excesses. I do not say that such amusements such occupations of mind are not a great gain; but they are not education."

Universities in USA have become aware of their responsibility towards society in this respect. They have seen how the leisure which technology and automation has provided is behind the spontaneous processes of culture and self education and they are troubled by the fear that culture might be threatened by "facile art, second rate science, conformist ethics

or simplistic philosophy". Therefore American Universities stepped into this field as the upholders of more formal adult education. Adult Education programmes of American Universities are however not confined to liberal education as are the "W.E.A.-cum-Oxford" programmes of U.K. But they resemble them in their desire to build up high standards, in the employment of wholtime staff and in their insistence upon serious-minded approach to reading, writing, discussion etc. The Extension Departments of American Universities are a testimony to the constructive interest taken by universities in contemporary social change. They organize wholtime courses, evening classes, regular credits courses. They invite groups from industry, administration and communities and organise purposeful seminars. Universities have ceased to be cloistered premises but are in the main stream of life trying to give it direction. The impact of the University on the community is perceptible in small things and big. Harvard (where the Extension department is by no means as extensive as in Chicago and California) prides itself on its emphasis on learning no matter what the age. I saw numerous "auditors" (listening students) of middle ages in several classes. The Harvard Business School organizes studies for middle management groups aged 30 to 35 and for advanced management groups of 40 to 45 years, after these executive have had experience in the practical world of business. The Radcliffe College for Women in Harvard has a back-to-school movement for housewives and young mothers. The aim is a Ph. D. for mother after children have been reared and started off to school. Indeed, University adult education in U.S.A. is a basic factor in the American keenness for the orientation and strengthening of leadership in all aspects of life. In a highly competitive society, (as well as because of the ever-present challenge from communist society), training for leadership is no longer a preliminary operation. If one is a leader in any profession or activity one is 'ever on probation. Horizons of knowledge are constantly widening and a person in responsible position has to keep upto date. Above all he has to avoid the pitfalls of excessive specialization. It is in facing these problems that executives, opinion-leaders and other who have been described as the "attentive public" are being assisted by Universities Extension programmes.

The Extension departments of the University of California at Los Angeles that I visited, organizes numerous Discussion and Lecture—Discussion programmes which though informal in comparison with formal courses for adults in United Kingdom seem to provide opportunities for serious and systematic study of topics. Informal Discussion groups are conducted under the guidance of a University trained and well-informed discussion leader. The leader's function is to create maximum opportunities for relevant and productive discussion. This is done not by lecturing or offering opinions, but through

stimulating questions that help participants in exploring major issues and aspects of the subject. Specially prepared reading material is also provided to them. The Lecture-discussion classes are different. They combine brief informative lectures with discussion of the issues raised. The lecture is given by a well qualified instructor, selected for his professional training and rich background in the particular subject. In addition a seminar type discussion is conducted in which the subject is pursued in greater depth by means of questions put to the instructor and the exchange of opinions with each other and through the assignment of relevant readings. Groups can be formed any time and meetings can be held in homes too. The list of the programmes offered convinced me of the earnest and substantial nature of the studies. "Contemporary Moral Issues" "Exploring the Universe," "Issues of the Sixties" "Current Art," "The Law and Contemporary Society," "The Common Market in World politics," "Modern Drama," these are only some of the topics on each of which comprehensively planned courses have been presented with success. The University has special projects for Community Discussion-Leadership training and the training for discussion leaders. The technique of organising group discussion has been raised to a professional level and the University employs whole time staff who have mastered this technique. I read some material on the principles of Discussion Leadership and could see why adult education has a new effective though sophisticated tool in this technique. Above all I was impressed by the variety and type of persons who joined the courses. There is a useful dialogue between public officials, university scholars and leaders from the community. In a programme on "America and the Developing Nations" there were 26 participants from the community and these included an engineer, a newspaper editor, a museum curator, a doctor, a television news director, 5 men from management, two from labour (a printer and a labourer) two teachers, a public relations executive, a writer-producer, an actor, four lawyers, a university faculty member, two social workers, a legal secretary and two housewives.

These details of participants shows how Universities are trying to enable opinion leaders in various aspects of life to enrich their minds and to have purposeful discussion and explorations about matters not necessarily within the orbit of their professional work, but of relevance to them as progressive citizens capable of leadership. In the University of Chicago where the Extension Department has a splendid building both for residence of participants and seminars etc., the emphasis is upon courses for persons in particular professions. Thus I met a group of Agricultural Extension Worker and County Agents who were undergoing a short course of self-study some even hoping a present theses for a degree. Another group was of nurses attending a series of seminars on certain sociological problems. In this

way the University was able to provide for the professional people a larger mental setting to their otherwise routine duties.

To a visitor from a developing country (and perhaps from Europe), it is surprising to be told that Universities are able to realize fairly substantial fees for these adult education programmes. The usual fee in the University of California is 2 dollars per lecture and for Discussion programme a consolidated fee of 10 dollars for about a dozen meetings. Though responses vary, the fact that most programmes have the optimum number of paying participants shows that people consider adult education worth their while. Sometimes their employers provide the supporting funds for their participation. But the support is never full and therefore every such programme involves some monetary sacrifice on the part of the individual not necessarily followed by subsequent monetary gain. All this arises from the fact that in American Society today the majority is the middle class. This middle class has high income, a high standard of living and a high degree of motivation for self-improvement. In such a society (where the connotation of middle class is different from that in ours) there is no problem of motivation.

But let it not be forgotten that America has a minority of the poor too, poor not in the image of the abject poverty of India's millions but men who have got shoved into the backwaters of an otherwise dynamic and prosperous society because of the relentless operation of automation, because of want of education and of political and social disabilities. The anomaly has been vividly described in these words by Paul Johnson in a recent article. "The Sick Giant" in the New Statesman, "In America today we have.....40 million dispossessed crushed beneath the weight of a complacent and prosperous mass who enjoy a standard of living unprecedented in history". Unemployment in 1948 was 2.6%, it rose to 6.1% in 1961-62 even though the lower middle class norm in USA now is two houses and three cars per family. Though agricultural production has increased 135% within 15 years, the number of agricultural workers has gone down by 40%. The significant point is that automation in agriculture and industry eliminated precisely those who are least able to find any alternative employment because they are without the basic academic equipment to acquire industrial skills.

This minority of the eliminated and the mechanically illiterate is a challenge to American adult education because, until recently, its needs were not in the forefront. Of course, some institutions like the Tuskegee Institute located in the southern State of Alabama which I was able to visit, have maintained close contact with the situation of the poor and the handicapped. The Negro Community round about the Tuskegee Institute is able to make use of the result of the research on practical problems of agriculture and

animal husbandary carried on in its laboratories. They avail themselves of the facilities provided in units like the fruit preservation and canning departments. Above all agricultural extension work in that part of Alabama State has its headquarters based inside the University. Training courses in improved agricultural practices are conducted jointly by the extension staff and that of the Institute. The Tuskegee Institute has shifted emphasis from elementary crafts to more complex industrial operations and management techniques. The object now is to so equip the Negroes as to enable them to occupy positions of responsibility in modern establishments.

However the task of preventing 1/5th of the population from being condemned to frustration and non-participation in a prosperous society is too huge to be tackled in a fragmentary manner. Realizing its magnitude, the Federal Government has adopted a major programme of "War on poverty" in which the training in modern technology (and prior to that the provision of the basic academic equipment) for adults and those who have fallen out of regular schools, is an important feature. The project has immense potentiality and will be of great interest to underdeveloped societies. It is an undertaking in which the goals of economic development and of mass-scale education and training go hand in hand and the two justify and support each other. In actual working the "War on poverty" will have to steer clear of political manipulations. In a competitive society a programme designed to buttress and support a handicapped section of the community can be

only too easily assailed as being a departure from the policy of free enterprise.

\* \* \*

Often during visits, observation and discussions in U.S.A. I was tempted to visualize the transplantation of some of their adults education practices into our country. But to be indiscriminately imitative would be obviously futile. It may be more rewarding to try to understand the link between the social environment—particularly the problems generated by social change and technology—and adult education. In a different historical process we too are face to face with problems of social change occasioned by political freedom and economic transition. But these problems are not yet the direct motivations behind our adult education programmes. I doubt if the link will be established only by means of governmental programmes and initiative. In U.S.A. Universities, local communities, media of mass communications, publishers, manufacturers of gramophone records, agricultural unions and a host of other non-governmental organisations are actively involved in the task of educating the adult citizen. Often the involvement is out of mixed self-interest; often it arises from the desire to make more money and profit. But the ultimate result is that the environment in which the average man moves is charged with educational sparks. Though sometimes these sparks may appear to be little more than the glitter of fire-works they all have some light to give and a few undoubtedly are full of life-sustaining energy.

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# Renewal in Societies and Men

John W. Gardner \*

**E**DUCATION looks to the future, and is inevitably an attempt to shape the future. Today the road ahead is clouded by the danger of nuclear war, and the enormity of the threat blocks our vision. We have the difficult task of facing the threat and at the same time looking beyond it. If we fail to look beyond it, if the long-term future loses all reality for us, then educational strategies degenerate into spasmodic responses to the alarms of the moment—as they have today.

If we free ourselves for a moment from preoccupation with the nuclear problem, we encounter another specter that haunts the modern mind. A generation of critics has dismantled the idea of Progress, and every few years the archaeologists unearth another ancient civilization that flourished for a time and then died. The modern mind, acutely conscious of the sweep of history and chronically apprehensive, is quick to ask, "Is it our turn now?"

## Immune to Decay

Rather than debate that overworked topic, I am going to ask another kind of question: Suppose one tried to imagine a society that would be relatively immune to decay—an ever-renewing society. What would it be like? What would be the ingredients that provided the immunity?

The skeptic may ask whether any society should last forever, even ours. It is not a crucial question. If longevity were the only virtue of the continuously renewing society, the whole exercise might turn out to be numbingly dull. But a society that has learned the secret of continuous renewal will be a more interesting and a more vital society—not in some distant future but in the present. Since continuous renewal depends on conditions that permit the growth and fulfilment of individuals, it will also be a society fit for free men.

Many of the qualities crucial to a society's continued vitality are qualities of youth: vigor, flexibility, enthusiasm, readiness to learn. This could lead us to imagine that the critical question is how to stay young. But youth implies immaturity. And though everyone wants to be young, no one wants to be immature.

Every society must mature, but much depends on how this process takes place. A society whose maturing consists simply of acquiring more firmly established ways of doing things is headed for the graveyard—even if it learns to do those things with greater and greater skill. *In the ever-renewing society what matures is a system or framework within which continuous innovation, renewal, and rebirth can occur.*

\* John W. Gardner is the President of the Carnegie Corporation of New York.

Concern with decay and renewal in societies must give due emphasis to both continuity and change. Peter Drucker has wisely said that in a world buffeted by change the only way to conserve is by innovating. We can turn the saying around and assert that innovation would be impossible without certain kinds of conserving. The scientist in his laboratory may seem to be the personification of innovation and change, yet he functions effectively because of certain deeply established continuities in his life. As a scientist he is living out a tradition several centuries old in its modern incarnation, thousands of years old in its deeper roots. Every move that he makes reflects skills, attitudes, and habits of mind that were years in the making. He is part of an enduring tradition and a firmly established intellectual system; but it is a tradition and a system designed to accomplish its own continuous renewal.

The free society is not the only kind that can accomplish change. Far from it. A totalitarian regime coming to power on the heels of a revolution may be well fitted to accomplish one great burst of change. But in the long run its spurt of energy is not only in danger of dying out but of being replaced by deadly rigidity. Compared to the free society, it is not well fitted for continuous renewal, generation after generation.

**One crucial respect in which the ever-renewing society parts company with all totalitarianism is that it is pluralistic. There is a willingness to entertain diverse views. There are many sources of initiative rather than one. Power is widely dispersed rather than tightly held. There are multiple channels through which the individual may gain information and express his views.**

In a pluralistic society, where there are already various points of view, the emergence of another is hardly noticed. In an open society, freedom of communication ensures that the new ideas will be brought into confrontation with the old.

Perhaps the most important characteristic of an ever-renewing system is that it has built-in provisions for vigorous criticism. It protects the dissenter and the nonconformist. It knows that from the ranks of the critics come not only cranks and troublemakers but saviors and innovators. And since the spirit that welcomes nonconformity is a fragile thing, the ever-renewing society does not depend on that spirit alone. It devises explicit legal and constitutional arrangements to protect the critic.

## Resolve Conflicts

And that brings us to another requirement for the continuously renewing society. It must have some capacity to resolve conflicts, both internal and

external. Without such capacity, it either will be destroyed or will dissipate its energies in the maintenance of fiercely entrenched feuds. The peace that it seeks is not a state of passivity and uneventfulness. It knows that without the ebb and flow of conflict and tension progress will not be made in eradicating old evils or opening new frontiers; but it is committed to the orderly "management of tensions". Thus in its internal affairs it deliberately makes possible certain kinds of conflict, e.g., by protecting dissenters and assuring them a hearing; but it creates a framework of rules which will assure that the conflict is resolved in an orderly fashion.

**In the last analysis, no society will be capable of continuous renewal unless it produces the kind of men who can further that process. It will need innovative men and men with the capacity for self-renewal.**

Faced as we are with problems that put a constant strain on our adaptive powers, it is hardly surprising that the word creativity has achieved a dizzying popularity. It is more than a word today, it is an incantation. What is implied in the word creativity, rightly conceived, is something that the continuously renewing society needs very much.

### **Freedom and Creativity**

From all that we know of the creative individual—and we now know a good deal—he thrives on freedom. He may be quite conventional with respect to all the trivial customs and niceties of life. But in the area of his creative work he must be free to believe or doubt, agree or disagree. He must be free to ask the unsettling questions, and free to come up with disturbing answers.

When Alexander the Great visited Diogenes and asked whether he could do anything for the famed teacher, Diogenes replied, "Only stand out of my light." Perhaps some day we shall know how to heighten creativity. Until then, one of the best things we can do for creative men and women is to stand out of their light.

**No one knows why some individuals seem capable of self-renewal while others do not. The people interested in adult education have struggled heroically to increase the opportunities for self-development, and they have succeeded remarkably. Now they had better turn to the thing that is really blocking self-development—the individual's own intricately designed, self-constructed prison; or to put it another way, the individual's incapacity for self-renewal.**

Men who have lost their adaptiveness naturally resist change. The most stubborn protector of his own vested interest is the man who has lost the capacity for self-renewal.

### **Characteristics**

What are the characteristics of the self-renewing man, and what might we do to foster those charac-

teristics? Though we are far from understanding these matters, we have a few pieces of the puzzle.

1. *The self-renewing man is versatile and adaptive.* He is not trapped in the techniques, procedures, or routines of the moment. He is not the victim of fixed habits and attitudes. He is not imprisoned by extreme specialization. This last point is so important (and so easily misunderstood) that we must deal with it cautiously. Specialization is a universal feature of biological functioning, dramatically observable in insect societies and in the structure and functioning of the cell that make up a living organism. In humans, it is not peculiar to the modern age. Division of labour is older than recorded history. So specialization as such is no cause for alarm. But specialization today has extended far beyond anything we knew in the past, and this presents two difficulties. First, there are tasks that cannot be performed by men and women who have lost the capacity to function as generalists—tasks of leadership and management, certain kinds of innovation, communication, teaching, and many of the responsibilities of child rearing and citizenship. Second, the highly specialized person often loses the adaptability so essential today. He may not be able to reorient himself when technological changes makes his speciality obsolete.

In a rapidly changing world versatility is a priceless asset, and the self-renewing man has not lost that vitally important attribute. He may be a specialist but he has also retained the capacity to function as a generalist. Within limits he has even retained the capacity to change specialities.

We are beginning to understand how to educate for versatility and renewal, but we must deepen that understanding. If we indoctrinate the young person in an elaborate set of fixed beliefs, we are ensuring his early obsolescence. *The alternative is to develop skills, attitudes, habits of mind, and the kinds of knowledge and understanding that will be the instruments of continuous change and growth on the part of the young person. Then we shall have fashioned a system that provides for its own continuous renewal.*

This suggests a standard for judging the effectiveness of all education—and so judged, much education today is monumentally ineffective. All too often we are giving your people cut flowers when we should be teaching them to grow their own plants. We are stuffing their heads with the products of earlier innovation rather than teaching them how to innovate. We think of the mind as a storehouse to be filled rather than as an instrument to be used.

2. *The self-renewing man is highly motivated and respects the sources of his own energy and motivation.* He knows how important it is to believe in what he is doing. He knows how important it is to the things about which he has deep conviction. Enthusiasm for the task to be accomplished lifts him

out of the ruts of habit and customary procedure. Drive and conviction give him the courage to risk failure. And not only does he respond to challenge, but he also see challenge where others fails to see it.

But the society does not always find these attributes easy to live with. Drive and conviction can be nuisances. The enthusiast annoys people by pushing ideas a little too hard. He makes mistakes because he is too eager. He lacks the cool, detached urbanity that some people consider essential to the ideal organization man. But the ever-renewing society sees high motivation as a precious asset and allows wide latitude to the enthusiast.

*For the self-renewing man the development of his own potentialities and the process of self-discovery never end.* But the development of one's talent is only part, perhaps the easiest part, of self-development. Another part is self-knowledge. The maxim "Know thyself"—so ancient, so deceptively simple, so difficult to follow—has gained in richness of meaning as we learn more about man's nature. Modern research in psychology and psychiatry has shown the extent to which mental health is bound up in a reasonably objective view of the self, in accessibility of the self to consciousness, and in acceptance of the self. And we have learned how crucial is the young person's search for identity.

As Josh Billings said, "It is not only the most difficult thing to know one's self but the most inconvenient". It is a lifelong process, and formal education is only a part of the process—but an important part. Some people today seem to imagine that the chief function of education is to provide the student with a bag of tricks. The chief complaint of such people is that the schools are not teaching the tricks well enough—or are teaching mossy nineteenth-century tricks when they should be teaching slick twentieth-century tricks. As a beacon to guide one away from such shallows, consider the comment of learned hand in his discussion of liberty: "*By enlightenment men gain insight into their own being, and that is what frees them*".

That brings us again to the recognition that the ever-renewing society will be a free society. It will understand that the only stability possible today is stability in motion. It will foster a climate in which the seedlings of new ideas can survive and the dead wood of obsolete ideas be hacked out. Above all, it will recognize that its capacity for renewal depends on the individuals who make it up. It will foster innovative, versatile, and self-renewing men and women and give them room to breathe. Having room to breathe, they will contribute, as only they can, to the continued vitality of the society.

( Continued from page 6 )

**Average Per Capita Cost for the Region—Rs. 28.33**

**IV—Southern Region**

1. Kerala	1949-50	1610	—	—	Rs. 15000.00	Rs. 8.77	All India Report of SE for 1947-51.
2. Madras	1948-51	41685	—	—	Rs. 140718.00	Rs. 3.40	All India Report of SE for 1947-51.
3. Mysore	1947-51	138453	—	—	—	Rs. 5.00	Mysore State Adult Education Council and its activities.
4. Andhra Pradesh	1948-51	16312	—	—	Rs. 283336.00	Rs. 14.40	All India Report of SE for 1947-51.

**Average Per Capita Cost for the Region—Rs. 7.89**

**V—Central Region**

1. Madhya Pradesh	1947-51	639686	—	—	Rs. 7687762.00	Rs. 12.00	All India Report of SE for 1947-51.
2. Uttar Pradesh	1947-51	206667	—	—	Rs. 4693182.00	Rs. 16.00	All India Report of SE for 1947-51.
3. Bihar	1950-51	56380	—	—	Rs. 573264.00	Rs. 11.00	All India Report of SE for 1947-51.

**Average Per Capita Cost for the Region—Rs. 13.00**

**VI—All India Estimates**

1.	1947-51					Rs. 12.44	All India Report of SE for 1947-51.
2.	1951-52	489135			Rs. 7182663.00	Rs. 14.44	All India Report of SE for 1947-51.

# KARNIK NO MORE

## Great Adult Educator Passes Away



V. B. Karnik

It is with great regret that we report the death of our colleague Shri V.B. Karnik on August 14 at Kolhapur. Shri Karnik died of heart-attack. He was 57.

The Indian Adult Education Association mourns the death of this indefatigable worker in the cause of adult education and sends its condolences to the bereaved family,

Shri Karnik was an Associate Secretary of the Association, for almost 12 years. He was elected for the first time in 1952 at Nagpur Conference. At the time of his death, Karnik was the Deputy Director of S.E.O.T.C. Gargoti.

Karnik was educated at St. Xaviers College, Bombay and passed B.A. (Hons.) in 1927. He did B.T. in 1938. After being a Principal of a High School for 17 years, Karnik came to Adult Education, as Secretary and Social Education Officer, Maharashtra.

He visited Australia and New Zealand in 1952 on a study tour under Colombo Plan and Denmark in 1964 as a member of a Study Team sponsored by the Government of India.

Karnik had attended almost all our Seminars and Conferences. He was able to attend on the last day our Silver Jubilee Conference.

A loveable person, Karnik was a loyal colleague and devoted worker. His zeal and devotion to the cause of adult education was very great and he continued to serve the movement till the last. In him the movement has lost a great worker.

### DR. D.B. SASTRI PASSES AWAY

We regret the death of Dr. D.B. Sastri, our former Associate Secretary. Dr. Sastri died of heart disease at Patna on July, 17. He was 61.

At the time of his death, Dr. Sastri was Reader in Hindi, at Magdh University, Earlier he was Dy. Director of Education (Social) in the Bihar Government. He was Secretary-General to the Fourth National Seminar held in Bikram in 1953. He was elected in 1952 as an Associate Secretary of the Association and continued in this office upto 1957. He rendered valuable service to the cause of Adult Education.

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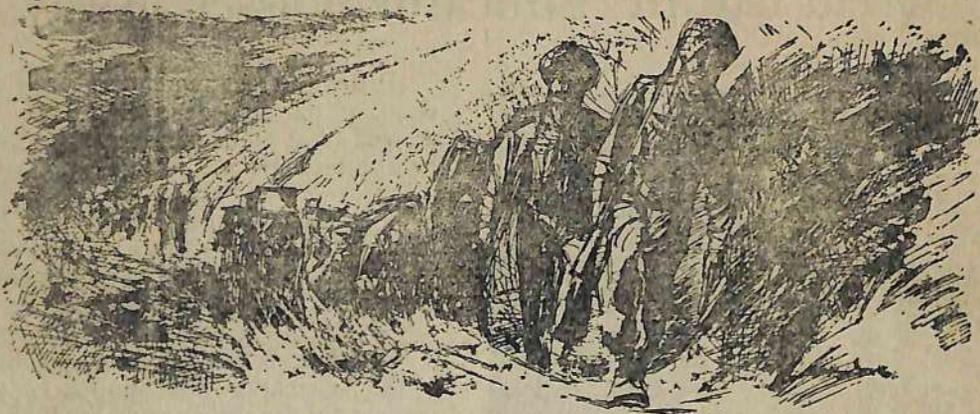
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## National Study Group on Adult Literacy

**I**NAUGURATING a six-day meeting of the National Study Group on Adult Literacy and Adult Education, Shri P.N. Kirpal, Secretary, Ministry of Education, termed it as the beginning of a most significant campaign for freedom, for the dignity of the individual and for the well-being of mankind and hoped that with it would start a continuous and evergrowing chain of actions leading to the light of knowledge where there had been ignorance for centuries.

Shri Kirpal pointed out that in attempting to solve the problem of illiteracy in India it should be borne in mind that even after long 17 years of independence three out of every four persons in the country were illiterate and their number went on increasing owing to a higher birth rate than the rate of literacy growth. Moreover India, rightly acclaimed the biggest democracy in the world and aiming at a rapid change in the social and economic order, could no longer afford to remain indifferent to its problem of mass illiteracy.

Quoting the most recent available literacy statistics on the basis of the 1961 Census, Shri P.N. Kirpal stated that out of a total population of 438 million, 160 million men and 175 million women were illiterate. Even if the children in the age group 6 to 11 were excluded from the illiterate population, India would still have about 180 to 200 million adult illiterates. "The task of making them literate in a reasonable period of time is colossal."

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### Education and Democracy

Shri Kirpal said if the people in India wanted that the democracy should gain deep routes, the Panchayati Raj Institutions should grow, programmes such as utilisation of irrigation facilities, public health practices and family planning should be popular, the individuals must be educated. According to him the work of agricultural and industrial development would be easier if the farmers and the factory workers were taught how to read and write. Their literacy and education would enable them to acquire the knowledge from available literature through their own study in their respective fields.

Shri Kirpal also referred to the problems of women's education and the education of the tribal people. He wanted that these should also be covered by a well-planned programme of adult literacy in the country.

He noted with satisfaction that the money spent on education was no longer considered as unproductive and he was happy that education was now regarded as an investment in the development of human resources which in turn would contribute to greater social and economic development. He suggested that both moral and financial support could easily be enlisted from a number of business organisations like Chambers of Commerce and Industry.

Setting up an effective machinery for evaluation of the success of the Pilot Projects, was among the suggestions made by the Education Secretary.

### Unesco Assistance

Shri S.G. Khaliq, Assistant Director of Department of Education of the UNESCO, assured India of assistance from UNESCO in the steps to be taken by the Government to remove adult illiteracy from the country.

Shri Khaliq said that it had now been recognised that adult literacy could play a very important part in the overall plans for social and economic development of a country. Therefore, adult literacy had ceased to be merely an academic pursuit and an end in itself. It had now become a means to an end in the sense that it must be linked with the overall social and economic development of a country.

One of the main conclusions of the international committee of expert Shri Khaliq said was that the problem of adult education should be tackled by a selective approach rather than by aiming to eradicate illiteracy by a mass campaign covering the entire country at once. It would be more effective to start this campaign in certain organised sectors of the economy where people needed literacy to do their regular work more efficiently. This sector of the country would comprise the rural as well as urban areas.

The Study Group attended by about thirty representatives of Union Ministries, State Governments and Voluntary organisations and five special invitees discussed the question of adult literacy and adult education for six-days and drew up fairly comprehensive recommendations and outline of a few pilot projects.

### Recommendations

The National Study Group asked for a national policy declaration on the eradication of illiteracy, and demanded that definite targets should be laid down in the Five Year Plans with adequate financial provision to achieve those targets.

The Study Group devoted itself to the study of the problem of literacy from various points of view and came to the conclusion that for the effective functioning of democratic institutions at every level right from village Panchayats to Parliament, literacy was essential to enable the people's elected representatives in these institutions to perform their role properly. The success of a democracy depended on its citizens. The citizens should know and understand their rights and duties. At present owing to widespread illiteracy, the illiterate voters depended for this knowledge on the interpretations given to them by the educated few. This resulted in excessive concentration of power and also sometimes in distortions and misinterpretations. Without literacy, therefore, the proper understanding of rights and duties was not possible.

The Group felt that one main hindrance to the productive capacity of the Indian peasantry was his ignorance about the matters which concerned him most. For example, even for the knowledge of complicated laws and regulations concerning land reforms, irrigation, land revenue and account keeping etc. which were of fundamental importance to him, he had to depend upon middle-men and careerists.

The Group also felt that an essential pre-requisite for social change was the creation in people of a national attitude and an awareness of one's social obligations, Development of correct attitudes towards fellowmen and women, and a desire for knowledge of all the problems of life was also essential.

The Group came to the conclusion that Education including literacy was necessary for the achievement of the egalitarian society which was the objective of our Constitution and our general political conscience. Primarily literacy was a measure for the implementation of human rights.

Literacy was absolutely essential for economic, social and political growth in the context of a developing society, and would be of great help to the country in solving the problems such as those of national integration, educational backwardness, economic stagnation and the population explosion.

### Functional Literacy

The Study Group stated that the fuller aim of Adult Literacy namely to achieve functional literacy should always be kept in view. Programmes of eradication of illiteracy should be followed up by the programmes of Continuation Education to make the knowledge usable.

The Group recommended that programmes should be so arranged and the standards achieved should be so effective as to stimulate the enthusiasm of the people for literacy and to create a proper atmosphere for propagation and utilization of literacy, and there should be adequate provision for follow-up programme like Libraries, Adult schools, Janata Colleges and Vidyapeeths etc. The Group also recommended that there should be suitable provision for training of Adult literacy teachers, supervisors and administrators, and the content and the medium of literacy should bear a close relationship to the productive capacity and economic potential of the learner.

The Group observed that there was no uniform basis to determine standards for the training of literacy teachers but agreed that adequate training was essential although the period of training may vary.

It was felt that some local leaders of villages like Pradhans, Mukhiyas, Panches who are at present given general training in rural development should in suitable cases also be trained in adult literacy methods and some of them may be persuaded to function as part-time teachers because they carry greater weight with the adults than younger people. Likewise traditional pandit, kathavachak, Mantris to whom villagers listen readily should also be given such training.

As for industrial workers, the Group recommend-

ed that literacy programme should, wherever possible be related to their jobs and the principle of job-oriented literacy should be given a fair trial. Primers and reading material should be specially designed to suit the environments and requirements of particular occupation and industries. Specialised and graded books on a variety of subjects related to different vocations, and on relevant topics, information on which was sometimes contained in a more complex form in the government documents, should be made available in simplified form to the persons concerned.

### Reading Materials

Reading materials for various stages of literacy teaching should be prepared. The personal and vocational needs of the learners should be taken into consideration. Adult literacy primers and other reading materials should be pre-tested. Guidance should be given to Instructors of adult literacy for the use of Films, radios and Television (wherever possible) for arousing the interest of learners and inspiring them for further learning. Specific problems and situations could be effectively replaced with the use of these devices. A number of training films should also be produced.

Special Radio programmes for new-literate, special columns for them in the local daily newspapers in regional languages, specially prepared gramophone records, should be prepared for speedy results.

Low cost Radio-sets for families of low-income groups should be arranged. Mass media should be promoted for continuing education as well.

The Group also recommended maximum utilization of the 'correspondence course techniques and wider use of condensed courses for women and for special groups.

The Group recommended that voluntary organisations should be encouraged by giving assistance by the Government for their work.

### Participants

The Indian Adult Education Association was represented by Shri Neki Ram Gupta, the Associate Secretary. One of the Associate Secretaries, Dr. T.A. Koshy was the Director of the Study Group.

The special invitees were Sarvshri J.C. Mathur, S.C. Dutta, Sohan Singh and N.A. Ansari.

Among others who attended were Sarvshri K.S. Muniswamy, Mustaq Ahmed, Saligram Pathik, Barkat Ali Firaq, B.M. Kapadia, Satyen Maitra, A.R. Deshpande, D.P. Nayyar, M.C. Nanavatty, Jagdish Singh, D. Sarma, P.C. Sharma, and S.M.L. Srivastava.

Shri John Bowers, Prof. Thomas and Shri Krishnamurthy represented UNESCO.

## Delhi Plan to banish Illiteracy in two years

The Education Department of the Delhi Administration has formulated a plan to banish illiteracy from rural Delhi within the next two years.

The scheme envisages the opening of about 300 adult literacy centres, covering the entire rural area of the Union Territory, to teach people to read and write Hindi. Initially there will be a sixweek course but efforts will continue, at later stages, to make them literates or at least to enable them to learn the three R's.

Mr B. D. Bhatt, Director of Education of the Delhi Administration has said, all the 70,000 illiterates in rural Delhi would become neo-literates by April 1966.

According to the scheme, half of the illiterate population will be covered during the current financial year and the remaining half during next year.

### Free Books

The pupil will also be given free books. Libraries will be attached to the centres to issue books to enable them to attain proficiency in Hindi or pursue further studies.

The department has also plans to open centres for the education of boys and girls who discontinue studies after the primary stage. At these centres students will be prepared for middle and higher secondary classes.

It is proposed to open five such centres during the current fiscal year and about 40 centres during the next Plan period.

This project is likely to become popular if the Delhi Higher Secondary Board approves a proposal to allow students to appear privately for the higher secondary examination.

## WCOTP Committee on Adult Education

At a recent WCOTP Assembly at Paris, the General Secretary of the Indian Adult Education Association, Shri S.C. Dutta was re-elected member of the WCOTP Committee on Adult Education for the period 1964-66.

Kwa O Hagan of Ghana is the Chairman of the new Committee. The other members are Thomes McLernon and Robert Luke, U.S.A., Carlos Reyes, Uruguay; S. J. Kioni, Kenya and S. Natarajan, India.

# Adult Education in Hungary

Prof. E. Magyari

IN Hungary the so-called "workers' school" offer the chance for adults to continue their formal education. In essence, there is no school from general school to university, which adults who are earning a living cannot attend. In the 1963/64 year nearly 220,000 people continued their education in this manner.

The chief forms of this kind of study are :

- (a) evening schools, where instruction is given several times a week in the evening hours ;
- (b) the correspondence departments, which consult with adult students once a week, while the students have to report on what they have learned only three times a year.

The state not only encourages those with an aptitude for studying to continue their education, but also assists them by lightening their burden in various ways. In this respect perhaps the most important measures are the paid vacations for studying and reduction of working hours for adult students. These benefits are regulated by the labour code, so they are compulsory for all the employers.

Accordingly the students at the evening schools are entitled to the following benefits :

If they attend general school they receive three days of extra vacation annually, and if secondary school, six days extra vacation. Those attending a college or university receive 24 days of extra vacation in every school year. Aside from this the students of the technical, agricultural or natural science departments of colleges and universities are granted two hours of reduction from the eight-hour work-day four days every week, and the students of other departments are granted this privilege three times every week. The time away from work may be accumulated and taken all at once, which means that in effect the college and university students work only five days a week, but receive the full pay they would get ordinarily.

Students of general-school correspondence courses are granted six extra days of vacation. Those taking secondary-school correspondence courses are granted 12, days technical secondary school 18, teacher-training and nursing colleges 24 days of paid vacation, in addition to their regular annual paid vacation.

For the writing of a dissertation, or the preparation of a diploma project to conclude university studies, or to prepare for a state examination, or to defend a diploma project, 36 working days of vacation are granted in the departments of technical, agricultural and natural science, 24 working days are granted in other departments, and 12 working days

in the teacher-training and nursing training institutes.

In other words : a last year university student enjoys about three months of extra vacation with pay to give him plenty of time off to study.

Adult instruction poses its own special educational problems. One difficulty is that adult students of the most diverse ages wish to finish the very same grade. Therefore an effort is made to organise one class of young people and one class of older ones to simplify the problems.

The work of the teachers is made more difficult by the fact that on the whole there is no literature for adult education. Practice has shown that the experiences accumulated in the teaching and education of children, the methods developed and proved useful there, are mostly unusable in the instruction of adults. Similarly the arithmetic text-book of the children's primary school, for example, is hardly usable in the adults' evening primary school. It is hardly suitable for awakening the interest of the average adult.

A different approach should be used in teaching an adult. Material needs to be presented differently to the children who come to school rested, and differently to the adults who begin their classes mostly after a full day of work.

On the basis of the experiences so far gained, special adult education text-books have been prepared in a good number of subjects. The dissemination of scientific information in lectures and discussions apart from the compulsory activities has proved very effective.

The work of the teachers is made easier by the fact that, as a rule, their pupils already possess some type of skilled training and most of them may be enlisted in teaching, in such a way that they should not be merely passive receivers of the material being taught, but should play an active part in the work of the class. For example, an electrician can relate a number of very interesting experiences to his fellow students in a physics class where they are studying electricity. Similarly a soil study class can be very interesting in the evening division of the agricultural technical secondary school when it is coloured with material taken from the experience of men who have spent all their lives in a struggle with the soil.

Whoever spends a few days in Hungary will notice that there is today in state administration as well as in trade, industry or science, a strikingly large number of people who pursued and completed their studies at the highest level when they were already grown-ups.

# World's Teachers Asked to Fight Illiteracy

**A**N appeal to teachers in all countries to co-operate in the world campaign against illiteracy was made by Mr. Rene Maheu, Director General of Unesco, at the 12th Assembly of the World Confederation of Organizations of the Teaching Profession, which met at Unesco House in Paris recently.

Speaking at the opening session of the Assembly, which brought together some 500 educators representing 136 organisations in 80 countries, Mr. Maheu said that the fight against illiteracy "demands nothing less than the general mobilization of mankind": it was, he declared, "the most inspiring and urgent task confronting our generation."

Mr. Maheu said that an experimental programme in mass literacy to pave the way for the eventual launching of the world campaign, had already been prepared and would be submitted at the next session of the Unesco General Conference.

"This programme," he stressed, "would be selective in two respects: on the one hand it would be carried out in a few carefully-chosen countries—eight at the outside—and on the other, it would include only activities in organized sections of the national economy: co-operatives, trade unions, public and private business. It would be supplemented by regional co-operative action on behalf of research, staff training and the reinforcement of existing institutions. It would be carried out in stages over five years—from 1966 to 1970—and each project would be systematically evaluated immediately after the operative phase."

Previously, Mr. Maheu had recalled the close links which had united Unesco and the World Confederation over the past eight years. These links should prove valuable also in the field of planning, which is one of the essential requisites for educa-

tional progress, since "one of the main obstacles to such progress often lies in the fact that the various sectors of education are being developed independently of one another, without due regard to the organic balance of the educational system or the requirements of economic development as a whole."

Turning to the theme of the conference, "increasing International Understanding through Teaching about the United Nations," Mr. Maheu noted the progress made in this connection in school curricula. This was due partly to the fact that practical achievements in international co-operation offer sufficient concrete example to fire the imagination of school children and open their eyes to new horizons. "In fact," he added, "I have the impression that young people are much more interested in the subject than adults. I have often found them ready to step unhesitatingly into the world of to-morrow, which will be characterized by international co-operation for the organization of our planet."

For Unesco, Mr. Maheu said, education "is not an end in itself but a means of contributing to peace and security in order to further universal respect for the human rights and fundamental freedoms which are affirmed for the peoples of the world by the Charter of the United Nation."

In conclusion, Mr. Maheu

mentioned the role of the "Associated Schools" which, in 45 countries, are promoting education for international understanding. "There are to-day," he stated, "countries where the Associated Schools' system has become a more or less permanent feature of education and where those schools are acting as pioneers, not only contributing to the progress of education for international understanding and the promotion of such understanding inside and outside the school, but also helping to improve teaching in most, if not all, of the more classic or traditional subjects."

In his reply, Sir Ronald Gould, President of the World Confederation of Organizations of the Teaching Profession, paid tribute to the achievements of Unesco and its Director-General in the development of education throughout the world.

"Mr. Maheu has made Unesco the conscience of education," he declared. "The Organization has provided focus and tasks for other associations to work in carrying out Unesco's aims, and it has convinced the world that aid to developing countries is not only material but spiritual. Unesco has demonstrated that men, and the ideas they bring with them, are more important than all the material assistance provided in the past."

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# Co-ordination or Confusion in Adult Education

By Alan M. Thomas

THERE is going to be no more difficult job in the future than the achievement of some sensible organization of adult education in Canada. It is not so much that more organization is needed, but that some easily recognizable, easily communicable pattern be established. It must be a pattern that is flexible and communicable and yet that will provide the maximum amount of freedom, and entrance and exist. Adult education already shows signs of being one of the last outposts of genuine free enterprise, that is, of free individual and collective enterprise and there is good reason to hope that it will remain so. A society which does not permit, or perhaps more to the point, does not encourage, the maximum freedom of learning, is not likely to flourish in the interest of its own citizens or the world. In fact, it is not likely even to survive.

As long as adult education was a minor concern of either entirely individual or remedial purposes, the problem of organization, or perhaps co-ordination, was of slight importance. A threadbare, tireless, determined group, performing miracles of single programme or acting within single notable institutions was sufficient. But it is no longer so. All major social institutions have recognized a vital interest in continuing education, both within their own ranks, and within the society in which they function. There are indications of enormous growth in teaching and learning outside the formal system of education. The concern for continuous learning is obviously a matter of first importance to this country.

The results are in part confusion. A wide variety of agencies, institutions and organizations are providing great resources, but their availability or rele-

vance to the individual on a community, regional or national basis is not very clear. If we are to have the range and complexity of opportunities in continuing education that a civilized, developing society needs, then the information regarding availability and relevance to individual adult citizens must be available and omnipresent. Someone or something must be responsible, above everything else, for the co-ordination and provision of information of both a general and explicit kind. What must also be available is encouragement and promotion regarding continuous learning.

But it is not only the students who suffer directly from confusion. The almost complete lack of interchange between various sorts of programmes, leaders and administrators makes them less effective than they could be. In a rapidly growing and changing field, so vitally placed in a complex society, it is normal that there be a good deal of ignorance on the part of participants about each other, and a certain amount of confusion, but it need not be so great as it is now, or as it promises to be if some important steps are not taken now. A great deal is being learned about learning in the variety of unexpected sectors of Canadian society, a great deal is already known, but not enough of it is being shared and implemented throughout the society. We are much less effective, dynamic and productive than we could be. What's worse is that certain present alignments, natural though they may be, are in fact likely to make it impossible for the major planning and experimentation which this field needs so badly.

Continuing education presents

us with both new problems and opportunities. It is perfectly rational that the variety of agencies, new in the field, should bring with them regulations and habits born of their previous basis of operation. Universities look to other universities for association in their field, school boards to other school boards, industries and other kinds of associations to their own kind. But the population appropriate to adult education is not divided in the way that we have divided up the population of children and youth. Adult education is certainly a national concern since it is related to adult interests and responsibilities which are not confined to region or provinces. It is a regional, provincial and local concern since it is often best administered on that basis to meet specific needs. But it does not fit well the basis upon which the education of children has been developed, for the movement of adults through the various programmes and their different needs at different times do not correspond. Individuals will need a programme of community character at one time, of school board character at another, and of private agency character at another. Different periods in the lives of people produce different needs. It is quite possible that there are institutions and programmes needed that none of us has thought of, that bridge the interests, resources and imagination of all existing agencies.

It would appear that a community basis is the best one for administration, encouragement and information. This is probably true so long as we keep clearly in mind that there are different communities, in geography as well as in interest. Thus some effective means of relating local, regional and national with professional, intellectual and

other sorts of communities must be faced.

The fate of councils based on any of these possibilities has not been particularly encouraging. Some, like the London (Ontario) Adult Education Council, are struggling along, but the history of North American adult education is strewn with the wreckage of such organizations. What they provide in wide experience and enthusiastic interchange, they lack in continuity, direction and stability. In particular, they lack executive authority and this seems decisive. This does not mean that they should have authority over other enterprises in the field; we are not of a mind to wish to co-ordinate "the hell" out of others. But they must have some independent initiative to enable them to use effectively the potential that greater information puts at their

disposal. What must be there is some independence of resource for planning, initiating and informing that is not just stolen from or boot-legged by one of the participating bodies. It may be true, however, that the existence of this initiative, regionally located, would make it possible for a good many of the first type of council to operate, since staff time and resources can, under these conditions, be legitimately shared.

Our argument leads us to the belief that something like the present CAAE must be spread more widely and more deeply across Canada. A single national office—the pattern in the past—will not do; an organization based on strong flourishing provincial divisions seems to us to be the most promising pattern. Its voluntary character, despite the financial problems presented,

nevertheless provides for a considerable measure of the freedom we have already indicated to be necessary. Its staff, library and publishing programmes can provide for the maximum of competence if it can win and deserve the support of the various agencies in the field that now operate quite separately. Such functions as its seminars and the Joint Planning Commission provide for the co-ordination of the constant novelty and innovation that adult education must continue to have, without limiting independence or imagination.

We are impressed by the experiment now being carried out by the B.C. Division of the CAAE. We think that it has proved itself sufficiently for us to urge that other provinces in Canada now follow suit and relate in like manner their adult education activities.

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# Literacy Campaign in Venezuela

By Felix Adam

*Venezuela, discovered by Columbus in 1498 on his third voyage to the New World, is the northernmost country of South America. It is a nation of young people: more than half of its 8 million inhabitants are less than 20 years old.*

*Like all Latin American countries, Venezuela which is about one and a half times the size of France—is confronted with the problem of illiteracy. Since 1958, a vigorous campaign was launched by the government; in five years nearly 1,350,000 persons have learned to read and write. This success has received wide-spread attention in other Latin American countries and the advice of the Venezuelan services has been requested for literacy campaigns in Panama, Bolivia and Honduras.*

*How these results were achieved and what the future promises are described in the article published below by Mr. Felix Adam, Director of the Office of Adult Education in Venezuela.*

**F**REE and compulsory primary education was decreed by law in Venezuela as early as 1870 by President Guzman Blanco, who was responsible for setting up more than three thousand schools. But it was not until ninety years later that our country moved into the vanguard of the struggle against illiteracy.

In Guzman Blanco's time, 83% of the population was illiterate, and this percentage remained up to 1936. In 1958, there were still more than two million illiterates in Venezuela—38.4% of the population.

October 1, 1958, however, marked an important turning-point. On that day, six thousand literacy centres opened their doors to 300,000 students, while volunteer teachers took charge of 200,000 others.

## Unprecedented Effort

The results of those efforts went beyond all expectations. In five years the percentage of illiterates fell to 13.64%. Nearly 1,350,000 persons had learned to read and write!

Today, illiteracy has almost completely disappeared in the cities, but it still remains a problem in isolated rural areas.

Every sector of the population has lent its support to the campaign. But the primary factor in its success was the setting up of a democratic Government which initiated a land reform, brought about social improvements and launched a bold education programme.

We attacked the problem on two fronts simultaneously. Efforts were made both to set up schools for children not yet enrolled and to teach adults not only to read and write, but to use their new knowledge to improve their living conditions.

Thus, whenever a literacy centre was opened for adults, a primary school was established. This policy resulted in the enrolment of some 700,000 children.

For adults the aim of education is to enable them to increase their knowledge so that they can achieve a higher standard of living. Consequently, in conjunction with literacy course, adults are offered the opportunity of learning a trade.

This training is available principally in adult education centres, technical centres for women and "Escuelas Granjas Comunes", or farm schools. There, adults and young peasants receive an elementary education, supplemented by courses in agriculture and animal husbandry.

## The Farm Schools

The "Escuelas Granjas" are autonomous units which finance their own activities through the sale of farm produce. At the "Canoabo" farm school, for instance, chicken raising has brought in 300,000 dollars in three years. Other schools specialize in bee-keeping, in raising cattle, pigs, and rabbits; while yet others concentrate on fruit production and vegetable gardening.

Students graduating from the "Escuelas Granjas" receive an interest-free loan of 1,200 dollars (repayable in three years) which enables them to farm small family plots, under the supervision of the schools' technical personnel.

Venezuela's national mobilization against illiteracy has drawn from many sources. More than 3,000 national guardsmen, as well as men and officers

from the navy and army have taken an active part in the campaign, especially in the frontier regions where there are few schools.

### The World's Youngest Teacher

Among the volunteer teachers, the members of the "Literacy Legion"—who number about 100,000—deserve a special mention. These are school children aged from 10 to 14 who have made a valuable contribution to the campaign. An outstanding example is Mirna Escalona Pirela, a small girl of nine, not yet old enough to join the "Legion". Undaunted, Mirna decided to strike out on her own. She taught seven persons to read and write, including her own father, and had them pass their examinations. The press named her the "World's Youngest School Teacher" and in recognition of her work, the Minister of Education granted her a scholarship.

All the mass media—press, radio and television

have played an important role in the campaign, disseminating information, texts for new literates and news prepared by the Adult Education Office. Collective listening groups, or "radio schools" are organized in rural areas, and "floating literacy units" have been established along the rivers. Today, 1,099 correspondence and adult education centres are operating in Venezuela, and 374,439 persons have taken primary education and training courses during the past four years.

More than 2,500,000 copies of the first reading primer, "Breaking The Chains," was printed in 1958; and the first edition of the second book, "Let's Read, Friends," totalled 500,000 copies in 1959.

Thus Venezuela is not sparing its efforts to combat illiteracy and to promote adult education, two indispensable steps in the economic and social development of a nation.

—(UNESCO FEATURES)

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# LITERACY FOR PROGRESS

By Sohan Singh

SOME years ago the late Prime Minister Nehru was reported to have said that the extinction of illiteracy in India must wait, because more urgent problems must be tackled and solved before that is done. This type of thinking is almost universal among those who shape governmental policy in India today. I suppose, the same is true of many other developing countries in the world.

We must examine this viewpoint. If there is truth in it, then the educator—not only the adult educator—must lie low for the time the rulers are able to solve the allegedly more urgent problems and devise their strategy accordingly. If on examination we find that there is not much truth in it, we must state as clearly as possible the reasons which serve to demolish this standpoint.

What is the more urgent problem before a nation such as ours which must first be tackled successfully before the problem of illiteracy is tackled? The answer is unanimous. We must build our economic strength before everything else. In more sophisticated language, we must win the battle for the economic "take off" before we wage the battle for universal literacy. Education of the people of a standard, let us say, required in the U.N.'s Declaration of Human rights requires vast resources. Is it not simple and logical that we should first strive to build the resources and then try to satisfy the idealistic urge of the modern man embodied in the Declaration?

This argument is now in vogue all the world over. The educator has fallen in line with it. He only points out meekly that education—and, of course, literacy—is a sure means to economic development, that it is

exactly, because education is a *sound investment* that he is pressing on his government to give a high, if not the highest priority to education. In support of his argument he points out to the high correlation of education and national wealth, to the high correlation between education and more equitable distribution of wealth in a community and also to other indicators of economic progress. The educator has also tried to probe deeper and *lay bare* the type of mentality needed for "socio-economic" progress and the connection between literacy and this mentality.

This argument has given the educator quite an exciting time and one can read in UNESCO's documents, that organization to which educators all over the world look upto, especially when their own governments have disappointed them, has also given its weighty support to this stand. But this has made no difference to the politician's scale of priorities, in which education figures rather low. And he is prepared to exchange argument for argument.

In the complicated world of today he who strives for bread alone to the exclusion, say of education, will not have even the bread, because you simply cannot have bread without education and training. The politician will agree readily, but he will point out that the education required for bread (economic development) does not involve universal literacy and least of all adult education and that the type and degree and extent of education which will enable a nation to win its bread is being given to the best of the nation's ability—i.e. to say, ability subject to the scarcity of resources, which is so chronic in a developing country. In answer to this the educator

can only mumble his scepticism about the "best of the nation's ability" and reassert his faith in the casual relationship between economic progress and universal literacy. The matter rests there, but the phrase "economic take off first, education after-wards" is as astigmatic as it is plausible. The plausibility of it is the fashion of today and I need not say more about it. But the astigmatism of it—that I will endeavour to show.

I will begin by recalling an excellent statement made by Plato in his "Republic": the State is individual writ large. State, or for that matter, Society, is a complex affair and it is often difficult to judge about the truth or otherwise of a statement about society. But State or Society is after all a device to amplify the dimensions of human life, and sometimes, it is helpful to test a statement on human life in the small, i.e., on an individual, to see its implications for human life in the large, that is, the State.

## Advice

And so let us imagine ourselves in the position of a guardian of an ambitious lad. Shall we advise him like this: "My dear, first try to make yourself rich and then when you have achieved this objective, then think of your education. If you find that you cannot get rich without some education, then try to get the minimum education that will enable you to get rich. After you have amassed sufficient wealth, do think of your education then. This, my lad, is my seasoned advice to you."

Such is the glamour of the phrase "standard of living"—meaning, affluence—these days, that many will at the bottom of their hearts sympathise with and even openly applaud, this advice of the guardian to his ward. But, seriously, will anyone conscious

of the destiny of man on this planet give this advice to the youngman? Will he not on the other hand advise the lad to look first and foremost to enhance as much as possible the reach of his mind and think of riches strictly as instrumental and subordinate to this objective? The fact that we admire, and set as examples to the rest of their fellowmen, those persons who through poverty and suffering have educated themselves shows that the spirit of man is akin more to the building of the minds of men that comes through education than to economic might.

### Moral of History

I invite you to have a panoramic look at human history. How has man, or let us say, the Western man been able to achieve his position of pre-eminence among men, including his affluence? He did so, because he tried to understand nature and share this understanding widely. His better technology resulted from his greater knowledge and understanding, of nature, The knowledge and understanding and sharing the knowledge and understanding, the essence of education, came first, economic progress, afterwards—this is the moral of history of western man, or if you like it, of the history of mankind. He who forgets this moral does so at his own peril.

This is a generalisation, which holds good in individual instances. We have before us the example of the two giants among modern nations—U.S.A. and U.S.S.R. Even a nodding acquaintance with the history of these people will show that from the very beginning both of them laid great stress on education. The first colonies of the white man in America set apart resources for the education of the children and also the adults. In fact the theory that education is the birthright of every member of a society is an American invention and this invention belongs to a period long before the economic "take off" of the American

nation. And the American statesman of early days never failed to emphasise both in word and deed the great role of education in the American Society of their conception. The words of men like Horace Mann will always be an inspiration to all men who believe in education.

The same is true of USSR. The Soviet leaders, even in the throes of a Civil War, thought first of making the entire population literate and pursued their aim with a determination that should serve as an inspiration to leaders in the developing nations of today. When the Soviet leaders made the decision to educate all men and women to be literate their economy was in complete disarray. By 1934 they had broken the back of the massive illiteracy that was their heritage from the Czars. The economic "take off" of Russia belongs to a later date.

### Stagnation

As against that what is the record of the nations that place economy before education? I will not name other nations lest I be misunderstood, though what I say is applicable to many of the developing nations. But I can speak frankly of my own country. Today after 17 years of Independence—the time within which Russia had practically "liquidated" the problem of illiteracy we are no where near the goal of universal literacy. We have even shed all qualms about dishonouring the pledge to the country given in article 45 of our Constitution and we are facing as much economic stagnation as we are facing educational stagnation.

We cannot allay the sting of our misfortune by saying that it is due to a special combination of hostile circumstances. We had said that in human history knowledge and education come first, economic progress afterwards. Conversely, those people who had laid stress on economic prosperity first to the detriment of education have eventually got

nothing. This was the case with Egypt of the pre-Christian era. This was the case with pre-Muslim India. In accordance with the standard of their respective eras these were prosperous countries. But their sad failure in the field of education dogged them in all fields, including the economic field.

When a nation goes after economic prosperity, while relegating education of the people to a secondary place, then, apart from eventual economic stagnation, the wealth itself is inequitably distributed in society and a strong inegalitarian trend establishes itself in society. In the long run this has dangerous potentialities. I am afraid, this is what is happening in India.

### Dhebar Committee

No one can accuse the Dhebar Committee of any illwill against the ruling party in India and it was the Dhebar Committee's finding that in India the rich were becoming richer and the poor poorer. To my mind it is very clear that we are heading towards a catastrophe, and if things continue like this within ten years we will find ourselves amidst shambles of ruins not very different from the ruin which comes of war. Only a strong egalitarian policy, of which universal literacy is an inalienable part, can reverse the disastrous trend.

I wish to make it quite clear that I am not criticising the Government. The men in the Government are a part of the Indian intelligentsia. And the intelligentsia, which was in the vanguard of the battle for national independence, suddenly found itself after Independence without an adversary, almost without a purpose, and so lost its soul. It is the general malaise of our intelligentsia that I am trying to analyse and not any part of it.

Ultimately the question is: Supposing we determine to pursue egalitarian policies in our national life, including its necessary

implication of universal literacy, can we do it? My answer to this is : YES.

### Vision Needed

When India was faced with Chinese aggression, Finance Minister Desai found means to collect extra 800 crores of rupees in one financial year. This was done without causing general unhappiness in millions of Indian homes—just the contrary. No educationist has ever demanded anything of that order. It is clear that it is all a question of priorities, that is, of vision.

There is so much of waste inherent in our economic structure—so the economists tell us—that a plugging of it will give the government enough money for all the educational needs of the country and more.

The point is that for a developing nation there is no other way except to keep the entire people at the “minimum adequate standard of living” for sometime in order to build up the basic institutions of a modern society, among which the educational institutions are second to none. A society in which a few have the freedom and the opportunity to built up fortunes in a few years through chit funds, speculations, hoarding or price manipulation and the mass of the people live sans education, sans the privilege of sharing in the great and exciting expansion of man’s mind is a society oblivious of its own destiny and negligent of its contribution to the progress of mankind. The minimum adequate standard of living for all—is the device which will give us money for education. It will also leave enough money for our economic progress—at least more progress than what we can show today—provided we are not too much obsessed with the race for the “take off.” No other way is possible. Especially, no foreign assistance, however generous, can help a people unless they help themselves in the way mentioned here.

### Perversity of Democracy

I know I will be told that you can keep the population at the minimum adequate standard of living only by violating human dignity and democracy and we have to choose between democracy and rapid economic (also educational) progress, and that India has made its choice. There is really no force in this argument, unless we take shibboleths for arguments. The question is, what is more desirable: education for the people, or opportunity for a few to become rich, even very rich? The essence of democracy is that the innovative spirit of man should not be crushed under the stream-roller of social power—may be of State or of majority—and that on the contrary, every individual should have the facilities to pursue freely his path leading to his own fulfilment and the good of his fellowman. To read in democracy freedom and opportunity for some individual to obtain comfort and luxuries denied to the majority of their fellowman is an atrocious perversion of it.

### Modern Age

The essence of modern times is the application of intelligence to all spheres of life, individual and social, and the displacement of sheer sentimentalism by intelligence. Inevitably more room for intelligence means more organisation, because, intelligence is conscious control and conscious control comes only through organisation. More organisation means less scope “for freedom to do what one likes.” Thus, the *laissez faire* type of democracy is not suited to modern times. To give a concrete example, if a peasant is his own master in deciding to sow what he likes in his fields and till his fields in the way he likes, though that may mean, when practised on a large scale—difficulties for society, and you give him this freedom in the name of democracy, then I submit it is restricting the role of intelligence in human affairs and

is not the type of democracy suited to modern times. Nothing, not even democracy, claims more allegiance from us than the destiny of man which can be advanced only by intensifying the role of intelligence in man’s affairs. For a developing nation this means an organisation of national life, so that all have a minimum adequate standard of living, and no part of national resources are diverted to luxuries and devoting all resources to the building up of educational, economic and social institutions befitting a modern society.

### Unsound Theory

To sum up, I have tried to show that the theory of education *solely* as investment, which springs from the theory of “economic take off first and education to stand behind” is unsound in theory and disastrous in practice. The soul of man does not lie in economics, it lies in knowledge and education. No nation has ever achieved eminence by relegating education to a secondary place. On the other hand, the nations which have placed economy before education have not fared too well in ancient or modern times. Provided they keep their economic ambitions within bounds, most developing nations have resources adequate both for universal literacy and reasonable economic progress. What is required is plugging social waste. This means keeping the population for as long as necessary on the minimum adequate standard of living. This is in no way regimentation, or anti-democratic. It is only the application of intelligence in controlling social processes. The democracy suited to modern times must find the maximum possible scope for the play of intelligence in the corporate affairs of men.

# A Review of Some Adult Education Programmes in India

Shri J. L. Sachdeva

**B**EFORE launching a new project it is always necessary that the results of the previous attempts should be taken into consideration because they serve as a torch light to move forward on a new path. So any new attempt in adult education must be guided by the previous experiments made in this field. In this article an attempt has been made to review some of the experiments made in adult education in India.

In the city of Bombay, the Bombay City Social Education Committee has conducted a large number of classes for adult literacy in the premises of some of the textile mills and other industrial concerns. The employers meet the entire expenses of these classes which are held outside the working hours. The classes are successful to a point but best result could not be achieved because the employers did not allow the adult workers to attend the class within the working hours. An American Industrial concern in Bombay—the Corn Products Ltd., allowed its illiterate adults to attend classes within their premises and the time of attendance at such classes were counted towards their working time.

## Self-Study Reading Cards

The Bombay Committee also introduced another scheme to train illiterate adults to read and write. The name given to the scheme was "The Bombay Scheme of Self-Study Reading Cards." This scheme was introduced because the class room instructions were beset with many difficulties. The adults learning in the classes of different ages were of different cultural levels and they differed in their capacity to learn. Almost all

adults were earners and hence they did not find it always convenient to come together to the class daily at the time fixed for the class. On account of this irregularity of attendance the teacher was unable to follow successfully the class method of teaching. He was obliged, very often, to resort to individual teaching on account of the unequal progress of the adults. This led to a waste of time, energy and money. It was therefore felt that the principle of self-learning should be introduced provided a suitable means of learning through self-study was made available to the literate adults. The committee therefore evolved the Scheme of Self-Study Reading Cards.

The method adopted in these cards is the association of picture and words. Suitable pictures are associated with easy words. The pictures selected are objects commonly known to adults and hence they can easily read the picture, and can automatically recognise the words placed below the pictures. This helps the adults to read letters of the cards used to show the picture. One card contains four pictures and four words, each word having two new letters. There are also other letters and words for practice on each card. The adult can master the words and through them the letters by repetition. The usual letters-consonants and vowels and their combinations and also some conjunct consonants—are covered in 20 cards.

These Reading Cards are based on the principle of self-learning which demands individual attention and diligence. No class room is required nor any formal class teaching. The scheme eliminates the need of a regular instructor. If some guidance is required, it can be had

from anyone who can read—a literate adult or a school-going child. The adult can learn to read anywhere and at anytime. As the cards are small enough to be carried by the adult in his pocket, he can choose his own time of study. He can devote as much time as he can spare for the task. These cards are a special help to adult women who are unable to attend classes.

This is not all. The real adult education will begin when he has proved by his own exertion, that he is eager for learning and means business. The adults so instructed by their own study do attend classes which are started for their further instruction ; they are motivated.

## Condensed Course

Another experiment made in the field of adult education had been to conduct condensed course of training for adult women who had a little education. This programme was based on the assumption that women between the ages 20 and 35, if taught for two years could be enabled to pass middle or eighth standard examination. A mature women will learn quicker and perhaps better than a teenager. So in 1959 the Central Social Welfare Board, launched a programme of condensed course to prepare a mature woman for specialised training and employment as village level workers, midwives, primary school teachers etc. The running of the course was entrusted to voluntary agencies. The women were paid stipend. These courses were mostly residential.

The result of the first group of condensed courses of training came in 1962. They were very

encouraging and showed that on an average a minimum of 69.2% and maximum of 95% of candidates had been declared successful.

The Indian Adult Education Association with the financial support of Central Social Welfare Board in 1961 undertook an experiment to prepare 25 adult women in two years time for the matriculation examination. The object of the experiment was (i) to find out the most effective method of teaching for such courses (ii) to evolve a basic curriculum and syllabus of these courses with a view to suggest holding of separate examination for adults.

The women who attended the courses were in the age group of 20-35. They studied in the very odd circumstances. Some were married and had to look after the home and children. In spite of these facts 18 continued the studies upto the end. After the completion of two-years, 18 women appeared for the Punjab Matriculation Examination out of which 10 were successful. The result is encouraging and it is hoped if such courses are continued they will be useful.

### Functional Literacy

An experiment in functional literacy has been made in some of the village around Lucknow by Literacy House. The system has been 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 subjects closely related to adult needs. They also impart citizenship education through readable lessons.

To proceed with this work Naya Savera schools had been opened in village on Lucknow-Sultanpur and Lucknow-Raibareilly Roads about 9 miles from Lucknow. In September

1963 there were 21 functioning schools. 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 to find out :

- (a) the leadership pattern
- (b) the availability of teachers their influence in the village
- (c) accommodation and housing facilities.
- (d) ways and means to interest the Panchayats in running the schools and
- (e) to establish contact with perspective learners.

Whole-hearted support came from the middle and the lower castes for literacy work. The response has been very encouraging and the Pradhans undertook the job of maintaining sufficient attendance in the class.

### Thru' Students

It is always emphasised that the university should also make contribution in the field of adult education. An attempt was made by the Allahabad University Social Service League in late 1938. It established a night school at Tallierganj. Members by rotation, gave instructions, which, consisted of the three R's. The number of pupils soon grew to 40, including both adults and youth. It was found that for the adults mere literacy classes did not have much interest ; so along with the school, and as a part of the normal work, recreation programme was provided and twice a week talks were given on subjects of practical utility. Some festivals were celebrated and a play was staged. Literacy classes were organised for Hostel servants, and almost all of them were made literate. Exhibition on crafts and cottage products was also organised. The League also published primers for adults and others books to ensure that those who become literate should not relapse into illiteracy.

### Specialised Agencies

The most popular experiments made in the field of adult education in India had been the spread of specialised agencies such as peoples' schools, colleges and institutions which keep as their chief aim the spread of knowledge in popular form. Their work is complementary to the university, school and colleges. They are agencies for providing facilities for acquisition by common man of knowledge of advances made in the field of science, technology, humanities and arts.

### Vidyapith

An experiment in adult education had been conducted in the Vidyapith in Nanjangud in Mysore under the Mysore State Adult Education Council. There they are bringing in young villagers who have had rudiments of education and are themselves engaged in different village occupations and so are familiar with the needs and requirements of countryside. These villagers are kept in the Vidyapith for a few months, and are trained to improve their own skill as craftsman. They are also taught how to teach adult villagers improved methods of productions, literacy and civic education. These trained village youths, may prove more effective than the over-burdened village school teacher, in imparting education to the rural people. More Vidyapiths have been set-up in Mysore.

### Extension Lecture

The University of Delhi has been organising Extension Lectures for the benefit of the citizens of Delhi from the academic year 1957-58. The scheme comprises two series : One is called the General lectures on "Introducing India" and the other specialised lectures. The lectures are delivered by the staff of University of Delhi at a number of centres spread over the entire city of Delhi. The General Series on "Introducing India" consists of 15 lectures on cultural, historical, economic and

other important aspects of Indian life. The specialised series covers a wider range and comprises about a half dozen courses of 10 lectures each on different subjects such as International Development, Planned Economy for India, Philosophy, History, Hindi Literature, English Literature and so on. The average number of candidates enrolled per year is nearly 1000 and over 100 teachers of University of Delhi have participated in the scheme.

It is an experiment in adult education which aims at imparting further knowledge to an already educated section of the public.

Similar extension lecture programme has been started by the Bombay, Poona and Rajasthan Universities.

#### Correspondence Course

The Indian Adult Education Association is running a Correspondence Course for Industrial workers on 'Trade Unionism' and 'Collective Bargaining' in Hindi.

The course is designed to impart knowledge and information on the trade union movement so as to enable the worker to play his role effectively in the union as well as in the public.

The full course of 'Trade Unionism' and 'Collective Bargaining' consists of 52 lessons and the student is to receive two lessons in a fortnight. Each student is charged Rs. 11/- towards admission and tuition fee for the entire course.

The aim is that through the Correspondence Course it will be possible to reach a large number of workers who are not able to make use of the workers education programmes conducted at present by various agencies.

#### Social Education Centres in Delhi

In Delhi, Social Education Centres have been started by three agencies

- (1) The Directorate of Education
- (2) The Delhi Municipal Corporation

#### (3) The New Delhi Municipal Committee

These centres strive to encourage people to utilise their spare time purposefully in educational, cultural and recreational activities; to take advantage of the opportunities provided for individual and social development, and to develop civic and social consciousness.

Activities in the Social Education Centres consists of:

1. *Educational Activities*: (i) Literacy Classes (ii) Reading Rooms and Libraries (iii) Wall-News sheets (iv) Talks, discussions, debates and symposia (v) Radio Programmes, (vi) Television Programmes (vii) Exhibitions.

2. *Cultural Activities*: (i) Film shows (ii) Dramas (iii)

Group songs (iv) Mushiaras and and kavi samelans (v) Preeti Bhoj and (vi) Social get-together.

3. *Recreational Activities*: (i) Indoor games (ii) Outing (iii) Competitions.

4. *Social Service Activities*: (i) Literacy campaign (ii) Civic and sanitation drives (iii) Formation of Mohalla Committee (iv) Organising of training courses.

5. *Crafts*: Sewing and cutting and embroidering knitting, laundry and dyeing, cooking, weaving etc.

DMC Social Education Department have so far 9 Social Education Centres and 12 sub Centres for men, 17 Social Education Centres for women, 85 adult literacy classes, 8 children classes and 8 public reading rooms.

## All India Nehru Literacy Fund

WE acknowledge with thanks the following contribution to All India Nehru Literacy Fund received in response to our appeal. It is our hope that other educator, social education workers and interested people would send their contribution to the noble cause.

1. Head Master, Government Middle School, Kanpura, Rajasthan Rs. 12.10

2. Head Master, Govt. Tikam Chand Jain Primary School, Ajmer, Rajasthan Rs. 23.00

3. Headmaster, Govt. Oswal Jain Primary School, Ajmer Rs. 22.60

Total Rs. 57.70

## Felicitations to Welthy Fisher

THE Indian Adult Education Association feliciated Mrs. Welthy Fisher, founder of the Literacy House, Lucknow on her receiving Magsaysay Award for her services to the cause of literacy. The function was held on September 23, 1964. Shri A. R. Deshpande, Vice-President of the Association presided and garlanded Mrs. Fisher on behalf of the adult education workers.

The function synchronised with the reception given by the Association to the participants

of the UNESCO-sponsored workshop of the National Study Group. Among those who attended were Prof. Brinley Thomas, Shri John Bowers, Shri Krishnamurthy of UNESCO, Shri J. C. Mathur, I.C.S., Shri P. N. Natu, Secretary, National Council of Educational Research and Training, Shri Neki Ram Gupta, Deputy Director of Education, the trade Union leader Rajni Mukerji, Shri Lindahl of U.S.A.I.D. and Shri F.C. Bourne of U.S.I.S.

## our way is clear . . .

 *India is on the move and the old order passes . . . The initiative comes to our people now and we shall make the history of our choice. Let us all join in this mighty task and make India, the pride of our heart, great among nations, foremost in the arts of peace and progress. The door is open and destiny beckons to all.* 

—Jawaharlal Nehru

 *Our way is straight and clear—the building up of a socialist democracy at home with freedom and prosperity for all, and the maintenance of world peace and friendship with all nations abroad.* 

—Lal Bahadur Shastri  
Prime Minister

---

Our economic planning and the policy of non-alignment have laid firm foundations for progress, prosperity and peace

Let us work together to build a strong and prosperous India.  
Discipline and united action are the only answer to the challenge of today.

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D.A. 92/247

## Central Body For Social Education Recommended

### Adult Education's Importance For Development Stressed

Improving the quality of education and emphasis on the role of education as a vital unifying force and positive instrument of social and economic development were the key-note of the main recommendations of the Central Advisory Board of Education which ended its two-day session in Bangalore on October 12. The Union Minister of Education, Shri M.C. Chagla, presided.

The Board expressed concern over the slow progress in the eradication of illiteracy and recommended that a central body be appointed for the purpose of proper planning and implementation of social education and literacy programmes.

MEMBERS of the Board expressed the opinion that the responsibility for social education should be solely with the Union Ministry of Education and the Departments of Education of State Governments and Union Territories.

It recommended that the seven-point programme outlined by the Committee on the concept of Social Education should form the basis for future planning of programmes on social education.

Speaking on the subject, Dr. V.K.R.V. Rao, stressed the great importance of adult education from the point of view of development. He was of the view that our programmes of agriculture and

allied industries, cooperation, panchayats and family planning had not gone forward primarily because of inadequate attention to adult education and the failure of the human factor. *In the Fourth Plan, he said, the Planning Commission was thinking of a very much bigger programme of adult education than ever before.*

While surveying the educational developments in the country since May last year the Education Ministers from various States laid great emphasis on the need for improving the standards of education at all levels. The key-role of the teacher in this task was of special significance. In fact, the ultimate success of any educational effort depended largely on the teacher, they said.

It was agreed that the main objective in the Fourth Plan should be consolidation and improvement of the standard and quality of education.

#### Elementary Education

The Board recommended several measures for improving the standard of education at all stages. To improve elementary education, it suggested a six-point plan including better qualified and better-trained teachers, suitable textbooks, improvement in teacher-pupil ratio and development of the school health programme. The Board suggested that selected schools in different areas should be developed as model schools.

#### Girls' Education

The Board felt that any future programme of expansion at the elementary stage consisted mostly

(Continued on page 2)

#### Editorial Board

Dr. M. S. Mehta

Shri Maganbhai Desai

Shri J. C. Mathur, I.C.S.

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# Literacy Campaign Started in Assam

FOR eradicating illiteracy from amongst the people of the age-group 15 to 40 years of Nowgong district of Assam in two years, a Pilot Project of intensive Mass Literacy drive was inaugurated on October 2, 1964 in different places of Koliabor,

## Central Body For Social Education Recommended

(Continued from page 1)

of expansion of education among girls. It accepted the recommendations of the Bhaktavatsalam Committee regarding mobilization of public cooperation for promoting girls' education. It recommended that special measures like construction of teachers' quarters in rural areas, hostels, school meals and supply of uniforms be taken up in the Fourth Plan period to encourage girls' education and that the Centre should provide hundred per cent assistance to States for this purpose.

### Secondary Education

For the improvement of secondary education, the Board recommended that in addition to strengthening the existing schemes other measures should be taken. These included improvement of science teaching, special training of science teachers, improvement and expansion of multi-purpose schools and strengthening of science laboratories. The Board also recommended that selected schools at the rate of one in four blocks should be developed as model schools for talented children.

### Diversification of Courses

The Board recommended that to relieve the pressure on universities and colleges, there should be a diversification of courses which should be terminal in character. This diversification, which should be development-oriented, should begin at the end of the elementary stage. The expansion of these courses should be undertaken in accordance with opportunities for employment. However, to provide an opportunity for higher studies to those taking these courses, the Board recommended that adjustment courses should be started to prepare them for higher studies.

The Board also recommended that there should be vocational guidance at the secondary stage to guide the students to choose their future careers. However, in view of the immediate need of the large number of students seeking admission to colleges, the Board suggested that facilities for higher learning should be provided to this increasing number while at the same time taking all effective steps to improve the quality of education.

The Board suggested that model colleges should be started at the rate of one in the state. It also suggested that more centres of advanced study should be started in different parts of the country.

Rupohi, Khagarijan, Kapili Development Blocks and Bingsiapotani mauza of Kathiatoli Development Block.

The day's programme on October 2, started with processions in all the above areas. In Nowgong town after Shri Dharmadutta Sarma, State Social Education Officer, Assam had explained the objectives of the campaign, Shri Chatra Sing Teron, Minister of Tribal Affairs addressed the gathering asking educated men and women to offer their voluntary services for the eradication of illiteracy.

In the afternoon, the campaign was inaugurated at Kuoritol by Shri F.A. Ahmed, Finance Minister who on his way back to Nowgong addressed the meeting at Bhogamor and Puranigudan also, where the inauguration was done respectively by Shri U.K. Sharma, Joint D.P.I. and Shri Chatra Sing Teron, Minister, of Tribal Affairs, who also inaugurated the campaign at Katanigaon prior to Puranigudam. Shri S.C. Rajkhowa, D.P.I., Assam, and Shrimati Kamal Kumari Barooa, Deputy Minister, Education inaugurated the campaign respectively at Kujidah and Barrapujia.

### C.M.'s Appeal

In an appeal, Shri B.P. Chaliha, the Chief Minister Assam said "A high percentage of our population is still illiterate. Unless the vast mass of our people is made literate as early as possible the path of our progress will not be smooth.... The speciality of the Pilot Project is that the teachers, the students, the social workers and every literate men and women of the state should offer their voluntary services for making cent percent people literate to enable them to participate actively in the developmental schemes of the country."

Shri D.K. Barooa, Education Minister and Shrimati K.K. Barooa, Deputy Education Minister also issued appeals requesting the people to offer their voluntary services.

### Instructional Material

Necessary instructional materials which will be supplied free to the adults joining the literacy classes by the Social Education Department have been sent to the Block Headquarters. The Anchalik Panchayats have arranged for the supply of writing materials. The Social Education Department has further arranged to bear a portion of the cost of lighting arrangement for the classes which will be held in the evening hours.

The Campaign has assumed the proportion of the mass movement in these areas, and the gatherings in many of the inaugural functions were as big as in the meetings held during the Quit India Movement. The impact has been so large that men and women above the age of 40 have also demanded to join the literacy classes.

# Workers' Education is an Investment in Human Beings

Labour Minister's Address at C.B.W.E.

Shri D. Sanjivayya, Union Minister of Labour and Employment, inaugurating the annual meeting of the Central Board of Workers' Education in New Delhi on October 9 said "Workers' Education is an investment in human beings and there could be no sounder investment or nobler endeavour than that calculated to make workers enlightened about their role in the developments that are taking place all around them."

SHRI Sanjivayya said that in 1963-64 over 65,000 workers were trained. This was more than the number of workers trained in the past four years put together. It represented an increase of 123 per cent over last years' figure. The programme of education had caught the imagination of workers. About 5,000 worker-teachers and 15,000 workers had already been trained by the Board. It had set a target of training 7,500 worker-teachers and between 250,000 to 300,000 workers during the Third Five Year Plan.

Referring to the results achieved so far, the Minister stated that the workers' education scheme had made an appreciable impact. He had visited a number of workers' education centres and had met many trainees. He could say with a certain amount of gratification that he had found them knowledgeable, self-reliant, responsible and fully conscious of their rights and duties both as worker and as a citizens.

The Labour Minister said, "It is education alone which removes disparities and inequalities of opportunities and paves the way for a constructive revolution in the personality and outlook of those who come within its healthy influence.

"It is through education alone that qualities of leadership can be developed among the workers. Education imparts an enduring strength to the social and economic fabric of the nation."

## Considerable Expansion

He said, "The scheme of workers' education is now passing through a phase of expansion. During last year, we made considerable progress; and I am happy to note that at present we have 24 regional and 30 sub-regional centres established throughout the length and breadth of the country. Before the end of this financial year, another five or six centres will have been opened. With that our target of opening regional centres in the Third Plan would be achieved.

## Fourth Plan Target

For the Fourth Plan "an ambitious programme of establishing 12 more regional centres, and training about 10,000 worker-teachers and between 5 to 6 lakhs of workers" have been drawn up.

## Booklets for Workers

"One of the difficulties from which the labour movement in India suffers is the absence of simple and cheap reading material for workers. It is gratifying to

note that the Board has produced 35 booklets written in simple English for the use of workers. These booklets have been translated into 12 regional languages, and so far 231 booklets have been published in regional languages. Objectivity and non-political character of the booklets have been maintained throughout."

Concluding Shri Sanjivayya said "It is only through education that the trade union movement in the country can be strengthened, labour-management relations can be improved and an era of industrial peace and prosperity ushered in.

The active and full participation of workers in the process of national development is possible only if the workers realise that they are not merely cogs in a big machine, but that the machine belongs to them and that they are participating in a national programme of industrial advancement and prosperity."

The annual meeting of the Board was presided over by Shri R.L. Mehta. It approved the budget for the year 1964-65 and drew up the programme for next year. Shri S.C. Dutta, Honorary General Secretary of the Association, Shri Kashinath Pandey, M.P., Dr. Shanti Patel, Shri Chentsal Rao and Dr. B.N. Datar attended the meeting.

## New Publication

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# Ivory Coast Pilot Centre For Rural Youth

By Robert Mathias

**I**N most countries today the drain of rural youth poses a very real problem. Almost everywhere, young people are leaving their work on the land or in traditional village crafts to seek better paid jobs in the towns. And in Africa, as in Europe and America, small town boys graduating from schools and training centres in the large cities show little inclination to return home and take up manual jobs.

What can be done to check this exodus which, gradually, is draining the countryside of its active population? In several countries, training facilities and industries established in rural areas are helping to keep young people on the land by providing them with new incentives, new job opportunities and new interests.

A striking example of what can be achieved along these lines is offered by the rural technical centre at Gagnoa, in the Ivory Coast, the first of a network of 20 such training schools to be set up in different parts of the country.

Gagnoa is a country town of some 10,000 inhabitants, located about 180 miles north-west of Abidjan in a farming area where coffee and cocoa are the main crops. An important road junction, it boasts several primary and one middle school, branch offices of government services and a number of building concerns, saw mills, carpentry shops, garages, and so on.

## Two Main Tasks

Initially, the technical centre was designed to fill a dual purpose: first, to train mechanics and metal workers, carpenters and building trade workers to produce and maintain modern farm machinery, build houses,

make furniture and generally raise rural living standards; and second, to help promote economic development by providing new employment opportunities and outlets for the craftsmen trained at Gagnoa.

In actual fact, the centre has gone beyond these objectives by providing technical aid and advice to the whole community. Refresher courses are offered for unskilled workers employed by firms in or around Gagnoa, communal workshops have been set up for the benefit of local craftsmen, and the Centre's research bureau offers advice in such problems as maintenance, equipment and sales outlets.

The story of the centre begins in 1961, when Unesco provided the Ivory Coast with the services of an expert, Mr. Jacques Rossignol, to advise on the training of teachers and technical instructors. Aided by two specialists in technical education provided under French bilateral aid, and by an Ivory Coast teacher, Mr. Tah Bi Zemble, Rossignol worked with the centre from the blue-print stage until 1963 when he handed over operations to Joel Biekoua, the African counterpart whom he had trained and who is now in full charge.

Starting the Centre was more than a full-time job for the small team. In addition to drawing up syllabuses, preparing textbooks, installing the workshops, etc., they had the task of training technical instructors to staff both the Gagnoa school and a second centre at Ferkessedougou, in the north of the Ivory Coast.

Selection of the trainees—psycho-technical tests were among the methods used—was based on technical ability rather than upon academic achieve-

ment. Most of them were young men from the Gagnoa region. Julien Digbeu Sery, now a full-fledged instructor on the staff, is a typical example. Aged 21 and of Bete stock like most of the people in the area, he had finished elementary school but had been unable to continue his formal education owing to financial difficulties. He had been trained, however, for the building trade and had acquired practical experience as a foreman and, later, as a draftsman.

With the other teacher-trainees, Digbeu Sery received intensive instruction in general, vocational and pedagogical subjects. Through in-service training, they were gradually brought into the mainstream of the centre's activity—instructing students in the workshops, doing research and preparing educational papers.

But the essential purpose of the centre remains the training of craftsmen and technicians for and from rural areas. The apprentices—their average age is 18—find on arrival a free and homelike atmosphere, unlike that at the usual boarding school. Discipline is maintained by a system of student government and the trainees themselves do all chores such as cleaning, washing up and laundry.

## On-the Job Training

After nine months of learning their trade in classroom and workshops, the boys are given three months of on-the-job training (from July to October) in nearby villages or in local firms. Then follows a further period at the centre, six months for the mechanics, three for those in the wood and building trades.

Lessons in academic subjects  
(Continued on page 15)

# A Note on Programmed Instruction

By Wilbur Schramm

**P**ROGRAMMED instruction is something essentially new in education. Yet it has many characteristics in common with a long-used and well-proved method of teaching which is familiar to all of us—a well conducted tutorial session.

One of the advantages of a tutorial session over a class is that the tutor can fit his teaching to the individual student: he can begin with something the student already knows, and then lead the student at whatever pace best fits him through the new material he is expected to learn. This is precisely what programmed instruction also tries to do. The tutor usually takes the student by short logical steps through his learning experience, and makes sure that he understands each step. So does programmed instruction. The tutor keeps the student active—answering questions, practising the responses he is expected to learn. If the student makes a wrong answer, he is told at once. In all these respects, programmed instruction is a close parallel to a tutorial session.

However, when a student studies by programmed instruction, a “programme” sits in for the tutor. The programme may be on paper, film, or tape. It may be a few mimeographed pages, a programmed textbook, or a programme in a teaching machine. *How* it is presented (book or machine, paper or film) is not important; the important thing is *what* is presented. A typical programme presents a series of related steps by which a student progresses from what he knows to what he is intended to know. Sometimes these steps are in the form of statements which have a blank to be filled in—

When we square a number we multiply it by itself. For example, when we

square 2, we multiply 2 by 2, and the answer is 4. When we square 3, we multiply 3 by 3, and the answer is— (9)

Sometimes they are questions to answer—

What is the square of 4? (16)

The student works through a series of items like these. He is kept active, responding, answering, learning by doing. As soon as he answers one of the items, he can look to see whether his answer is correct. He sets his own pace. If the answers come easily, he can go quickly without waiting for slower classmates. If he has difficulty in answering he doesn't have to slow up the rest of the class. At appropriate points, he reviews what he has learned.

Like a “workbook,” a programme can be used in school or outside school, but the essential difference from a workbook is that the items in a programme are “programmed”. That is, they are arranged in sequence so that when a student can correctly answer one he finds it not too difficult to answer the following one. Consequently he gets most of the answering right, and practises correct responses rather than incorrect ones.

The effectiveness of programmed instruction thus depends on simple principles derived from psychological learning laboratories and centuries of experience with teaching:

(1) The student works at his *own best pace*, rather than a pace imposed on him by a class average.

(2) He begins with something *familiar*, and moves from it on to new knowledge.

(3) He learns *actively* by responding to each item (rather than passively by being told).

(4) He learns in a *meaningful, organized way* because the items are meaningfully sequenced or “programmed”.

(5) He is given *immediate knowledge of results* (he finds out at once whether his response is correct, rather than having to wait until his paper is graded).

(6) Because the steps are small and carefully sequenced, and because he doesn't pass any step without knowing the correct answer, he *practises mostly correct responses*, rather than repeating and rooting errors.

(7) He is given *spaced review* to help him remember what he has learned.

There is nothing new about these principles. The newness of programmed instruction lies in the combination of these principles in a learning device which a student can use efficiently by himself. And the way such a device is prepared is itself an important aspect of programmed instruction.

## How Are Programmes Made?

The construction of programmes is a demanding task. It requires first of all a most careful attention to what is to be taught. In order to make a programme the objectives must be specified in behavioural terms: what the student is expected to be able to *do* when he has worked through the programme. No such foggy objectives as “learn about the history of the country”, or “master algebra”, or “understand a foreign language” are useful to a programmer. Rather, it is necessary to decide precisely what the student must know about the history of the country, what kinds of equation he must be able to solve, what words and phrases he must be able to recognize and respond to. Thus, programming has the salutary effect of requiring educators to consider very sharply and clearly

what it is they are teaching, what is essential and what is not, and what effect they want their teaching to have.

The second step in making programmes is to devise a strategy by which the student can learn what it is decided he should learn. Where should he begin? What does he have to learn before he can understand a certain new concept? What responses does he have to master before he can make a certain desired response? In what order can the concepts or the responses best be learned? At this point, of course, the making of programmes diverges from the making of textbooks. Textbooks, for the most part, contain the reference material for learning. A programme on the other hand, contains an outline of the process of learning.

The difference between programmes and textbooks is made even clearer by the third step in making programmes, which is to write and test items. When a unit of the programme has been written—perhaps as few as 20 or as many as 100 items—these items are tested by letting a student work through them under close observation. One student; not a class. The programmer observes closely where the student fails to understand, where he makes errors, or where the programme moves too fast or too slowly for him. He revises the items and tries them on another student. After more revision, more trials—perhaps as many as 10 individual students—he is ready to try the items on an entire class. Thus, the making of a programme is a painstaking task, the difficulty of which should not be underestimated, but when the programme passes all these tests, the programmer knows it can teach what it is intended to.

#### Other Kinds of Programmes

Some hundreds of programmes have now been made and are in use in various countries. Most of them are of the kind described, which is usually

called “Skinnerian” after Professor B. Fred Skinner, of Harvard, whose studies of learning stimulated much of the work on programmed instruction. However, there are variations on this kind of programming. One is the “intrinsic” programming, represented chiefly by the “scrambled books” of Norman Crowder. This kind of programme presents an item containing some material to be learned, then asks a multiple-choice question to ascertain whether the student understands what he is supposed to have learned. If he makes the wrong response, he is directed to a page where he receives more explanation, then tries the question again. If he makes the right response, he goes on to the next item. Another kind of programming is that of S.L. Pressey. Skinnerian and intrinsic programming have come into use in the last 10 years; mostly, in the last five years. But nearly 40 years ago Pressey was constructing multiple-choice review questions, programmed so that a student could not move from one question to the next until he had given the right answer. Research and trials have shown that students learn from each of these methods, but the great majority of programmes are being made in some variation of the Skinnerian or “linear” form.

#### Can Any Subject be Programmed?

In theory any subject matter, for which the learning objectives can be specified sharply in behavioural terms, can be taught by programmed instruction. Obviously, the method lends itself to some subjects better than to others. It comes more naturally to mathematics than to art appreciation; more naturally to learning grammar and language “correctness” than to learning how to write essays; more naturally to science than to literature.

#### Can the Method Be Used for People of Any Age?

Any person old enough to be taught can learn appropriate

skills or concepts by programmed methods. Programmes have been successfully used by preschool children and adults far past school age. Programmes have been devised for persons unable to read, persons unable to hear, fast learners and slow learners including children mentally retarded.

#### Programmed Instruction in Developing Countries

The importance of programmed instruction is that it provides a powerful self-teaching device usable for a variety of subject matter by a variety of persons. To a developing country, short of trained teachers and schools, a self-teaching device is especially attractive. Because one must look very hard at content and method, when making programmes, it is also attractive to countries concerned with the restudy and revision of their curricula. Programmed instruction will not replace teachers in developing countries; rather, it will aid teachers and extend good teaching beyond where teachers and schools can presently make it available. It will not do all the kinds of things a school can do; for example, it will not provide class discussion, or general reading, or comments on student papers. It is therefore in no sense a replacement for an educational system, but rather an aid to such a system. It can relieve overburdened teachers of certain responsibilities, and let them concentrate on others. Where teachers are not prepared to teach certain subjects, it is possible that programmes can in many cases be used for the purpose. And where the need for learning, by youth or adults, far exceeds the available resources in teachers and facilities programmes can broaden the opportunities of learning before more formal teaching is introduced.

#### For More Information

One of the earliest of the source-works containing some of the classical articles by Skinner and Pressey, is *Teaching Machines* (Continued on page 12)

# Adult Education in Germany

**I**F society is to function in our technologically oriented and progress-minded world, education and the transmission of information must be suited to the realities of our industrialized age: furthermore, we must try to transform this kind of education into a "permanent education", as the English call the attempt at a continuing educational process. Man in our time must again learn to feel at home in a world that is undergoing powerful changes, where new problems and new challenges are constantly coming to the fore. Education fitted to today's requirements must protect the citizen from the danger of resigning the power of decision to others, to "experts" and "managers".

## Education for Democracy

Modern society can ill afford an inadequate and backward educational system. *The democratic state and adult education are today dependent on one another*; for in our highly specialized society the citizen after he has left school continues to require many different kinds of spiritual and factual advice in order to clarify his own ideas. In this way mere inhabitants of a formally democratic society are made into citizens who recognize the relation of the state to their own lives and who are capable of meaningful discussion and informed decision on whether a particular plan is just or unjust, promising or senseless.

Many people still think that adult education conveys only vocational and technical training and forget that it concerns itself with providing education for civic and human responsibilities. For the future belongs not simply to the skillful operator of the machine, but to the man who decides for what purpose it shall be used.

Adult education is designed for people who have taken their place in the working world.

Since its purpose is to help people to a better understanding of the meaning of their own lives, its starting point must be the realm of experience and the point of view produced by the present environment. Adult education in the democratic state is one of the few areas of non-political contact, and also one of the few areas where a state of democratic integration is achieved; it is, therefore, a fundamental part of our free society.

## Pedagogic Freedom—The Position of the Government

After 1945, the bitter experiences of the Third Reich behind them, the responsible people in the executive and legislative branches of the West German government together with the leaders of the adult education institutions declared themselves in favour of a free and independent programme of adult education. The former German president, Professor Theodor Heuss, once expressed the attitude of the government to adult education in the following manner: "This work was and is of the utmost importance for our country, for the organic growth of democracy depends on education which is free from all governmental interference and which allows the people of today both to look clearly into the past and to deal with the problems of the present."

The "political content" of adult education receives greater emphasis than it did under the Weimar Republic. The rigid insistence on the "neutrality of education" is a thing of the past. Today the institution of adult education may be neutral, but not its content. Adult education has recognized that it must help people arrive at an understanding of themselves and of the world. This is not possible without freedom of research and teaching.

In Germany there is neither "governmental" adult education

nor any kind of governmental supervision. Even where adult education is in the hands of a public body like a city or county, academic freedom remains unmolested.

## Who May Provide Adult Education?

Aside from fundamental regulations concerning the school system, the legal code leaves "the carrying out of governmental rights and duties to the separate states". Consequently not only the state and the communities but also the churches and independent organizations can offer adult education.

Whatever body offers adult education in Germany—state, community, organization, corporate body, or simply a foundation—in every case it is free in its choice of subjects and of faculty and as fully independent as any institution can be. Nevertheless, it demands of all its staff members powers of judgement, active participation, efforts at self-knowledge, pleasure in a fair exchange of opinion, and a fundamental acceptance of parliamentary democracy.

## Three Main Types

Adult education in Germany, insofar as it partakes of an institutional character, can be divided into three main types:

- (a) Comprehensive Adult Educational (evening and institution schools—"Volkshochschulen")
- (b) Adult Education sponsored by religious groups (Protestant and Catholic colleges, seminars)
- (c) Adult Education sponsored by particular groups (labour union schools, seminars sponsored by employers, trade association courses, courses arranged by agricultural organizations)

Aside from these three main types, there are numerous smaller

organizations and institutions that carry on adult education in its widest sense in some form or other and under certain clearly defined circumstances. Adult education is also carried on—even if only in restricted ways—over the wireless, on television, in documentary films, and through the widely sold “cheap” books.

Adult education in Germany is more broadly defined than is the case in other European countries; in England, for instance, one speaks of liberal education, further education, and vocational training. The “*Volkshochschulen*” (schools of adult education) combine all these types of education under one roof.

The three categories of schools have in common the fact that attendance is a matter of free choice. There is no compulsory attendance, and no rights can be obtained by the completion of any course, not even a certificate indicating the participant’s degree of success in the course. In the same way that the community embodies the democratic tradition in the area of politics, so, in the area of education, adult education is the freest of all forms of schooling: the students attend voluntarily, the schools are unrestrained in their choice of staff, and the curriculum is freely put together from the riches of our cultural life.

### Varied Programmes

The curriculum of the German schools of adult education includes subjects of all kinds: natural sciences, history, political sciences, economics, philosophy, religion, psychology, language and literature, domestic and world geography, as well as vocational training, art appreciation, art education, sports, journalism, theatre, film, and all kinds of hobbies.

The lecture is the show window of adult education; but the real work is done in courses and working groups, and especially in group studies in which teachers and students are differentiated only by their varying

levels of knowledge and preparation.

### Comprehensive Adult Education

With more than 1,100 firmly-established centres, supplemented by over 4,000 branches, the evening *Volkshochschulen* are the most widely distributed and best known of the various forms of adult education in Germany.

This wide distribution is above all due to the enormous variety of subjects and staff which the schools are able to incorporate, and which differentiates them from other institutions of adult education. The *Volkshochschule* is open to teachers and students of any age, sex, religion, and political belief; thus it constitutes a democratic educational institution binding together the many elements of society. Here representatives of all groups and beliefs can, through the exercise of unhampered yet tolerant speech, participate in a shared educational process.

### Political Education

In the adult education programmes political education has played such an important role that it has been thought central to the work of the *Volkshochschulen*. Yet political education is only one part—albeit an important one—of their work. Since this kind of education is only now beginning in the schools, adult education must to some extent make up for its lack in childhood years. Half of the approximately one and a half million participants in courses and half of the further million who attend *Volkshochschule* lectures are under twenty-five years old. Consequently, the *Volkshochschule* is, aside from the army, the one institution which reaches young people not belonging to other organizations.

### The Evening Volkshochschule

The *Volkshochschule* is, in fact, an evening school. As its name implies, it takes cognizance of the working man’s schedule and so allows the largest possible number of people to attend.

In 1962 the evening *Volkshochschulen* sponsored 66,894 study groups, courses, and training programmes. A total attendance of 1.6 million was registered. At the same time 54,000 special events were sponsored with about 5 million participants.

### The Programme “Work and Life”

The *Volkshochschule* has always considered the education of working men as one of its chief tasks. Nevertheless only a limited number of workers have joined the activities of the *Volkshochschule*. To counteract this lack, the programme “Work and Life” was created in 1948 in Lower Saxony. This programme is founded on the close cooperation of *Volkshochschule* and the German Federation of Unions. This programme, which was originally designed to lead the student into the programmes of the schools of the German Federation of Unions and the “Institute for Community Affairs” and similar institutes, is based on the strong interest in continuing vocational education. The programme seeks to develop independent judgment and responsible decision. Organized since 1951 on a federal level, “Work and Life” constitutes a permanent cooperative effort between the separate state associations of the *Volkshochschulen* and the district offices of the German Federation of Unions. This relationship is reflected in the “Central Working Committee” on which both partners are equally represented.

### Residential Volkshochschule

The residential *Volkshochschule* is much older than the evening *Volkshochschule*. This form of adult education came to Germany from Scandinavia. To a large measure it spread successfully only in rural districts. The reason for this may lie primarily in the residential nature of the schools. In the one-week to six-month courses of the residential *Volkshochschule* only special groups of people are to be found, such as workers or farmers. In

other words the people involved are those who are able to find a new job—at least, in prosperous times—very readily after a course is concluded, and who can therefore free themselves from their normal occupations for a certain period of time. Many people are reluctant to attend a residential *Volkshochschule* because attendance necessarily involves an extended separation from the family. Therefore most of the students in these schools are young, unmarried people.

In 1962 the 55 residential *Volkshochschule* in Germany were attended by more than 5,000 people. 75% of whom were engaged in rural occupations.

#### **Parochial Adult Education**

In the years immediately after the last war the residential *Volkshochschulen* helped to create two new organizations dedicated to adult education: the academies and the seminars.

The development of the academy as a new type of adult education began with the Protestant academy Bad Boll, which opened in September of 1945. Since that time 14 further Protestant academies have been added; best known of these are Loccum near Hanover, Herrenalb in Württemberg, and Tutzing in Bavaria. The example of these Protestant institutions soon encouraged the Catholic authorities to set up Catholic institutes, of which there are now twelve in Germany. The most important of these is the "Catholic Academy in Bavaria."

#### **A Platform for Discussion Between Church and Layman**

Although long courses were the rule at the beginning, today conferences lasting between one and eight days constitute the main work of the academies. Objects of discussion at these conferences are both theoretical and practical questions; after detailed preliminary consultations with participating groups, representatives of all organizations and institutions that may be interested in a question are invited, no matter what their individual

or collective attitude towards the church may be. As a rule participants do not feel closely tied to the church; and some have no church affiliations whatsoever.

As its form might suggest, the total plan of the academies is many levelled. Despite the fact that "worldly" experts are frequently responsible for the introduction and the discussion of a topic, leadership in the conferences and courses always remains in the hands of ordained ministers or priests, an arrangement which clearly expresses the spiritual aims of the academies.

Each year an average of 200,000 people come for a few days to the academies to discuss such questions as the German armament budget, the right of employees to share in management decisions, questions of modern art, or even the relationship of one religion to another.

#### **Seminars for Social Studies**

In the Seminars for social studies which are conducted by both of the chief religions in large numbers, especially in rural areas, the attempt is made to stimulate people (especially the young) to accept social responsibilities and to provide them with the theoretical basis of Christian social thought that will enable them to fulfill their duties in the state, in the society, and in the church. The seminars for social studies differ from the evening *Volkshochschulen* not only in limiting themselves to questions of community life but normally also in the manner of presentation. Most of the seminars cover their material in extended courses, for the whole of which participants must enroll and which are carried on methodically in study groups.

#### **Adult Education Sponsored by Groups**

In the schools of the German Federation of Unions and the corresponding faculties of the industrial unions and other labour organizations, employees are prepared in both short and

long term courses for the assumption of public duties and for service in the various workers' organizations. On the other side the Federal Association of Employers attempts not only to offer management personnel of the middle and upper levels specialized instruction in the areas of trade and industry, but also to prepare them for the assumption of responsibilities in their society. Similar activities, always reflecting the point of view of the sponsoring organization, are carried on by the cooperatives, the trade and agricultural associations and to an increasing degree also by industry.

#### **Who Takes Part in the Various Programmes of Adult Education?**

A sociological analysis of the participants in various programmes of adult education may be difficult but certain generalizations may safely be made. Aside from the participants in the religious academies and the seminars for social studies, who are drawn from certain limited areas, the largest group of participants in most of the federal states are pupils, apprentices, and students (36%). Employees and officials follow with 21%. Housewives and workers are represented about equally: these constitute respectively 12.8% and 13% of the participants. Those engaged in agriculture and forestry make up 9.5% of the total, and independent craftsmen as well as independent members of other vocations make up the final 7.7%.

If we divide participants according to sex and age the following results emerge: under 21 years: 47.7% men, 43.7% women; 21 to 41 years old: 34.7% men, and 37.6% women; 41 years and older: 17.6% men, 23.7% women. 57.8% of all those who register for courses are women.

#### **Which Topics Are Most Popular?**

This question cannot be answered in the same way for all states of the Federal Republic.

In some of the states art is the most popular, including both art appreciation and attempts on the part of the student at creative work in various media. Foreign languages come next, and then courses connected with vocational training, followed by natural sciences, the arts, and finally, social sciences.

But in the states of Rhine-Palatine and of Hesse, and in the city states of Hamburg and West Berlin, those hungry for knowledge are most interested in the civic-political subjects, that is, government, social studies, politics, the law, economics, and current events; the arts and the sciences come after, and vocational training and related courses are less in demand.

The increasing attention paid to contemporary problems, problems demanding an immediate and searching analysis, the results of which are of importance to every citizen, seems to correspond to a need on the part of many people for pure information, for a coordination of scattered facts.

#### **Broadcast, Television and Film**

Certain forms of presentation are being used in sound broadcasting and in television which are also part of adult education; for instance, discussions, interviews, round tables, and quizzes. Wireless and television on the one side and adult education on the other have learned much about possible procedures from each other: quiz programmes, for instance, which became popular through broadcasting have also found a place in adult education; conversely, techniques of discussion and presentation which were originally developed in adult education have been taken over and perfected by the popular media. Programmes involving discussion, especially those involving political discussion, always bring forth a strong response from listeners and viewers.

Wireless and television may be especially useful when a dramatic effect is wanted: the two

mass media are hardly to be termed "educational institutions", for education is not their primary goal. More than anything else they give information and entertainment—and these at all the levels of taste and sophistication which may be found in a pluralistic society.

The wireless and television, simply function as stimulant and appetiser to the educational process. They are educational aids, but cannot themselves create nor supervise the actual process of education.

The film, both in city and rural adult education, is used with increasing frequency to convey information, psychological orientation, and analysis. It fulfills several functions: in the form of documentary, for instance, it prepares for political education through its treatment of contemporary problems: in the form of a discussion film it can set forth a certain theme and stimulate to further clarifying discussion; in the form of an educational film it can present the results of scientific research in a fashion at once comprehensible and accurate. The film can be used to introduce a limited subject or merely to convey information.

#### **Programme to Advance Further Vocational Education**

Adult education is committed to rendering practical help in all fields: therefore it cannot ignore some of man's most vital interests—economic security and professional advancement.

Although numerous vocational training courses and programmes are offered at all institutions for adult education, a special opportunity for training for professional advancement is offered to employees and skilled workers by the government's "Programme to Advance Further Vocational Education for Adults." The programme functions on the assumption that lack of money ought to hinder no one in the Federal Republic from extending the competence and capabilities with which he

earns his living; therefore, it offers him the opportunity of living for a limited period at the expense of the government in order to take part in adult vocational training courses.

#### **Fifteen Million DM. a Year**

For the period of the course or training programme the government pays the living expenses of the participant and his family, the tuition fees, the official health insurance, and travel expenses if necessary. Half of this support is regarded as a subsidy and half of it as an interest-free loan, which must later be paid back in small instalments.

In its very first year this government programme proved to be a great success: of 26,000 applications, almost 10,000 were approved at a total cost of 15 million DM.—that is, 1,550 DM. per person.

These statistics clearly indicate that the demand for further vocational training is widespread. Like other branches of adult education, this programme too reflects not only constant progress in technology and new methods of work and production, but also the wish of many people to adjust to these developments so that they may rise to a position commensurate with their capabilities.

(Inter Nations)

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# Literacy Among Women

By Miss Sushila Mehta

*Sociologist, National Fundamental Education Centre.*

## New Social Roles of Women in a Changing Society

“THE Industrial Revolution has brought about changes that are more fundamental in case of woman than man. To man it brought about a new conception of the world of material resources, ethical standards and political possibilities, but to woman it brought slowly but potently a new status of human beings in a social order.”

In India, technological changes and industrial development brought about openings to women which meant new roles and new status for them. The traditional Indian society assigned to women the roles of mother, wife or daughter. The Indian law giver Manu said that there is no independent life for a woman except as complementary to man. This concept of women's social roles did not make it necessary or even desirable to make provision for women's education. Girls generally watched their mothers and received all education in the family. It is true that there were some highly intelligent and educated women in ancient India. But they were exceptions. The large majority of girls received training in household duties under the guidance of their mothers. There were superstitions and prejudices against women's formal education.

Industrialization and urbanization set afoot social forces of vast proportion which brought about structural changes in traditional society. These changes greatly affected

the social status and social roles of women in India. Women became full fledged citizen of Indian democracy with right to vote and hold public offices. Women also acquired economic rights to hold and dispose of property—even landed property. Above all, increasing number of women began to enter the liberal professions and industrial labour force.

## Need for Girls' Education in a Developing Society

The new social roles of women meant increasing needs for education. However, the progress of female education in India remained slow over the decades of the present century. In spite of our emphasis on compulsory primary education and our efforts during the First, Second and Third Five Year Plan periods the disparity between boys and girls education had remained striking.

## Cultural Lag

The disparity of boy's and girl's education reflects the great amount of prejudices about girls education of Indian masses. There is yet a lot of discrimination between up-bringing of boys and girls in rural areas. Somehow parents feel that daughters are liabilities and money spent on their education is a waste. The mothers and grandmothers have inherited age-old prejudices for the position of women and hence they tend to neglect girls' education. They need reorientation in their treatment of daughters and their education.

The problem of children's education and especially girls' education is closely related to parents' education and especially mother's education. In India, adult education for women is

organized by various agencies generally through the local Mahila Mandals. However the Mandals generally concentrate on crafts. The adult literacy work for women is sadly neglected.

## Female Literacy

The progress of female literacy is slow in the present century. In the 40 years from 1900 to 1940 female literacy increased from 0.7 to 7%. This snail-like speed of female literacy reflects great amount of poverty and prejudices of Indian masses. The all India literacy percentage for women in 1951 census was 9.3%.

Even in 1961 the disparity between male and female literacy is glaring. A glance at the following table will make it clear:—

1961 Male and Female Literacy Rates per 1,000 in India

Name of States	Per 1,000 Literates	Male Literates Per 1,000	Female Literates Per 1,000
Andhra Pradesh	208	297	118
Assam	258	355	146
Bihar	182	296	68
Gujarat	303	408	191
Jammu & Kashmir	101	164	42
Kerala	462	542	384
Madhya Pradesh	169	267	66
Madras	302	430	173
Maharashtra	297	418	167
Mysore	253	360	142
Orissa	215	344	86
Punjab	237	324	137
Rajasthan	147	228	57
Uttar Pradesh	175	287	73
West Bengal	291	400	168
Delhi	510	589	411
Greater Bombay	585	649	488
Calcutta	585	628	515

L.S. O' Malley: "Modern India and the West" (page-471) Oxford University Press: 1941 Great Britain.

## Problems of Disparity

This disparity between male and female education creates many problems of social and psychological nature. It may create problems of marital adjustment and family harmony. For women it may create mental tension due to inferiority complex, a sense of frustration due to inability to understand views of their husbands. Such disparities do not exist in countries like U. S. A. U. K. and USSR. It is interesting to note that our neighbouring countries like Burma, and Ceylon have already nearly bridged the gap especially at primary stage. The Indian Govt. had laid stress on improving women's education in the First Plan. But no special provision was made. The Second Plan considered girls education as "most urgent problem" and called for special measures to increase enrolment of girls. It included a provision of Rs. 5 crores for these special measures. A special scheme of training of women teachers was sponsored by the Ministry of Education in 1957-58 with a provision of Rs. 2 crores.

In spite of all the efforts, the National Council of Women's Education, which was constituted in 1959 with representatives of Central Ministries, Planning Commission and State Governments, found a sad neglect of women's education. The Council presented a programme with an outlay of Rs. 100 crores, but only Rs. 11 crores were made available in the third Plan for schemes of women's education.

### Methods of Literacy

In the rural areas the problem of female illiteracy cannot be solved by opening more Mahila Mandals or Bhajan Mandals. The workers have to devise techniques and methods to make the Mandals living centres for adult education. Why not the reading and writing of new songs and Bhajans be encouraged among participants? Learning of new Bhajans should be encouraged through writing of those Bhajans in the participant's

own hand. Reading of Ramayan or Mahabharata can itself become an exercise in literacy classes.

The Mahila Mandals have not contributed much to female literacy. A Mahila Mandal develops as a meeting place for women and as a craft class for sewing, knitting or embroidery or even passing on of village gossips. No educational experience is consistently pursued or emphasised. The Mahila Mandals have failed to develop as centres of learning for village women. The reason is that craft classes often remain craft classes and nothing more. The craft teachers is not interested in imparting education of any kind. It is very necessary to re-orient the craft teachers for co-relating crafts with education.

The problems of female literacy cannot be solved in isolation. Literacy should be related to the day-to-day life and problems of rural women. For

the women who want to learn sewing, the learning to read for measurements and stitches will be interesting and useful. For women who want to control the tight family budget, learning of simple accounts may be taught. For those women who sell firewoods and fuels, keeping of small accounts may be encouraged. In adult education programmes the understanding by the workers of the problems of rural women and finding of local techniques to solve them and co-relating with learning processes will go a long way in creating a real urge for literacy and educational experience. Informal and unorthodox methods of education can also be used. Mere class room instructions are not interesting to adults. They have many practical problems and real needs. If these problems and needs are given due weight in adult education classes they will become real centres of learning and interests for the rural women.

## A NOTE ON PROGRAMMED INSTRUCTION

(Continued from page 6)

and *Programmed Learning*, edited by A.A. Lumsdaine and R. Glaser, published by the National Education Association, Department of Audio-Visual Instruction (Washington, D. C., 1960). A useful volume on the psychology of Skinnerian programming is E.J. Green, *The Learning Process and Programmed Instruction* (New York : Holt, Rinehart, and Winston, 1962). A general introduction is J.P. Lysaught and G.M. Williams, *A Guide to Programmed Instruction* (New York : John Wiley and Sons, 1963). *A Programmed Primer on Programming* by S.M. Markle, L.D. Eigen, and P.K. Komoski (New York : Centre for Programmed Instruction, 1961) offers an effective way to learn about programming through studying a programme. *Programmes, '63*, edited by L.F. Hansen, and published by the U.S. Office of Education (Washington, D.C.,

1963) lists, with sample pages, most of the programmes commercially available in the United States up to the beginning of 1963. Another volume to be published by the U.S. Office of Education early in 1964 will contain an annotated bibliography of the research on programming instruction up to early 1963. The books mentioned are published in the United States, where most of the early scholarship has been centred but books and articles are now appearing in many languages and countries, and many books are being translated. For example, the Green book, mentioned above, will be issued in French, and a small book by W. Schramm (*Programmed Instruction, Today and Tomorrow*) is now available in Arabic and German as well as in English.

—From Material Supplied by  
Education Clearing House,  
UNESCO, Paris.

# Eight Steps to Better Training\*

Modern research has exploded the notion that learning capacity dwindles rapidly as a person ages. It shows that adults can learn effectively at all ages. But it also shows that adults learn in their own way—and this differs significantly from the way in which children learn.

Here are some of the important facts that educational research has brought to light about the way in which adults learn :

## 1. *Adults must want to learn.*

Adults strongly resist learning anything merely because someone says they should. They learn effectively only when they have a strong inner motivation to develop a new skill or to acquire a particular type of knowledge. Their desire to learn may be awakened or stimulated by outside influences, but it can never be forced upon them.

## 2. *Adults will learn only what they feel a need to learn.*

Adults are much more practical in their approach to learning than children. They learn best when they expect to get immediate benefits—when the knowledge or skill, they are trying to acquire will be directly useful in meeting a present responsibility.

## 3. *Adult learn by doing.*

Studies have shown that adults forget within a year at least 50% of what they learn in a passive way. Within two years, they will forget 80%. But retention of new knowledge or skills is much higher if the adult has immediate and repeated opportunities to practice or use what he has learned.

## 4. *Adult learning centers on problems, and the problems must be realistic.*

You can teach adults a general rule or principle, and then show them, by a series of hypothetical illustrations, how it applies to specific situations. But studies show that they will learn much faster if you reverse the process. Let them begin with specific problems, drawn from their experience, and work out practical solutions from which principles may be deduced.

## 5. *Experience affects adult learning.*

The adult's new knowledge must be related to, and integrated with, the accumulated results of a lifetime of learning experiences. If the new learning doesn't fit in with what he already knows, or thinks he knows, he is powerfully disposed to reject it. Through a free give and take, you can find out what their experience has been. If you are skilful, you can present the new idea in such a way that their experience will tend to reinforce it rather than contradict it.

## 6. *Adults learn best in an informal environment.*

"Let them smoke," symbolizes a most important consideration in adult learning. Many adults have unpleasant memories of their school days. This and other informalities give them needed reassurance that there is nothing childish about their present engagement with the learning process.

## 7. *A variety of methods should be used in teaching adults.*

Educational research demonstrates that learning proceeds most quickly, among adults or children, when information reaches the learner through more than one sensory channel. The method should be adapted to what you are trying to accomplish. To bring about a change in ideas or attitudes, you must involve the learner actively in the process (for example, use a discussion method).

## 8. *Adults want guidance, not grades.*

Competition has a negative effect on adult learning. Most adults are worried about their learning capacity because they have been a long time out of school, and have been told repeatedly (if falsely) that you can't teach an old dog new tricks. At the same time the adult learner wants desperately to know how he's doing. He needs as much praise as the teacher can honestly give him.

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## Syracuse University's New Venture

SYRACUSE University has been given a grant of \$249,120 (over Rs. 12 lakhs) by the U.S. Department of Health, Education and Welfare, to set up a model information centre for adult education.

Dr. Alexander N. Charters, Vice President for continuing education of the University said such a centre should be developed without delay so that literature in the field which had accumulated over the years would be readily available to researchers and administrators. This prototype system for a National Adult Education Library might also become a model for use in other parts of the world.

Mr. Roger DeCrow of Chicago, former head of the Clearing House for Adult Education of the Centre for the Study of Liberal Education for Adults, will direct the three-year programme. Miss Diana J. Ironside of Canada will be the assistant director. Miss Ironside formerly was information officer for the Canadian Association for Adult Education, Toronto.

Dr. Charters, who initiated the proposal for the project, noted that more than 23 million American adults continue their education on a part of full-time

(Continued on page 14)

\* From article in *Nation's Business*, March 1961.

# Cybernetics At School

By Nikolai Tersky

*Learned Secretary, Krasnoyarsk Division of the Pedagogical Society*

**A**N interesting experiment was staged last winter in the new-born Siberian town of Nazarovo when the majority of teachers there used programmed teaching techniques.

The Nazarovo teachers' experience has evoked the interest of quite a large number of school teachers. Why?

According to Yuri Kuznetsov, head of the local public education department at the schools of the town, punch-cards are extensively used along with the most elementary teaching machines, electromechanical examiners, and tutors. There are classrooms equipped with feed-back systems. It means that each pupil's desk is electrically connected with the control panel mounted on the teacher's desk. A pupil can see whether he has coped with the task by glancing at his personal lamp in the panel fixed over the blackboard.

The teachers have examined over 3,000 questionnaires handed out to the pupils in advance. There is not one in the whole number to find fault with the new techniques.

## Technical Appliances

The technical appliances promptly inform the teacher about the work of every single pupil. The quick, efficient check-up incites the pupils to a greater effort. "The mechanical examiner is exacting and it never asks leading questions," writes ninth-grader Valery Bereza, from School No. 1, "but it is just as well, because it makes you take more pains."

The Nazarovo teachers are of the opinion that teaching machines can in no way oust or replace the teacher, but, figuratively speaking, they give him ears enough to hear many answers simultaneously and hands enough

to correct at once all the mistakes made in class.

Teaching machines do not in the least detract from the teacher's prestige. The traditional image of a school teacher shared by many is one associated with no more "technology" than that provided by chalk and ink. And why should a teacher not appear before the children raised to the pedestal of modern technology, with a cybernetic halo, if you like?

It is the teachers' belief that what is taught with the help of technical means has ensured better retention. So say the pupils. They underline that "Some of the questions are tricky" and so "one has to look sharp."

Our memory can be likened to a storeroom or depository where ponderous-looking volumes are ranged on shelves. In future these volumes will have to make way for closely packed reels of film. The storeroom will be the same in size, but the quantity of useful information it can contain will be much greater. Knowledge will have a higher information content. Such is, perhaps, the principal problem of perfecting teaching as a process prompted both by cybernetics and the obvious requirements of life.

## Algorithm

That is why compiling and applying recognition algorithm has aroused such great interest among teachers.

An algorithm is a set of rigid directions determining a course of action which must ensure a correct solution of all problems of the class. Algorithms are composed in such a way that each successive step gives the student maximum information. On being assimilated by the mind, algorithms form into a system of rational mental actions which enable the student to

assimilate better the knowledge in general. Teacher Galina Vaizer said that many of her pupils who had mastered algorithms could solve physical problems no less difficult than those presented at special competitions for the most gifted school-children. The advantage of rationally applied algorithms is clearly obvious to most pupils. An adult school student, Sergey Cherepanov, called algorithms "precepts of correct solutions."

Shaping mental processes for the student is an alluring though complex, pedagogical problem. It is being tackled now by the vanguard of the profession. As the experience of the small Siberian town has shown the problems of programmed teaching have emerged from the walls of the laboratory into the testing ground of practice.

## SYRACUSE UNIVERSITY'S NEW VENTURE

*(Continued from page 13)*

basis each year and that the amount of literature in the field had grown tremendously.

The core of the programme will be Syracuse University's library of professional materials, gathered over the past 15 years and now including the former adult education library of the Fund for Adult Education. One of the largest collections in existence in the field, the combined library has more than 1,700 books, 500 doctoral dissertations on microfilm, 575 tapes and 250 recordings on adult education subjects and 155 journal files, as well as 350,000 pamphlets and other unbound source material.

(Continued from page 4)

are related as far as possible to the apprentice's future job. During the French class, for instance, they may learn to write business correspondence or letters to employers and, during the arithmetic period, how to set out bills and calculate costs. They are introduced to practical work from the outset. Trainees at Gagnoa have built a dormitory there, a sports ground, two houses for teachers and a swimming pool, as well as school canteens at Aboisso, about 220 miles from Gagnoa.

A realistic and lively approach to apprenticeship is provided by the school co-operative which undertakes carpentry, building and machining jobs for outside customers who furnish the raw materials. Money earned in this way is used to buy equipment for the centre (one-third) and to provide trainees with the tools they will need when they set up on their own (two-thirds).

But no matter how flourishing the cooperative is, it cannot hope to raise the large sums of money required to provide the young craftsmen with the heavy machinery they need, in particular, for sawing and planing wood. To help fill this need, a community workshop open to all the craftsmen in the Gagnoa area has been established at the centre.

Of the 30 young men who took the first course at Gagnoa, 29 are now practising the trades they learned. One has a job as a building foreman in Aboisso, another is with a construction firm at Oume, while half the carpenters have set up their own businesses.

#### Changed Attitudes Towards Manual Labour

Refresher courses for workers already employed by local firms are another important aspect of the centre's work. Literacy classes and vocational training are provided for these men who are mostly illiterate and lack

proper technical qualifications. The scheme has met with an excellent response from workers and employers alike. In 1962-1963, more than 230 men registered for the classes which are usually held in the evenings after work.

Thus the Gagnoa centre is making its own not unimportant contribution to the Ivory Coast's rural development programme. Practical results are not the only ones achieved. Several former trainees are now training their own apprentices, while others are investing some of their profits in agriculture, launching into rice or cocoa cultivation as a sideline.

Above all, many of the young men now leave Gagnoa with the feeling that it is quite possible to earn a living with their hands. This re-evaluation of manual labour, according to the Unesco report, is by no means the least result of the Centre's work.

(Unesco Feature)

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# All India Nehru Literacy Fund

## One Day's Income Requested

The Honorary General Secretary of the Indian Adult Education Association, Shri S.C. Dutta, has issued a circular letter to all Institutional Members of the Association, to collect contribution for the All India Nehru Literacy Fund, which will be used for giving assistance to educational institutions for organising literacy programmes.

Shri Dutta has suggested that funds could be raised by the following ways :

(a) By field workers and interested individuals contributing their one day's pay or income.

(b) By collecting Funds from the philanthropic people interested in adult literacy in their respective areas; mill-owners and industrialists could be persuaded to make contribution for the eradication of illiteracy from amongst their employees.

(c) By holding cultural programmes and cinema shows for the purpose.

(d) By persuading the State Department to sanction suitable grants for the Nehru Literacy Fund.

Shri Dutta has also sent an appeal to individual members of the Association, to contribute one day's income to the Nehru Literacy Fund.

All contribution can be sent to the Treasurer, Indian Adult Education Association, 17-B Indraprastha Marg, New Delhi.

### Literate Citizenry

In the circular, Shri Dutta has stated :—

“It has now been accepted on all hands that for social and economic development, large-scale provision for the eradication of illiteracy from the country in the shortest possible time is an absolute necessity. For the success of democracy also, a literate citizenry is necessary. In organising this massive campaign, cooperation of all the elements in society is essential—the State apparatus from the Rashtrapati, the public exchequer and the school teachers must take part in this mass mobilization of all available resources for the development of the basic human resource.”

### Contribution Received

In response to the appeal we have already received contributions from a few rural schools, amounting to Rs. 57.10.

The following contributions which we gratefully acknowledge have been received in October :

Mrs. Welthy Fisher	Rs. 100/-
Shri S.C. Dutta	40/-
Shrimati Bimla Dutta	11/-

### Styler To Be In Delhi

Mr. William E. Styler, Director of Adult Education at Hull University, England, will spend a week in New Delhi in early December, on his way home after attending the conference of South-East Asian Universities in Hongkong.

Mr. Styler visited New Delhi earlier this year on behalf of the Workers' Education Association in Britain, to take part in the Silver Jubilee celebration of the Indian Adult Education Association. He

### Chetsingh Back Home

Shri Ranjit Chetsingh has returned from his visit to U.K. Mrs. Doris Chetsingh who had a successful operation in U.K. is also back with him. They are staying in Dehra Dun.

had talks with the Ministry of Education and the Association on the possibility of exchanging adult education staff in India and Britain.

### Survey of Libraries in Kerala

The Indian Adult Education Association has started a comprehensive survey of libraries in the Southern State of Kerala to find out the resources of the libraries. The Investigators were given training from October 12 to 14 in Trivandrum after which they left for their field work.

## All India Social Education Day

### *Country-Wide Celebrations Emphasise Need For Adult Education For Economic Development*

All India Social Education Day was celebrated throughout the country on December 1, 1964, in response to an appeal sent out by the Indian Adult Education Association.

In the capital, a largely attended meeting was held in Delhi Public Library Hall under the presidentship of Shri V. Vishwanathan, Chief Commissioner of Delhi.

Addressing the packed hall, Dr. Mohan Sinha Mehta, President of the Association said that large-scale programme of social and economic development now being implemented in the country, would not yield appreciable results, unless these were accompanied by equally massive programme of adult education. He said there was a continuous need for education for all of us. The rapid changes in science and technology had made it almost impossible for anyone to keep himself abreast of the growing body of knowledge and information. This indicated the need for adult education at all stages and at all time.

The Chief Commissioner, Shri Vishwanathan also emphasised the need for Social Education. He said

the problem of adult literacy would get solved as soon as our programme of compulsory primary education was implemented but we would still need Social Education.

Professor W.E. Styler, Director of Adult Education, Hull University gave his impressions of adult education programme in the Phillipines, Thailand, Malaysia and Hong Kong.

Shri A.R. Deshpande, Adviser (Social Education), Government of India expressed his regret that in spite of the realization and declaration by all that adult education was essential for social and economic development, adequate financial provision was not being made for it. He expressed the hope that in the fourth Plan adequate provision would be made.

Shri L.O. Joshi, Joint Secretary, Ministry of Education, proposing a vote of thanks, said that he was pleased to see the zeal and enthusiasm of social education workers who had participated in the meeting in such large numbers. He assured them that adequate financial assistance would be forthcoming for the programme, if the workers carried on their work with enthusiasm and devotion.

In Indore, a meeting was held at Gandhi Hall, with Shri Bhanwar Singh Bhandari, Mayor of Indore Corporation as Chairman.

The meeting was addressed by Shri Gore Lal Shukla, Director, Panchayat and Social Welfare of Madhya Pradesh.

(Details of celebrations in other places will appear in the next issue.)

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# Prime Minister Asks Youth to Spread Literacy

Inaugurating the Inter-University Youth Festival in New Delhi on November 14, the Prime Minister Shri Lal Bahadur Shastri asked young people to help as volunteers in the spread of literacy and to be in touch with the rural people.

Shri Lal Bahadur said that his generation was in touch with the peasant more for his being a voter than the keyman of the Indian economy. Young people could make up for this shortcoming which in a considerable way was responsible for farm development lags, by spreading literacy among peasants to make them understand the laws and Constitution and also grasp more readily new agricultural practices for increased production.

Shri Shastri suggested that each student should spend at least a month in villages.

## National Integration

Shri Shastri said his generation trusted the younger one would end all prejudices based on geography, colour, culture and creed.

He called upon the young to pledge themselves to national integrity and solidarity.

A student thanked Shri Shastri on behalf of the participants and assured him that though they were used to carrying text-books only, they would handle rifles and spades with the same confidence if need be.

## John Shaw Studies C.D.

Mr. John Shaw of Sydney has arrived in India on a three-month visit to study Community Development Projects. He will attend the courses at the National Institute of Community Development at Hyderabad, the Orientation and Training Centre at Mysore, S.E.O.T.C. at Baroda and Udaipur.

Before starting off his programme Mr. Shaw came to Delhi. He met the Hony. General Secretary Shri S. C. Dutta and had exchange of ideas and informations about Social Education in India and various training programmes now being conducted in the country.

## John Friesen in Jaipur

Dr. John F. Friesen and Shri J. Draper of the British Columbia University, Vancouver, Canada have arrived in Jaipur to assist the Vice-Chancellor Dr. Mehta to set up the Department of Adult Education in the University of Rajasthan.

Immediately after their arrival in Jaipur, Dr. Friesen and his colleague came to Delhi and had consultations with the officials of the Indian Adult Education Association. On November 10, they had discussions with Shri Ranjit M. Chetsingh, Vice-President of the Association and Shri S. C. Dutta, Hony. General Secretary.

## John Lowe

Earlier in November, Dr. John Lowe, Director, Extra-Mural Studies, University of Singapore, came to Delhi on his way to the United Kingdom to take up the Directorship of the Development of Adult Education, University of Edinburgh.

Dr. John Lowe visited the Headquarters of the Association and later had talks with Shri S. C. Dutta about adult education movement in India and the role the Universities are likely to play.

## NATIONAL SEMINAR TO DISCUSS

# ADULT EDUCATION & ECONOMIC DEVELOPMENT

"Adult Education and Economic Development" is the theme of the next National Seminar to be organised by the Indian Adult Education Association. This decision was taken at a meeting of the Executive Committee of the Association held in New Delhi on November 10.

It was decided to request Shri Annasaheb Shashrabudhe and Shrimati Durgabai Deshmukh to be the co-Director of the Seminar.

A small committee consisting of Shrimati Deshmukh (Chairman), Sarvshri J.C. Mathur,

Sohan Singh Naqvi and Dutta was set-up to prepare the Working Paper and other background material for the Seminar.

The Executive Committee decided to hold the next Annual Conference and the Seminar from April 5 to 9, 1965.

# Votes for Eradication of Illiteracy

Education, once again, was given priority at the 13th session of the Unesco General Conference, meeting at the Organization's Paris headquarters from October 20 to November 20. Out of Unesco's total regular budget of \$48,920,000 for the years 1965-66, the Conference voted about one quarter, or \$11.3 million, for education. In addition, nearly \$22 million will be available for educational activities from the United Nation Technical Assistance Programme and from the United Nations Special Fund.

Within this priority for education, two subjects were given special attention: educational planning and a literacy programme, which it is hoped will lead to a world campaign for universal literacy.

Literacy, as Unesco's Director-General Mr. Rene Maheu told the Conference, must be integrated into social and economic development, both to aid this development and to be economically valid. As a first step, an experimental literacy programme is to be applied in the form of mass pilot projects in eight selected countries throughout the world. In connection with this programme, the Shah of Iran sent a message to the Conference offering Teheran as the site for a major conference on literacy to be held in 1965 or 1966. The General Conference unanimously decided to accept this "generous offer" from the Shah. The pilot project countries will be selected on the basis of established criteria after careful study during 1965.

## Shah's Letter

In a letter to Mr. Rene Maheu, Unesco Director-General, the Shah stated:

"My government has presented me a detailed report of Unesco's recent activities con-

cerning a subject to which I have always given particularly close attention: the world literacy campaign. Both through personal interest and as the sovereign of a country of ancient culture but faced with the plague of illiteracy, I have followed with great interest your tireless activities along this path. I sincerely congratulate you and I have the firm conviction that the activities of Unesco and its Director-General in this domain are of primordial importance in attaining the goals of this great organizations.

## Appeal to Heads of State

"My personal impression is that it is the duty of every country and every chief of state to encourage and support these activities by every means. Therefore, I have deemed it useful, on the eve of the 13th Unesco General Conference, to address a personal message to all the world's chiefs of state in order to invite them to collaborate more broadly with Unesco in the world literacy campaign. A copy of this message will be given to you by my representative at the Unesco General Conference.

## Army of Knowledge

"I am happy to inform you that, in my country, the "Army of Knowledge" experiment whose results are already known to you, has proven very satisfactory.

"Thanks to this plan we have been able to carry on the struggle against illiteracy in the most remote villages, receiving the enthusiastic welcome of the population everywhere. I think that this experiment might be considered and studied by other countries facing the same problem. In order to bring about a closer and more active collaboration in this domain by Unesco's member states and to facilitate

an exchange of views on the international level, I have asked my representative at the General Conference to invite, if the case may be, the ministers of education of member states to participate in an international congress destined to perfect and develop the best methods of waging the struggle for literacy. If this suggestion were to be adopted by Unesco, my country would be honoured to propose Teheran as the site of this meeting and, in particular, to give delegations the chance to familiarize themselves with our experience in the domain of the Army of Knowledge."

In his personal message to all chiefs of state, the Shah stated: "All the countries of the world today have the right to expect that the entire international community will participate in the world literacy campaign. It is certain that, in order to succeed, this crusade demands the universal mobilization of all available resources and goodwill. And as long as the determination of the peoples will not have permitted the organizing of the rational and systematic use of these resources Unesco will not be able to achieve the objectives it is pursuing in the noble task it has assumed."

## Pilot Projects

The experimental world literacy programme, will be applied during the 1966-1970 period in eight countries and, in each case, in specific sectors of their national economies. As Mr. Rene Maheu, Unesco Director-General, has noted, "this is a selective approach but in depth...these are pilot projects, but they are also mass pilot projects."

To finance these undertakings in 1965-66, Unesco will have at its disposal \$ 1,639,000 from its

regular budget, \$ 1,121,000 from the U.N. Expanded Technical Assistance Programme, and \$ 5,000,000 from the Special Fund.

### Youth

Following the Unesco International Youth Conference held at Grenoble earlier this year, the Organization plans to establish an *International Committee on Youth* during 1965 and, in collaboration with this body, to seek to promote youth activities for international co-operation and understanding.

As far as Unesco regional assistance to education is concerned, the major share goes to *Africa*. Special emphasis is to be laid on increasing the educational opportunities available to women and girls in African countries, bearing in mind especially adult literacy programmes.

Unesco's assistance in education to *Asia* continues to be based upon the 1962 meeting of Asian Ministers of Education in Tokyo. A further meeting of Education Ministers is also envisaged during the next two-

year period, to review progress made and discuss major policy issues.

### Adult Literacy

In the field of adult literacy, a team of five or six specialists will be recruited during 1965 who, after necessary orientation, will be available to Member States to advise on setting up or on improving and expanding adult literacy programme.

### India's Stands

India's Education Minister, Mr M. C. Chagla, urged UNESCO to undertake programmes of assistance to developing countries in the eradication of adult illiteracy.

Mr. Chagla, addressing the conference said that two-thirds of the human population was illiterate. "To my mind it seems idle to speak of culture and art and literature when we have not as yet provided millions of our fellow human beings with even the glimmerings of knowledge and the capacity to acquire knowledge."

Mr. Chagla then proposed

a massive programme for eradication of illiteracy. He said the modern mass media like radio, television and film should be utilized to impart knowledge to the people.

Secondly, UNESCO should take up a large programme of teacher training as the progress of education was impeded by the tremendous lack of trained teachers.

Mr Chagla said the primary duty of UNESCO was to reiterate and re-emphasize the fact that education was basically a human right although it was a pre-requisite for economic and industrial growth.

Education in its best sense should teach how to live. True education should also teach how people of different races, colours and communities should learn to live together. UNESCO should promote education both because it would be satisfying the most important human needs and also the cause of peace and international understanding.

## UNESCO Mass Communication Programme for 1965-66

Expansion of the press and of radio, film and television services in the developing countries; the training of professional and technical personnel for these services; the use of the mass media for education, particularly for adult education and literacy campaigns are the main features of the UNESCO mass communication programme for 1965-66.

In the development of its services and the training of mass communication personnel, especially in Africa, Asia and Latin America, Unesco is following recommendations endorsed by the UN General Assembly as contributing to the Development Decade. Assistance will be given on an increased scale, by means of individual Unesco experts, fellowships, training courses and regional seminars, to help organize and develop

the information services of a country requesting such aid in any particular medium—news agency, press services the establishment of rural newspapers (important in adult education work), radio, television, documentary film services—and for the training of nationals in these fields.

In the use of mass communication techniques for adult and out-of-school education. Unesco will reinforce its support to a pilot project started earlier this year in Senegal. The six-year project will provide Unesco, and interested States in Africa, with a field laboratory to test the effectiveness and cost in adult education of such mass media as television, radio, film and publications, under conditions characteristic of Africa and other less developed areas.

At the same time, the Orga-

nizing will expand its programmes of radio farm forums—the use of radio for rural adult education, including agricultural education—to other countries. A seminar on educational broadcasting, to spur action in this field, will be held in Asia during the next two years.

Next year, a meeting of experts will be convened to study problems involved in the use of space communication by the mass media to promote the flow of information, the spread of education and greater cultural exchange.

The Unesco coupon schemes for books films, scientific material and travel will be continued as a practical method of reducing currency obstacles to the free flow of educational, material and exchange of students, teachers and research workers.

# Leisure and American Adult Education

By Jack London & Robert Wenkert

ADULT education in the United States is characterized by an eclectic and all-encompassing approach. It covers virtually all areas of human existence where more knowledge and skill are needed by adults anxious to assume roles within the complex framework of modern society. The rise of the nuclear family has also promoted the growth of home and family life education and the increasing interest in do-it-yourself activities, which can be partly traced to increased leisure and affluence, has stimulated an increase in programmes relating to hobbies and recreational pursuits. While leisure, family, and work interests continue to dominate adult education planning, there appears to be an increasing interest in liberal education for adults and a growth in programmes of a liberalizing character across the country. Part of this movement may be a reaction against the growth of mass society, the increasing importance of technology, and a decreasing satisfaction from work, but this movement is also partly traceable to the fact that the United States is becoming an urban and educated nation in which the importance of a liberal education is presumably more apparent.

## Adult Education and social activities

All human activity can, at least potentially, have an educational function. Any social interaction, be it in casual conversation or in strictly circumscribed social rituals, in playful or serious activity, in instrumental or expressive relations, can have the function of educating its participants. All of life potentially informs, and if we were to define adult education in terms of function then we would have to include all of social life as part of adult education. Obviously this is unrealistic, both in practical terms and also because it does not accurately represent the nature of adult education as we find it in experience. Technically, and realistically, adult education refers to a more limited area of social life, namely to those activities whose primary purpose is to educate.

By themselves, activities do not have a purpose, since purpose is lodged in human beings and not in social forms and to say that certain social activities have education as their purpose is merely an inaccurate way of saying that these activities have been organized by some person, or groups of persons, for the purpose of educating.

This clarification leads to two important conclusions: adult education is educational activity which takes place in an organized context, and whether activity is defined as adult education or not depends on the purposes of the organizers of that activity.

These conclusions enable us to understand why some activities, which are undertaken by adults for educational purposes, are ordinarily not counted as adult education. For example, the upper middle class in the United States has a long tradition of travelling to Europe in order to broaden its education a tradition represented in the novels of Henry James. Such travel is increasingly engaged in by people in the lower strata of the middle class. Yet, even though the purpose of travel may be educational, such travel is not counted as adult education in the technical sense except when undertaken as part of a systematic programme of study under the auspices of a formal organization.

The same point can be made even more clearly with regard to the reading of books. Reading is a relatively widespread activity, and although it may be undertaken for a great variety of reasons, at least some leisure-time reading is done for the purpose of self-education. Yet, such reading is ordinarily not included under the rubric of "adult education." On the other hand, the same reading in a Great Books Discussion Group *would* be considered adult education activity. These different classifications of essentially similar activities seem to result from the reasons we have suggested above: private reading does not take place in an organized context, while reading for a Great Books group is an organized activity defined as educational by its organizers.

These two examples, of travel and reading, refer to activities which are not defined as part of adult education, even though they may be engaged in by adults for educational purposes. Examples of the opposite can also be found. Thus an activity may be officially considered to be part of adult education, even though its participants may not be engaged in the activity for educational reasons. This is true even in formal educational institutions, where many students reputedly enroll for social reasons—to be with friends, or to find husbands. However, the overriding consideration in defining such institutions as educational agencies is their purpose as defined by the organizers of the institution and by the larger society.

The distinctions we have made so far have been rather clear-cut and precise. Actually, current developments suggest a growth of systematic self-education under no organizational auspices, which would fall somewhere between our categories of private self-education and participation in organized adult education. We refer here to the growing market in what might be called, for want of a better term, "packaged self-education." One can now buy "Life-

time Reading Plans," "Art Seminars in the Home"-speed-reading equipment to be used in self-instruction, different types of teaching machines, and a host of reference books for home use. To some extent this is nothing new, having been pioneered by the encyclopedias and such "packaged" educational items as the Harvard Classics. Nevertheless, we suspect that this type of systematic self-educational material is becoming available at an increasing rate, and may come to constitute a substantial part of the total adult education in this country. At present, however, such activities are usually not included under the rubric of "adult education."<sup>1</sup>

## Education and Recreation

So far we have placed a strong emphasis on the purposes of the organizations which organize and sponsor adult education activity, and have said little about the content of such activities. Clearly, all sorts of social activities are carried on in organizational contexts. What is the distinction between educational activities and, let us say, recreational activities or pure entertainment ?

Once again we must refer to the purposes of the sponsoring organizations and their administrative personnel. Since all activities are *potentially* educational, there would seem to be no restriction on the content of adult education activity. We would, therefore, include both vocational and non-vocational education ; instruction in games as well as instruction in more serious matters ; indeed, we would include instruction in anything. The basic character of education is to *inform*-the content of the information is, for our purposes here, irrelevant.

This, it seems to us, is the actual situation in the United States, where the content of adult education is extremely varied and where the distinction between education and training is generally not persuasive. In Great Britain, where education refers generally to the more intellectual pursuits, adult education is more limited in its content. The British view of adult education is restricted to liberal education, while pursuits such as vocational training are placed under the rubric of "further education." In the United States, these two types of education are generally combined under the same heading.

Even though instruction in bridge or in folk-dancing would therefore be included as an adult education activity in the United States, actually practising these pursuits without instruction would not. That is, organized clubs of bridge-players or

folk-dancers would come under the heading of recreational activities, not of educational activities, unless the primary purpose of these clubs was instruction. Although in actual practice this distinction is often difficult to make, since those who practise an art usually receive instruction in it as well, it seems to be a necessary distinction lest we once again broaden the field of adult education to all sorts of activities whose primary purpose is not education. (Some may feel that we have already broadened the field too much by including instruction in non-serious pursuits). Similarly, activities whose primary purpose is entertainment would not be included under adult education, regardless of how educational such activities may be in their effects on their audience.

There is nothing in the process of education itself, or of the programme offered, which requires adult education to be part-time. This requirement stems rather from implicit views about adulthood, such as that an adult is a person engaged in full-time work, and that as a result of this his education is necessarily part-time.

Actually, there are instances in which adult education is full-time rather than part-time. Because of economic dislocations, many occupations are becoming obsolete and there is an increasing need for wholesale retraining of personnel. Retraining programmes, such as those authorized by the Manpower and Training Act of 1962, tend to be full-time rather than part-time, because the participants do not have the requisite skills to obtain jobs. Although such retraining may become an increasingly important part of adult education, it represents at the moment only a minute proportion of the adult education programmes offered to the public.

What about the role of formal education in connection with the attainment of adulthood ? Implicit in the idea of adult education is the view that full-time students, or young students working toward a degree even if they do not attend full-time, are not as yet adults. In a sense, this is a realistic view, because in a variety of ways society does not treat students as adults. College students receive preferential treatment from the police and are "protected" at many colleges and universities by special provisions for housing, special rules about moral and ethical behaviour, and leniency regarding participation in pranks and other "childish" activity. Students of legal age, are, therefore, still viewed as preparing for adulthood, rather than having quite attained it. It is in this context that we can understand why graduate training in universities is not considered adult education.

## Formal Education and Adult Education

In the literature on adult education, termination of formal education is frequently mentioned when attempts are made to distinguish adult education from other educational activities. Yet, this distinction between formal education and adult education

1. An exception is the current study of participation conducted by the National Opinion Research Center of the University of Chicago. On the basis of a national survey of the adult population they estimate 17,160,000 adult education participants, and an additional 8,960,000 engaged in self-education. See John W.C. Johnstone, *Volunteers for Learning* (Chicago : National Opinion Research Centre February 1963), p. 18.

is ambiguous today, and is likely to become even more ambiguous in the near future, because of four developments taking place in American society.

First, while some characteristics of adulthood are moving down in the age scale, others are moving up, so that discrepancies between the different criteria we have suggested are increasing. On the one hand, an increasing proportion of college students, both graduate and undergraduate, are married, have children, and are at least in part self-supporting (often because the wife works full-time in order to support her husband's education). On the other hand, an increasing proportion of students are staying in formal education longer and going for higher degrees, so that the termination of formal education takes place in the middle and late twenties. These trends indicate that college students are generally taking on more adult characteristics, and that therefore the distinction between adult and formal education may become increasingly difficult to maintain.

A second development which makes the distinction ambiguous is the use of formal educational institutions as in-service training organizations for the professions. This is already a well-established procedure in the teaching profession, in which salary increases are sometimes tied to the teachers' enrollment in evening or summer courses at formal educational institutions. It may be an increasing trend in such professions as law, medicine, engineering, and business administration, in which knowledge and skills change rapidly so that practitioners may "fall behind" without continuous formal training. In some instances, industry may organize its own in-service training programmes and conduct its own classes, but utilize formal education institutions as supplementary sources of training. Clearly, if these programmes were conducted by private agencies they would fall under the heading of adult education. Since they may become part of the regular curricula of the universities, it is less evident whether they should be regarded as part of formal education or adult education. The professions are one of the most rapidly increasing occupational categories in the labour force, and we have only begun to feel the educational impact of their growth.

A third development is the provision by the junior colleges of what would ordinarily be called adult education. Enrollments in junior colleges are increasing more than in any of the other formal educational institutions, and much of this increase occurs in courses which give terminal training. We are referring here to such training as cosmetology, automobile mechanics, lower level electronics, television repair work, and other kinds of skill training. Ordinarily such training would be considered part of adult education or part of the vocational high-school programme, but increasingly, training in the regular skilled trades is becoming part of the regular curriculum of formal educational institutions such as the junior college.

Not only have some of the subjects formerly provided by adult education been adopted by the

junior college, but so have some of the adult education students themselves. Many of the students officially enrolled in junior colleges are actually adults, and it is becoming increasingly difficult to distinguish between adult and non-adult enrollments in many junior colleges. To some extent, therefore, the junior college is becoming an in-service training institute for the skilled trades, just as universities may become the in-service training institutes of the professions. There has been some dissatisfaction with the junior colleges' attempts to fit all curricula into a "day school" mould to service adolescents and adults alike. In Berkeley, California, this dissatisfaction has found expression in a recent effort to establish a technical junior college that would be used primarily to meet the needs of adults for manual technical skills. However, if present trends continue, the distinction between adult education and formal education, particularly in the junior colleges, will remain highly ambiguous.

A fourth development is the creation by colleges and universities of special curricula for adults. For example, the Radcliffe Institute for Individual Study pays selected adult women a stipend for their household help so that they can devote themselves to full-time study. The University of Minnesota has designed a special programme for adult women desiring to return to school where they can pursue study in the regular curriculum, extension division, by correspondence, or undertake independent study. Brooklyn College has experiment with a special adult degree programme in which mature adults can work toward degrees through the regular college programme and in special seminars at a pace consistent with their responsibilities, and in which certain work-experience and past achievements are evaluated for granting of college degree credit.

This trend of making full-time study part of the regular college curriculum will, we think, gather momentum, because of certain developments in other spheres of American society, especially among women. The number of college-educated women is rapidly increasing in this country, but many of these women get married instead of entering the labour force when they graduate from college. There is also a trend, however, to marry younger and to space children more closely, so that many women are free to use their college education in the labour force by the time they reach the early forties and have self-sufficient children who do not require attention in the home. The Radcliffe programme was especially designed for such women, to give them "refresher" courses so that they would be rapidly brought up-to-date and could then profitably put their prior college education to better use. The trends in age of marriage and spacing of children suggest that this pool of available womanpower will increase, and the formal educational institutions will probably take cognizance of this fact by providing for this in their curricula.

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

# Place of Adult Education in a National Educational System

Dr. V. S. Jha

[Dr. V. S. Jha is a member of the Education Commission appointed by the Indian Government to make recommendations for an overall integrated system of Education. Dr. Jha, a former President of the Indian Adult Education Association (1956-58), is a firm believer that adult education must form an integral part of India's educational system. We are publishing his paper, in the hope that it will serve as a basis of discussion on the vital question. Adult educators are requested to send their views and ideas to us so that we could have a free and frank discussion on this question which is agitating the minds of educationists world over. —Ed.]

**A**DULT education, properly conceived, is the backbone of the system of education in a dynamic society which is resolutely determined to revolutionise its way of life in order to cope with the competitive pressures of international life and to realise its own cherished ambitions. The need of a Copernican change in the prevailing social attitudes and behaviour cannot be disputed. Time-worn traditionalism and dominance of sterile and unquestioned dogmas must give way to a new outlook awakened and refined by the spirit of enquiry and by a resolve to build up courage and competence essential to creating a stronger and happier nation with a personality of its own.

A social revolution is inconceivable without imaginatively oriented and organised education for the masses. If people do not understand what is taking place, their intelligent participation and effort will be feeble and insufficient: there would even be hostility to change which threatens accepted beliefs and set habits. When a society redefines its purposes and reviews its inherited pattern of values particularly under the enormous stresses such as those experienced in present times, there will be few, educated or uneducated, who will not need education of one type or another.

Human resources of a nation are wasted to the extent that education is not brought within the reach even of a single person who is capable of improving himself regardless of age or sex, regardless also of whether a person is illiterate or partially educated or whether he has once had the benefits of good higher education which has since been out-dated by the explosion of knowledge. Education in a civilised society is a continuing process from "cradle to the grave."

## Present Position

The need of Adult Education received a kind of recognition in 1937. In some parts of the country efforts on a somewhat "massive" scale were made to reach reading and writing to a large number of adult illiterates. The post-independence period was dominated by the concept of "Social Education" and within this significant though limited field several experiments were worked out and some valuable

work done. Emphasis on 'Social Education' was inevitable because introduction of adult franchise and acceptance of a democratic way of life made it imperative to explain to the vast uneducated masses the meaning of the change and to build into their minds a sense of responsibility in participating in the new ways of social and political life. During the struggle of independence masses were educated to defy established authority and to destroy institutions created by the then rulers. Habits of mind persisted despite independence of the country and they still persist. People have yet to realise that there is no difference between them and the authority, that in a real way they share authority and the responsibility of it. Apart from the serious thought which has been given to the concept of 'Social Education' and to the techniques and methods of imparting it, the country has not yet attempted to formulate a sound philosophy of adult education nor viewed it from a wide comprehensive point of view.

Adult education has certainly not yet been regarded as an essential concomitant to furthering programmes of national development except within somewhat limited range of community development. The emphasis and value given even to social education has varied from area to area and from time to time; at its best it had the status of a poor country cousin. Leadership in the field of adult education has on the whole been hesitant and wavering.

## Scope of Adult Education

For practical purposes "adult" in the context of adult education should be taken to mean education of a man or a woman of the age of 15 years and more who is not enrolled in one of the recognised institutions of formal education. Adult education in its proper sense means education of every adult so long as he desires it and is capable of profiting by it. Every person in a democratic nation should be entitled to opportunities to enrich and interpret his experience and learn what will be meaningful to him and help him to improve himself and to have a better grasp of life. Formal education is rightly confined to certain necessary limits, but by itself it can only partially and inadequately answer national needs and aspirations.

## (a) Liquidation of Illiteracy

One of the major tasks to which Adult education must address itself in the conditions obtaining in this country is elimination of illiteracy. A society in which men and women are not able to communicate intelligently and with understanding and have not learnt to work and live together cannot succeed as a democracy. The existing position of illiteracy in this country is alarming and amount almost to a scandal. The following figures will speak for themselves :

(i) According to the Census Report of 1961, only 24 per cent of the total population is literate.

(ii) Literacy is growing very slowly in the past years. The following figures in this respect are significant :—

Year	percentage of literacy
1901	6.2
1947	15.5
1961	24.0

Since 1947, the percentage of literacy is growing poorly at the rate of one per cent per annum.

(iii) The rural areas of the country have had a poor deal in the field of education as would be seen by the figures of literacy given below :

Year	Rural areas	Urban areas
1951	12.1%	34.6%
1961	19.0%	47.0%

(iv) The percentage of ratio among women is still poorer and the growth has been very slow.

Year	Percentage
1951	7.9%
1961	12.8%

One of the problems for a national programme of education is to consider how soon and how efficiently illiteracy can be wiped out from the country. It needs also to be realised that mere liquidation of illiteracy cannot be an end in itself. Literacy is a mere tool and in order to be worthwhile it must be of some use to the person who has learnt to use it. It is, therefore, necessary to follow up programmes of literacy with programmes of meaningful education for the neo-literate. Literacy has to be made functional and the neo-literate has to be equipped with means by which he can make use of the abilities which he has acquired to further his own good and to be a useful member of the society.

## (b) Social Education

The need of social education is vital to any programme of adult education. It would be a fallacy to think that social education is intended primarily for the illiterates. In fact, the modern educated community needs training as much as anyone else in participation in the national programmes of development and democratic way of life. While education for literacy is absolutely essential, its progress is

bound to be contained by the limitations of personnel assuming that the required finance is forthcoming. But education of the masses of the people cannot wait till the goal of elimination of illiteracy is fully realised. We have democracy hot on our hands and the people must hold it. Therefore, it follows that the programmes of social education must be furthered as far as possible and fullest use for this purpose should be made of the mass media of communication. The little experience that has been gained so far has shown results of good promise. What it needs is a determined effort and better administrative handling.

## (c) Education of those whose education remained incomplete

One of the banes of our system of education, particularly at the primary and secondary stages, is the large number of students who do not complete the full course of their education. They attend the school for a year or two or more and then just disappear. This entails colossal wastage of national funds and efforts. It should be the aim of educational endeavour to help these pupils to round off their education at some suitable stage so that they can profit by it. Moreover, the students who leave school at the primary or secondary stage, must also have opportunity to continue their education as far as possible. The experience in other parts of the world is that when such opportunities through part-time courses, continuation classes, evening classes, correspondence courses and other similar means are given they are very well utilised. The more ambitious of the persons are bound to improve themselves as well as to learn what may be useful from the economic point of view. Programmes of adult education, therefore, must endeavour to complete the education of those who were unable to complete it and to continue the education of those in all variety of fields who are willing and likely to profit by it.

## (d) Further Education

One of the essential ingredients of a national plan of adult education is the provision of further education, particularly of those who are employed in farms, factories, commercial concerns, offices, trades, workshops, and other similar fields. Those who are working should be enabled to learn more about the work they are doing and acquire skills which will enable them to do it better and to improve their lot. This aspect of adult education must have a very special emphasis in a society which is trying desperately to build up its economic stability.

## (e) Education of the Unemployed

Adult education must also give serious attention to the education of those who are unemployed and provide a variety of courses in order to enable them to earn a living and be useful members of the so-

ciety. A very large number of unemployed persons need to be stirred up so that they may acquire confidence in themselves and learn something which would be useful to them in their own interest.

### **(f) Education for Culture**

Even people who are usefully employed may wish to learn something which is not directly connected with their vocation, but which they would wish to learn just for the love of it. This will include education for culture, fine arts, music, drama, dancing, and other similar activities, learning of languages, and acquiring some interesting hobbies. In this connection, one has to take note of classes of people who have certain amount of leisure at their disposal and it would be worthwhile if some training could be organised which would enable them to enrich their hours of leisure with something useful and good.

### **(g) Re-education of the Educated**

Advancement of knowledge in the recent years at a pace unknown before has created a new situation. Even those who have acquired high professional and technical qualifications and university degrees a few years back, find that the new knowledge has made their learning more or less obsolete. If such persons have to retain their position, they must be re-educated through extramural classes in the universities, seminars, discussions and self-learning devices. This is necessary in order to ensure that the investment made in respect of these classes of people does not become barren.

It would be difficult to enlist all the varieties and purposes of adult education, but it can safely be asserted that adult education of one type or another must be available to all who are anxious to have it whenever they can find time to have it.

### **(h) Education of the Neglected**

Programmes of adult education have to reckon specially with those sensitive areas where the need is most urgent. Education of women of the country who have had no education or whose education remained incomplete will claim high priority in national interests. There would perhaps be some who would be prone to advocate almost exclusive attention to women's education as the nation's first need. Education of the tribal people and less developed communities will also require special place in order to lessen inequality prevailing in the society.

### **Emphasis on purposes and quality of adult education**

Adult education for our country is a colossal undertaking. It cannot be delayed because the nation cannot afford to be blind to development of

the quality of its intellectual resources. Nor can one be content with spasmodic spectacular spurts which characterise enthusiasm for adult education and which result in short-lived "campaigns."

One has to face the hard reality of the limitations of personnel and of means, assuming—what perhaps is not so realistic—inspired national leadership determined to drive and willing to make necessary sacrifices. The nature and extent of the limitations will need to be carefully assessed in relation to the magnitude and complexity of the undertaking and if it is found necessary to make choices and to stagger targets, it would be well to lay down carefully the determining criteria.

It would be wise to mobilise and create enthusiasm for such schemes as 'war against illiteracy' and to ensure that the enthusiasm is effectively sustained and that actual work done is of the highest quality and value possible. At the same time, circumstances may compel planning to confine itself in the initial stages mainly to those areas in which investment would be most profitable e.g. education of those who left schooling midway or of those who are of significant age groups from the point of view of production, or of workers and farmers.

These priorities will need careful determination. The principle which needs to be favoured is that the aim should be to secure maximum gains from the effort made and that there should be no slackening of the quality. To this end, the work needs to be entrusted to competent and trained personnel, carefully supervised and assisted, effectively organised and timely reviewed and evaluated.

Adult education properly planned should be meaningful to the people for whom it is meant as well as it must serve vital national interests. The individual should be convinced of the worthwhile-ness of the effort which he will be called upon to make and of time he puts in. He must emerge a better man through the experience and training given to him. At the same time, he must be awakened to the social context in which he has to live and should be able to discern and assess the social processes which affect him and which demand his intelligent partnership. He should be enabled to cultivate an enquiring mind and to appreciate what modern science and technology mean to him and his problems. Not all of them will become talented scientists.

It will do small good to mix up the education of the elite and the masses; but it would be very wrong to under-rate the role of the education of masses in building up national attitudes such as loyalty to national interests and willingness to subordinate personal interests to the public good; spirit of understanding others and appreciating their points of view; respect for truth and courage to submit one's accepted beliefs and behaviour to the test of dispassionate enquiry; desire to serve and cooperate

constructively and selflessly in discharging responsibilities of civic and political life ; and respect for learning and for good and beautiful things and deeds.

Mass education should also aim at changing those habits of thought and behaviour which obstruct progress in various fields and reflect adversely on our culture and tastes. There should be a universal urge to work tirelessly and gracefully to build a beautiful country, prosperous and happy, secure and friendly to all.

Adult education must build up the Indian mind and spirit and discerning faith in the values it serves and defends. Anything less than this will not be what adult education stand for.

## Relation With Formal Education

Some thought will need to be given to planning of programmes and their priorities, particularly with regard to their adjustment with other educational functions. There need be no sharp distinction between formal and informal education and planning of adult education should go hand in hand with the development of other educational institutions.

Primary, secondary and technical schools, universities, libraries, museums, art galleries, in fact all educational institutions are the main basis for adult education and radiating centres of its manifold activities. Schools and universities and other institutions will gain by becoming vital ingredients of adult life.

Adult education requires a variety of special courses and even institutions to meet different situations. It will still need the time-honoured institution of night classes and of special courses in farms and factories. Summer courses, seminars, lectures and conferences are means of upgrading. In-service training in certain fields has proved to be an effective way of raising the efficiency level. Correspondence courses promise a new hope to the keen and ambitious adults.

Techniques of self-learning through such means as programmed learning, if properly organised, can be a very helpful way of canalising the energies of the ambitious adults. Imaginative methods and techniques of educating the adults are necessary and one can gain considerably by the achievements of some of the countries where adult education has been strikingly successful. Yet whatever be the means adopted, the existing institutions of formal and informal education will continue to be the arteries of adult education which will also have to depend to a very large measure upon the vast armies of teachers available in them.

## Training of Personnel

The need of quality and effectiveness in adult education activities is imperative. This can be ensured by carefully thought-out training pro-

grammes of teachers for the adults. Teaching adults requires very special attitudes ; methods and techniques of teaching ; methods of evaluation and follow up work ; and several other factors adding up to a philosophy different from that required of an ordinary school teacher. The demand for training of teachers for the adults will be as numerous as various. We will need teachers who teach the illiterates and neo-literates, partially school educated, workers in farms, factories, commercial and other offices, as well as teachers to teach a vast range of subjects ; languages and humanities, science and mathematics, technical and vocational subjects, agriculture and horticulture, trades and crafts ; the list is bound to be endless. One of the important fields of study for the Education Commission would be organisation and training of the teachers, inspectors and administrators of adult education.

## Mass Communication

The media of mass communication, audio visual aids, television, films, radio and several other new techniques have been found extremely valuable in helping the learning process. Learning of otherwise difficult concepts becomes easy, precise and stimulating. The use of these techniques discriminately will be of enormous value. Liaison with the All India Radio will need to be strengthened. Special arrangements of suitable adult education programmes can do, as they in some measures have, a great deal of good. Television would soon be in the offing, and a growing country cannot delay it too long. Language laboratories can solve some of the difficult linguistic problems which education at the adult stage has to face.

Methods of self-study through many ways, more specially through programmed learning, may, at the intermediate levels, be found to be of considerable value for furthering the pace of adult education and raising its quality.

## Administration

Whose baby is it ? There have been a few claims to authority over organisation of adult education. There have also been a few disclaimers. The Education Commission will need to study the question and make a categorical recommendation regarding fixation of responsibility in the field of adult education. The case for regarding adult education as the function of the Ministry of Education will not require much arguing but it will be necessary to work out an effective machinery of ensuring cooperation of other Ministries and departments such as that of Agriculture, Industries, Information and Broadcasting, Community Development. It will also be necessary to study the relative functions of the Central Government and the State in the area of adult education.

While the normal tendency is rightly to decen-

tralise administration of adult education, the need of a common national policy, of inter-State cooperation, of mobilisation of resources and of cross-fertilisation of ideas and sharing of experience cannot be denied. Some of the State Governments have taken to social education in a big way; but much greater effort on their part will be essential in order to attend to all important sectors of adult education. The State Governments will need to harness, more than ever before, cooperation in this task of local bodies, panchayats and a large variety of voluntary organisations.

The area of adult education is wide and the voluntary agencies will be called upon to play an increasingly important role in imparting it. These agencies should be free to assist unfolding of a common national policy. A strong and vigilant national centre for laying down policy and for direction, supervision and evaluation of progress as well as for organising the training of personnel and apportioning of resources is essential. It will be necessary to review the relative functions of the various agencies and indicate their best possible adjustments in keeping with the goals of education formulated by the Commission.

The success of adult education will depend to a considerable extent upon the administrative machinery for the implementation of the schemes. One of the problems of study would be to survey administration of adult education at present, to note where it needs attention and to indicate the type of machinery and personnel required in order to provide instruction, guidance, direction and drive to adult education work. The personnel should be particularly trained and experienced, should be free to take initiative and competent to implement adult education schemes. *efficiency* authority and freedom to act. It will be necessary to think of a structure of administration required for adult education which will be efficient and in which competence will have a chance.

## Material and Literature

A reference has been made in this note of a large variety of mechanical and other equipment which programmes of adult education at different levels will require.

Audio-visual aids would necessitate preparation of material which will answer specifically varying local requirements. Slides, filmstrips, films, tapes and records on a thousand different subjects will have to be prepared to suit various programmes of instruction.

Programmed learning, which has come to stay and to grow, will need expertise and machinery to

prepare the field material. Charts, maps and diagrams will be required in very large numbers. These requirements are not peculiar to adult education only. Other fields of educational work will require similar materials no less and the problem of adult education in this regard will be closely related to the problems of other fields of education.

Adult education, however, would require preparation of special type of literature of interest and usefulness to the adults. Much work has been done in our country in preparation of reading material for the neo-literates. A task of this nature is rarely completed. It will be necessary to consider setting up of a machinery to review constantly and to indicate the growing requirements of books and material which will be needed for the use of adults and the best methods of their production.

The need of international cooperation in this matter will be essential and benefits of achievements and experience in other parts of the world will need to be made available for the education of adults in our country.

## Legal Measures

It is quite possible that some kind of legal measures may be necessary to further adult education in certain areas. National urgency may necessitate some kind of legislation to provide for compulsory part-time education of the young workers in farms and factories or for establishment of night schools for technical education or other education in industrial concerns or for establishment of public libraries. Parsimony of legislation is a sound principle: but it may be found necessary to impress urgency and to gain speed for promotion of certain *of adult education* by resort to new compelling legislation.

## RAJASTHAN VIDYAPEETH CELEBRATES SILVER JUBILEE

The Rajasthan Governor, Dr. Sampurnanand inaugurated the Rajasthan Vidyapeeth Silver Jubilee celebrations at Udaipur on Nov. 19.

The Chief Minister, Shri Mohan Lal Sukhadia presided.

The Rajasthan Vidyapeeth is a voluntary educational organization running twenty-six educational institutions which include a post-graduate College of Social Work, an evening College, Social Education Centres, Research Institute of Rajasthan literature, history and culture, and orientation training centres for the panchayat representatives in Rajasthan.

# ADULT EDUCATION IN RURAL AREAS

by Dr. S. C. Chatterji, Kalimpong

ADULT Education is one of the most important problems of the country. Millions of our men and women who have hitherto lived in the condition of mediaeval age are now facing serious social changes in their life, especially in rural areas.<sup>1</sup> If they are to play their full part in our newly-achieved India, they will have to adapt themselves to the new conditions of our modern life. The working of democracy demands that the masses should be efficiently literate and receive some political training, otherwise election becomes meaningless. Our system of education in the rural districts should be re-constructed in the light of our present day needs, and we must call to our aid efficient devices for imparting instruction to our country folks. We must take into account how best we can discharge our duties to attain the maximum of results with the minimum of expenditure of time and money. The Royal Commission on Agriculture has suggested a solution and we have to consider its various aspects.

One of the main drawbacks in the system of rural education is that not only children, but also adults relapse to illiteracy for want of proper "mental food." What is taught in schools is entirely bookish and does not give even the faintest desire to improve their social and economic conditions. In the absence of a band of voluntary workers as found in western countries, the teaching staff should take up agrarian uplift work. In order to hold and take his proper place, the teacher should practise what he preaches and set an example of working with his own hands all the measures he recommends. "His gospel is the dignity of labour and dignity of social service, and he must be as willing to set about cleaning the village or adjusting an iron plough as he is to teach reading and writing. Then and only then will the villagers respect him and his mission."<sup>2</sup>

Closely connected with the teaching of reading, writing, and arithmetic is the education of the people for a healthy rural life. It is therefore advisable that farming and house keeping projects should form an integral part of the course. In this way boys and adults will be trained to keep records in connection with the growing of corn, caring for a few cows, looking after a flock of sheep, etc. In the domestic department the work to be done at home should be

followed according to given suggestions. The point is to have the student recognise the definite limits of the project in order that she might have a proper sense of responsibility for doing it completely. As our peasantry are practically idle in the greater part of the year, proper training facilities should be provided for cottage and village arts and crafts. There is a current notion prevalent in the countryside that cottage productions, specially handloom weaving, should be discouraged, and mill products substituted in its place; but from our experience of the conditions of other countries we have found that those types of cottage industry which are associated closely with farming has not entirely disappeared from the world.

For instance, "in Germany small scale industries continue to employ about two fifths of the entire population and embrace more than 90% of the industrial establishments."<sup>1</sup> In our country however it is realised that the main cause for the deterioration of village industries is partly due to the apathy of the Government and partly due to the want of education of our village folks who are incapable to effect the sale of their productions.

Under the prevailing conditions we would propose the training in such craft as toy making, bamboo and straw weaving, and knitting of all kinds: a bias to a trade may also be introduced so that on leaving his institution the student could expect a reasonable price for the articles which he has manufactured. He will thus not produce unsaleable artistic work, nor follow slavishly, "the old conventional patterns and designs which cramp artistic freedom."<sup>2</sup>

A few decades ago the British Government of India said a good deal "about the pathetic contentment of the Indian peasantry."<sup>3</sup> This is not the real fact. The Indian agriculturist lives in poverty, because his income is meagre, and he has no education or training to supplement it when he has no work in the farm. The desire for better and more physical amenities are embedded in human nature, and no one would like to live in poverty only if he could live otherwise. One of the main problems before us is therefore to raise the standard of living of these millions of agriculturists, and the Government and the public should co-operate in activising this aim. Our previous government discharged its duty by only guaranteeing the security and protec-

1. Tagore, in 1893, placed before the Indian Congress, a programme for the socio-economic reconstruction of Indian village.

2. Brayne, F. L. The Remaking of village in India—p. 158.

1 Mukerji, R. : Rural Economy in India—p. 230.

2 Ibid. page 263.

3 Joad, C. E. M. Story of Indian Civilization. p. 134.

tion against violence. It did not hold itself responsible for finding a market for their products (in fact it was against its interest), nor did it seek to control the fluctuation of prices; nor did it try to evolve any scheme for financing the peasantry to carry on during periods of depression.

We cannot discuss here all the economic measures necessary for raising the standard of living of an average agriculturist; but we feel that a comprehensive scheme of education will widen his mental horizon, and he will then look upon cultivation from the business point of view. General agricultural education will not alone be sufficient to increase his income, but it will give him an originality, initiative, and a desire to improve his land and make it give the best possible return. Besides, for sustaining interest in education and consequently for maintaining literacy there should be an adequate provision for village libraries with many short, simply written, illustrated, well-printed books relating to biography, dramas, dialogues, short stories, songs, epics, places of pilgrimage, modern inventions, civics, agriculture, health, and topics of interest to women. For maintaining literacy every village school should have a library centre for the issue of books to men and women. To be brief, the importance of adult education in an illiterate country like India cannot

be under-rated; and it is gratifying that of late more and more attention has been directed to rural uplift work.

To sum up, the aim of a scheme of adult education in the countryside may be stated as follows:

- (a) literacy, as an essential equipment for a citizen in modern days, should be regarded only as a means to an end;
- (b) such knowledge of hygiene, agricultural improvements, and civics as would be conducive to their better, health, wealth, and well-being, would enable them to live a balanced life;
- (c) such cultural education, as would enable the people to make the best use of leisure as well as to participate in the village activities, will be a source of joy in the village life.
- (d) it should create in the people attitudes and habits for social solidarity and a pride and love for country-life;
- (e) it should inspire into the hearts of an agrarian population a spirit of piety and brotherhood as well as profound contentment combined with a satisfaction for hard manual work.

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# TRAINING COURSE FOR TRADE UNIONISTS ENDS

The three-month training course for trade union workers conducted by the Indian Adult Education Association, as part of its programme for 'Workers Education', concluded on November 29.

Addressing the concluding function at the Delhi Shramik Shiksha Ghar, Shri V.S. Mathur, ICFTU Director of Education for Asia said that a worker must contribute to increased production and better industrial relations; he must work for democratic advancement, social and economic progress and his own physical and mental growth. For these he must educate himself, and for being a successful trade unionist he must get proper training. He congratulated the workers who had taken advantage of the programme and said that their patience, spoke well for the future of trade unions in Delhi.

Earlier Dr. G.B. Ghatge, read the report of the training course. He said that originally 25 workers had joined but 17 were able to complete it.

Among those who attended the function were, Prof. W.E. Styler of Workers Education Association, U.K., Shri E. Lindhal and Shri Thomas L O'Connor of USAID, Shri S.C. Dutta, Hony. General Secretary of the I.A.E.A. Shri Brij Mohan Toofan and Shri Jaswant Singh of Hind Mazdoor Sabha, D.D. Vashisth of Railwaymen's Federation and several representatives of trade union organisations in Delhi.

Shri Rajani Mukherji thanked the guests, the community leaders and workers who had helped to make the function success.

The function ended with a cultural programme put up by the trainees and workers of the locality.

## Just Out

### Life-Long Learning for Survival Report

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## Bill Styler in Delhi

Mr. W.E. Styler, Director, Department of Adult Education, Hull University of U. K. arrived in New Delhi on the morning of November 28 from Singapore, after attending the Conference of Universities in South Asia held in Hongkong and a tour of South Asian Countries.

During his week's stay in Delhi, Mr. Styler meet Dr. V. S. Jha, member, Education Commission, and Dr. K. L. Joshi, Secretary, University Grants Commission.

Mr. Styler had discussions with the members of the Executive Committee of the Association on establishing greater cooperation with W.E.A. of U. K. The meeting was held on November 3. Shri A. R. Deshpande presided. Among those who attended were Sarvshri Annasaheb Shashrabudhe, J.C. Mathur, Sohan Singh, T. A. Koshy, M. C. Nanavatty, Nekiram Gupta and S. C. Dutta.

Mr. Styler also met the Director of Army Educational Corps, Brig. S. J. Mukand and his colleagues and had discussions with them.

Mr. Styler addressed the All India Social Education Day meeting at Delhi and inaugurated a series of talks on "Workers' Education Abroad" organised by the Association, on December 4. He also participated in the concluding function of a three-month training course for trade-union workers organised by the Association.

Mr. Styler also had a number of social engagement, including luncheon at the U.K. High Commission.

### *New Publication*

Social Education and the Youth

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Indian Adult Education Association

17-B Indraprastha Marg, New Delhi.

## ALL INDIA NEHRU LITERACY FUND

The appeal of the Hony. General Secretary, Shri S. C. Dutta for contribution to the Nehru Literacy Fund, has met with a steady response from adult educators in India and abroad.

Dr. Roby Kidd, who presided over the International Conference of Adult Education at Montreal has sent a cheque of 50 dollars. In his letter to Shri Dutta, Dr. Kidd writes : "My first personal contribution for International Cooperations Year is for your Nehru Literacy Fund."

"My very best wishes to you and your colleagues in this splendid effort."

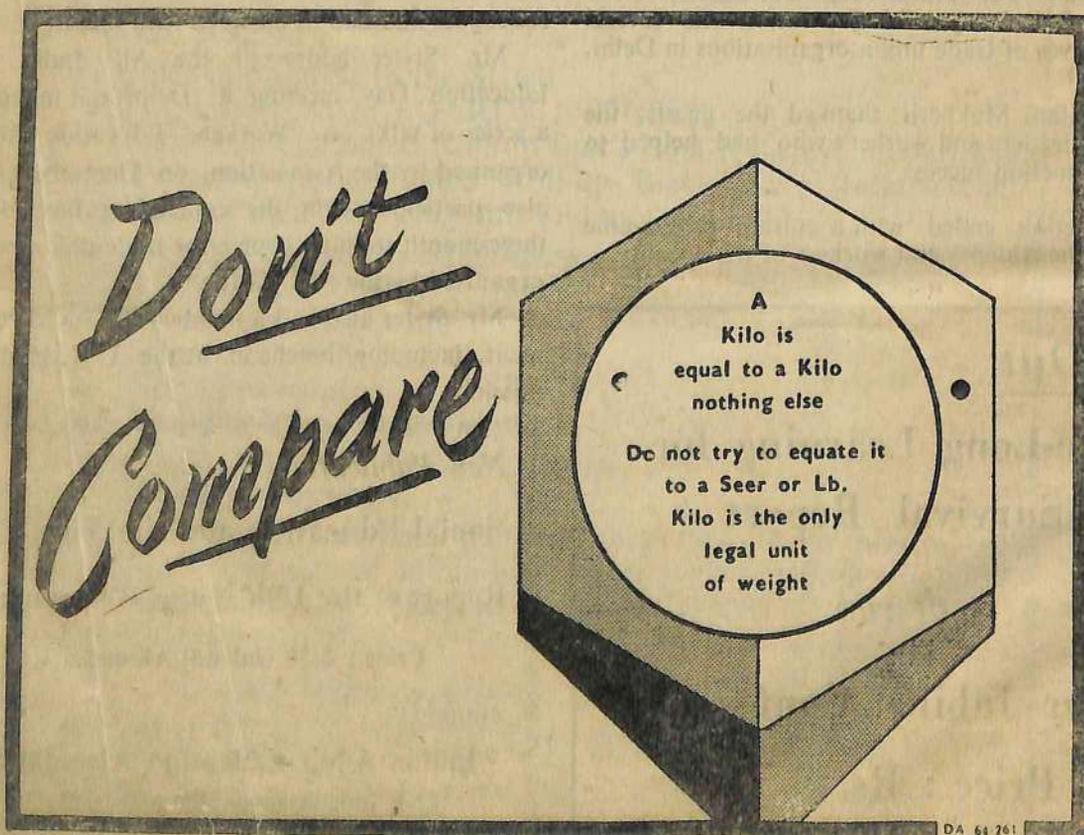
Dr. Kidd is the Chairman, International Cooperation Year (Canada).

In November, we received Rs. 673.50. It is our hope that the large body of social education workers

and leaders will soon send their contribution to the Nehru Literacy Fund.

We acknowledge the following contributions :—

- |  |                         |
|--|-------------------------|
| 1. Dr. J. R. Kidd, Canada                  | Rs. 237.50 (50 dollars) |
| 2. Shri F. C. Ahluwalia                    | 200.00                  |
| 3. Bengal Social Service League, Calcutta. | 100.00                  |
| 4. M/S Rajpal & Sons, Delhi                | 100.00                  |
| 5. Shri Rajni Mukerjee                     | 20.00                   |
| 6. Shri J. L. Sachdeva                     | 11.00                   |
| 7. Smt. S. M. Nigam                        | 5.00                    |



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