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ALL INDIA ADULT EDUCATION CONFERENCE

Adiseshiah Stresses Need for Life-Long Education

THE 22nd All India Adult Education Conference was inaugurated by Shri S.L. Silam, former Lt. Governor of Pondicherry on December 23, 1968 at Pondicherry. Shri Silam said that unless the subject of adult education was given its due share and status in the overall plan for developing the country not much headway could be made in the matter of liquidating illiteracy from this sub-continent. In order to create among the neo-literates a craving to better their own lot, the programme of adult education has to be geared up to impart the benefits of social education in its widest sense to all adults. Continuing, he said, that the smooth working of democracy required a smooth and well balanced behaviour of all its constituents, namely, people. Our failure to raise agricultural production, to foster the cooperative movement, to popularise family planning and to foster national integration, owes not a little to the serious drawback given by the prevailing illiteracy and the constant ignorance among the masses, he concluded.

Earlier, welcoming the gathering, Shrimati Anjani Dayanand, Chief Secretary to the Government of Pondicherry said that the presence of Dr. Malcolm Adiseshiah conveyed UNESCO's sense of involvement in the Adult Education Programme of developing countries. She also referred to the UNESCO's Communication Sattellite project for India and said that the need for launching the sattellite had become more urgent so that the illiteracy drive could reach even the remotest villages.

Dr. Malcolm Adiseshiah, Deputy Director-General of UNESCO in his presidential address traced the educational heritage of the modern world and said that every society was in greater or lesser measure, planning for change. There was only one

way to bring about this change viz. the way of education. Explaining that education was no longer preparation for life, but formed part of life, he said that this idea formed the basis of what had been called Adult Education.

Continuing he said that there was no known allocation made to Adult Education in India's First Plan. The allocation formed only 1.9% of the total educational expenditure in the Second Plan and an even more piteous 1.5% in the Third Plan. This trend, he said showed that there was a slackening of interest in the Adult Education in the country since Independence.

He further added, that Adult Education seemed atleast to be waking up and coming into its own. Explaining that education was a way of life and a life-long process, he said that in order to bring about this change, educational planning must break through its traditional qualified school frame and cover all of education. It required long and sustained research and collaboration of pedagogues, economists, sociologists, psychologists, philosophers, administrators, scientists, engineers, architects, communication and management specialists to turn this into a practical programme, he concluded.

Earlier, Dr. M.S. Mehta, President of the Indian Adult Education Association in his introductory remarks said that adult education played a unique role in life and said that it should form the key note of our educational policy in order to benefit our agriculturists, trade unionists and others so as to make their life a richer one.

Shri J.A. Ryan, Director of Public Instruction proposed a vote of thanks.

The highlight of the Conference was the symposiums on 'Adult Education and the Cooperatives' and 'Adult Education and the Trade Unions.'

In the first symposium on 'Adult Education and the Cooperatives', Shri P.P.I. Vaidyanathan, Additional Secretary, Ministry of Food, Agriculture, C.D. and Cooperation presided. Among those who spoke were Dr. Dharm Vir, Deputy Director, International Cooperative Alliance and Shri C.D. Prasad Rao, Principal Cooperative Training College, Hyderabad.

The second symposium on 'Adult Education and Trade Unions' was presided over by Dr. P.D. Shukla, Joint Educational Adviser, Government of India. Shri V.S. Mathur, Asian Regional Secretary, ICFTU spoke on the occasion.

The Conference was attended by more than 100 delegates from all over India. Universities of Gauhati, Kerala, Delhi, Saurashtra, Gujarat, Bangalore, Vikram, S.N.D.T., Bombay, Jamia Millia and Indian Institute of Technology, Madras also deputed representatives.

Office-Bearers

The 22nd All India Adult Education Conference elected the following office-bearers for a two-year term:

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More Funds For Adult Education In Fourth Plan Demanded

THE following are the resolutions passed at the Annual Conference of the Indian Adult Education Association, Pondicherry, Dec. 23-24, 1968.

1. (a) This Conference is strongly of the feeling that both for the stability and the successful functioning of the democratic constitution of the Republic of India and for the proper development of the country, a broad based scheme of adult education (continuing education) is essential.

(b) With this conviction, the Conference calls upon the National and State Governments and local Authorities to devote greater attention and resources to the development of a comprehensive and nationwide system of adult education so that its benefit may, in due course, reach all sections and regions of the country.

(c) The Conference also calls upon the leadership of the society to strengthen public opinion in favour of this important cause.

2. Taking note of the very meagre allocation of funds for Adult Education and for the removal of mass illiteracy in the country made in the first three Five-Year Plans, this Conference urges on the Union Government, Planning Commission and the State Governments to earmark adequate funds for Adult Education in the Fourth Plan and to ensure that such amounts are fully utilised for that purpose. The Conference hopes that: (a) the allocation would be in proportion to the need, (b) no part of it is left unused and (c) it is not diverted to other purposes.

3. (a) This Conference feels distressed that no effective and national plan has yet been conceived and put into action for eradicating mass illiteracy in the country. With the growth of population the number of illiterate people is much larger than it was ten years ago. This is alarming and acts as a drag on the general, social and economic progress of the country.

(b) The liquidation of illiteracy in the country within a reasonably short and specified period of time, should receive a high priority in the plans of development.

(c) Such a programme should be supported by the country as a whole and on a basis of national urgency.

(d) The standard to be aimed at should be that of 'functional literacy' and not merely the knowledge of the three R's.

4. This conference notes that the projects of functional literacy for farmers are being implemented in India by Government agencies in collaboration with Unesco. However, it is necessary to involve

voluntary agencies also in the programme so that it could be made more effective and be sustained on a long term basis, without much burden on the Government. It is, therefore, recommended that agencies such as adult education associations, co-operative unions, and trade unions, already engaged in adult education work, should be involved in functional literacy projects and life-long education programmes and necessary assistance should be given to them.

5. (a) This conference feels greatly concerned that so far the Universities in India have made very little contribution in the field of adult education. It is both surprising and unfortunate.

(b) In the nature of things the faculty of the University is most suited to render this service to the community in various fields of knowledge (including liberal education) particularly to out of school/college youth and in the areas of highly specialised learning.

(c) Not only should the Universities organize courses for and training of the people who are engaged in their professions, with or without credit, but should also extend the scope of their formal curriculum so as to include the subject of adult education as a discipline. This will have the advantage of providing qualified adult educators to meet the need of the future.

(d) The Universities should put themselves in a position to impart training to literacy teachers and engage their faculty in conducting constant research in evolving and evaluating improved methods and techniques of literacy work.

(e) With the belief expressed in this resolution, this Conference welcomes the establishment of the University Adult Education Association and wishes to lend its full support to its aim and programme.

6. (a) Considering that the Government is itself a big employer, the Conference expects the States to take special interest in making its illiterate workers and employees functionally literate and in organising progressive schemes of "continuing education" for its employees.

(b) In this connection the Conference commends the excellent educational arrangements being organised by the Defence Ministry for all ranks of personnel. This should serve as an example for Ministries, industrial enterprises and departments of the States.

7. (a) This Conference resolves that education in the theory and practice of cooperation should be

accepted as an integral part of the programme of adult education. This Conference further resolves to urge upon the cooperative movement to conduct adult education programmes as its important obligation and function to promote social awareness among members and others.

(b) This Conference is firmly of the opinion that cooperative movement has a significant role to play in the economic development of the country. In order to enable the cooperative movement to fulfil its role effectively the Conference believes that education for cooperation should form a part of the comprehensive programme of adult education so that the basic principles and ideology of cooperation are safe guarded and strengthened and a sense of social responsibility developed among people.

8. (a) This Conference resolves that the Gandhi Centenary year 1969 should be regarded as 'Literacy Year' by all adult educators and by governmental and non-governmental adult education organisations. Maximum effort should be made for the eradication of illiteracy in this year.

(b) This Conference urges upon the various institutions and organisations engaged in the preparation of massive programmes for the celebration of the Gandhi Centenary to include adult education and functional literacy as an important item of their plan, which it considers will be a befitting tribute to Bapu as he in his life-time stood for the removal of ignorance.

(c) This Conference further resolves that the Indian Adult Education Association should concentrate on literacy work in this year and should utilise its resources to the maximum extent on literacy so that there is at least one model literacy centre in each State and Union Territory. Such centres should aim at functional literacy. They should it is the wish of the Conference, receive liberal financial support from the Central and State Governments and Local Bodies, Zila Parishads, Panchayat Samities and voluntary organisations.

(d) This Conference requests the I.A.E.A. to make an appeal to all educated citizens in the country to make liberal contribution during this year for adult literacy work.

9. The 22nd All India Adult Education Conference urges upon the Universities, Institutes deemed as Universities and Colleges affiliated to Universities to give adult education programme a top priority in the Social Service Programme for their students in order to involve and utilise the youth of the country for adult education and functional literacy. The Conference urges upon the Union Ministry of Education and the University Grants Commission to give suitable grants for this purpose under the National Service Corps programme.

10. (a) In the opinion of the Conference it is

desirable for all adult educators to support the Massive Programme for Family Planning being organised in the country..

(b) Apart from being of valuable service to the nation in the economic sphere, the programme is of a great social and educational value. As such this should form a regular part of adult education activity.

11. This Conference wishes to emphasize the desirability and need of closer cooperation between the Adult Education Movement and the Trade Union Movement. The Conference believes that such cooperation, while it will permit the Adult Education movement to use an important institution of democracy for effective educational work, for general progress and for the furtherance of its aims and ideas, it would at the same time, be of great value to the Trade Union Movement for achieving greater strength and better functioning. In this way Trade Union Movement will be able to make greater and increasingly constructive contribution to economic development as well as in strengthening and furthering of democracy.

This Conference, therefore, calls upon the Indian Adult Education Association to convene at an early date a meeting of the representatives of Trade Unions and of institutions and agencies in the field of adult education to consider in detail the lines of cooperation and collaboration between the two movements.

12. (a) The 22nd Conference of [the Indian Adult Education Association is deeply gratified to place on record the very valuable cooperation of the Pondicherry Administration in making it possible for the Association to hold the 22nd Session of the Conference at Pondicherry.

(b) The Conference offers its special gratitude to Shri S.L. Silam, for having accepted to inaugurate the Conference, Dr. Malcolm S. Adiseshiah, Deputy Director-General of Unesco, to have accepted to preside over the Conference, Dr. D.J. Reddy, Principal, JIPMER, Pondicherry, for having accepted the Chairmanship of the Reception Committee and looking after all arrangements for lodging, boarding and transport of the delegates and arrangements for the conduct of the Conference. Smt. Anjani Dayanand, Chief Secretary of Pondicherry Administration, Shri D.C. Jain, Education Secretary, Shri J.A. Ryan, Director of Public Instruction, Shri B. Douressamy, Deputy Director of Public Instruction and all other officers of the Directorate of Public Instruction and Jipmer. Without the willing assistance and cooperation from all these ladies and gentlemen, and from all those who assisted them, it would have been impossible for the Association to have conducted the Conference so successfully at Pondicherry.

(Continued on page 14)

THE CALL OF ADULT EDUCATION: LIVING TO LEARN TOGETHER LEARNING TO LIVE TOGETHER*

By Malcolm S. Adiseshiah
Deputy Director-General of UNESCO

I bring you, the twenty-second Annual Conference of the Indian Adult Education Association, Unesco's greetings and good wishes. The greetings that I bring you are a measure of thanks to the many men and women of your Association, such as Shrimati Durgabai Deshmukh and Shri J.C. Mathur, who have been and continue to be associated with Unesco and its global adult education mandate. The greetings are also an acknowledgement of the contributions that you have been making in response to your inexhaustible needs and profound experience to the theory and practice of adult education. These include your remarkable clearing house with its abstracts and reference service, its research and publications programme centering around the Indian Journal of Adult Education and Proudh Shiksha; the seminars and round tables on current national and international challenges and responses of adult education; and your practical programmes with Gorakhpur youth, Khadi women and the Meerut adult illiterates. In so greeting you, young and old, men and women, I am simply emphasizing the common bonds which hold you and Unesco together and expressing the hope and determination that these bonds will be further widened and strengthened.

Our Educational Heritage

Our experiences as adults and all that we have been slowly, surely and painfully learning,

* Excerpts from the Presidential address delivered at the 22nd All India Adult Education Conference at Pondicherry, December 23, 1968.

raise disturbing questions about our educational system and its legacy.

The child at home

It is true that as infants from the time we blinked open our eyes on the strange, real, disturbing life around us till around five or six years of age, we were consumed by an insatiable thirst for knowledge, feeling, seeing, touching, sensing, smelling, tasting, asking, worrying, and in fact driving our parents and the elders around us to the point of nervous exhaustion and mental fatigue. (Even in those days an oft repeated, quite common cry was "Oh! stop asking and shut up," which was more often than not accompanied by a slap of the ears.) But after that period, there seems to take place a slow and certain deadly change to quiescence, conformity and passivity in the child—a kind of anti-learning attitude, a sort of anti-education ambiance. For one thing, in our families and societies, the children who sit quietly, with folded hands and impassive countenance, asking nothing in the presence of their elders, learning nothing from their peers, who in other words are growing up as silent, statue-like morons, are held up as the ideal children. The highest praise a parent wishes to earn is the comment: "Look how nice, quiet and well-behaved those children are." The thirst for knowledge now becomes simply romantic mouthing. Whatever it meant, it has been slowly and surely killed.

The children at school

Against this social and familial setting, it is not surprising

that we have developed an educational system in which compulsion and not freedom is the hallmark, where conformity and not spontaneity is dominant. The child (over whom stands the truant officer) or the student (over whom stand the credit systems) is compelled to go to school. He is forced to choose this subject and read that textbook and not any that he likes and would choose. He is forced to listen to what he is being taught, delivered *ex cathedra*. Conformity insidiously becomes his way of life, involving acceptance of one type of instruction, one type of approach and one type of learning. He is then required to repeat what he has been taught and what he has been asked to read during one whole year and in some cases for as much as three years, in the course of six or seven three-hour sessions called examinations. Having been forced to work for grades and not learning, he is then given a piece of paper, called a certificate, a diploma or a degree, which then, if he is among the more fortunate ones, gives him access to one kind of employment in society rather than what he would or could choose for himself, and what is even more serious, opens one window on to our wonderful world out of which he must peer at life all his life. And if he turns away from this system, either because he or his parents are too poor or are of the wrong colour, caste or political grouping or because he is bored unto death or outraged with its irrelevance, he is termed a student drop-out, a social wastage, for whom adult literacy or head start programmes

have to be devised as a rescue operation, or is called a student-in-revolt who has to be jailed. If he fails in his exams, he is called a repeater or calls himself "a failed SSLC, inter or B.A.", and we run tutorial and evening classes to "recuperate" him.

It is from the vantage point of the relatively free adult, the voluntary nature of adult education and the spontaneity of the methods and choices that characterize this system, that we can look back with a critical eye at the adverse aspects of compulsion and conformity in our school system.

There is an element of exaggeration in my portrayal, there is something in the nature of a caricature in my description. I find that some exaggeration, like caricaturing, is a useful instrument, similar to that used in a blow-up of photographs or the microscope which enlarges a microbe, so that you can get to see that particular aspect of reality, and provided you remember it is not all reality, that it is the tree and not the forest. As adults we know that all rights carry obligations and that the compulsory nature of schooling and the free and universal dissemination of knowledge which is its purpose is basic to the growth of man and to his free, full and equal development.

The learning process

The learning process in our educational system which I have described as simplistic or irrelevant, raises the question as to whether all the elaborate apparatus that we have inherited as the school system is right or necessary. We first learn facts. When at school, I heard a certain discordant metallic noise, I learned that it was the bell ringing. Second we learn to relate facts through a process of association. When the bell rang, it meant the period (or torture) of compulsive concentration had ended, and I could go streaming

out of the class, moving my hands and legs freely at last, asking the real questions that were bubbling in my mind and jumping around generally in the freedom and spontaneity of life outside the classroom. The third stage of learning was the study of alternative relations between facts and it is on this most of the learning process is concentrated. This purveying of various alternative combinations and permutations linking facts, with some clear biases directed at me so that I would choose this relationship rather than that, had become my education. It was not till much later as an adult that I realized that what needs to be learnt is the nature, structure, the why and wherefore of the facts surrounding me—man, nature, environment, community—and the ability to discover for myself possible relationships.

The timing of learning

Probably the most serious problem in our educational legacy is the distortions introduced in it by the time element. At the simplest level we think of the learning process as being related to a given time period in our lives. Back of this tradition is our inherited pedagogy and psychology, now outmoded and proved false, telling us that the capacity to learn is limited to our youth, that old horses can only be put out to pasture. Astride this antiquated pedagogic doctrine, time enters learning.

To be a literate or a farmer, you must have four years of primary schooling. To be a skilled industrial worker you must have seven or eight years of learning. To become a teacher or technician, ten or twelve years of education is necessary. To belong to the scientific or liberal professions, fifteen or eighteen years of successful study are needed. Education is thus equated with intensive intellectual work for a specific period of time, after which there need be no more education. How many of us

have joyfully walked out of the last day of the examination hall, promising ourselves a prolonged holiday during which we will never have to open a book? How many of us define rest or leisure as a time period when we will do no thinking? How many of us leave the Convocation Hall with a diploma in our hands and the conviction in our hearts that we have now completed our education and must turn to something else, work, marriage, raising a family. In fact, this "stages-of-life" theory on which we, particularly with our Hindu tradition, have been reared—as learner, earner, head of family and retiring ascetic—nourishes the false practice that it is possible to be spoon-fed enough education at one time to last a life time. So we educate the child and deny education to the adult. We may, and do, complete one stage of life but never the process of learning. To cease learning when we leave school, is to die at the age of seven or fourteen, or eighteen or twenty-two.

Dated Learning

But the intervention of the time element in the educational system is even more serious. Normally the time spent in the educational system runs from 7 to 15 or 18 years. The average expectation of life in India today is 55 years, and the age of retirement, so called, ranges from 58 for civil servants and teachers to 70 or 80 for businessmen, farmers and politicians. This means that the educational equipment that the average Indian receives during his first 7 to 15/18 years, must serve him for the remaining 30 to 50 years of his adult life. But the content of knowledge and information purveyed and the methods of instruction and techniques of learning used are derived from the current 7 to 15 year society and not from the future 30 to 50 year world. It is even worse, for the students of today are being taught by teachers who can only speak of and from a world they knew and understood,

that is a world which is at least 20 years before their period of active teaching: and this is to serve the world 70 years later. But that world they knew is going; it has gone. That society is changing; it has changed. And what is more, the passing of the past and the changing of the present are complete, inexorable and unpredictable. And so our educational legacy has built a system which can only interpret the present in terms of the past, and visualize the future perspectives in terms of current scene. Our educational system imparts knowledge and information which is dated at the very moment of its birth. The student seems then to be sent to school to strengthen his shoulders and broaden his back so that he can carry this archaic impediments, this antediluvian baggage in order to be an acceptable adult when facing society.

Constituents of Change

Whatever the age and stage of our or any other society, the one overriding feature common to all today is change. Change is development. Unesco's World Conference on Adult Education meeting in Montreal in 1960 describes the seven changes marking our decade; technological development, acculturation, status of women, nationalism and the new States, power blocs, unity and interdependence, and the population explosion. Change in society is precipitated by several factors — affluence, automation, cybernetics, urbanization, communication, breakthrough in biology, breakdown in religious, ethical and moral values. In terms of individual human identity, change comes about through the struggle to remain an individual, the war on poverty, the changing balance of work and leisure time, and the many forms and faces of rebellion and protest. And in terms of the universal community the constituent elements are, the threat of nuclear warfare, the emergence of many new nations, the determination

of the non-white races to achieve a just and dignified standing, the population explosion, the ever-increasing and more visible disparity between the have and have-not nations, the struggle between the socialist and non-socialist societies and the imperatives of international co-operation.

Rate of Change

In all these forms and expressions of change, it is the unpredictability and speed with which change occurs which is decisive. It used to take 37 years between a discovery and its use in production. Now the time interval is 9 to 14 years. That is, in the lifetime of the boys and girls now at school, there will be at least three or four startling changes and today's students will increase their incomes three or four times more than we did. Employment and occupations which are still determined in our country largely by circumstances of birth and level of parental earnings will for them depend on skills and education.

Consequences of Change

Yet another way of looking at change which is now built into our society, is to look beyond the present production and consumption stage, wherein the major part of the Indian family budget is spent on the necessities of life, on meeting what the economist calls elementary wants. This stage will continue for a long time in India, as we will have to move into the mass consumption cycle with all its attendant joys—of physical and spiritual satisfactions and egalitarian variety, and its evils - of senseless, fictitious and spurious wants. But once elementary wants are met, a whole new world of further wants is opened up, particularly in the post-industrial society, for creative work, life-long education, development of all-round abilities and self-realization, complete mobility and information, free physical activity, enjoyment of beauty and freedom and the demand for living in toler-

ance, compassion, fraternity and truth.

The future fast-moving, changing, post-industrial world will have more conflict built into it, not less and so romantic appeals to the sturdiness of common sense, the natural harmony of socialist societies or the moral certainties of other societies will not help. For that society will be marked by constant shifts and movements, rather than stability; frictions arising from work content and ideas of life; differences in self-realization; continued polarization between youth and adults, teacher and student, parent and child, progressives and conservatives. But here again, are we being slowly prepared for this kind of society of conflict, through the medium of the dialogue rather than consensus, the use of debate and strife rather than passive acceptance and unintelligent agreement as our way of life for tomorrow?

Society, Education and Change

I would like to pose again the question: how is our society reacting to this fact of change, to its extraordinary rate and pace, to its multiconsequence? We should perhaps begin with a certain sense of humility and realism by recalling Toynbee's warning that historically cultures tend to be increasingly and rigidly coherent and stable and to resist strongly and violently any change—the Goths at the gates of Rome, Galileo facing the Ecclesiastical Council, Dreyfus before the French Tribunal, Gandhiji confronting a nation and world of violence. The result is the continuing and periodic collapse of civilizations and self-destruction of cultures.

But there is in society today a new element, an element borne possibly out of our instinct for self-preservation. This instinct has helped transmute greed into thrift, violence into argument, murder into litigation, suicide

into philosophy and has forced the strong to consent to eat the weak by the due process of law. And today, instinctively our societies know that if they resist change and attempt to block off or destroy the fresh winds as they did in the past, either in defence of a xenophobic nationalism, the sacred sovereignty of the nation state or high-sounding ideology with its dogmas of liberty, free enterprise, revisionism, reformism, left or right deviationism, it will be not one society, not the other culture which will be destroyed, but all of human existence.

And so today, every society is in greater or lesser measure, happily or sadly, willingly or resignedly planning for change, examining the nature and source of its culture and how the change which must take place can be harnessed for the common good. But this movement today is no more than a beginning, an intention, a resolve, a rendez-vous with destiny. For it to be turned into a programme, there is only one way, one instrumentality—that of education.

It is this strategic, monopolistic position of education in relation to the future of man and his creation, culture, that underlines the serious questions that I have earlier posed about our educational legacy. The school system is reacting to change, albeit slowly, by its emphasis on mathematics and science, by its attempt at comprehensiveness and vocationalization, by beginning to be conscious of the twin phenomena of the student and information explosion. The issues at stake for education and society are serious. The change that I have been talking about means concretely, as I have said, that a technician graduating from one of our technical institutes in Kanpur or Calcutta loses his skill in twelve years through new developments in engineering. Twenty-five years is all that is needed for our science graduates from Madras or Madurai to find

that all that they have learnt as students is outdated. If our science teachers in Bombay or Kerala are teaching the pupils today what they learnt when they were themselves pupils, that is so much useless baggage. Eric Ashby's comment, that every science Ph.D. should be annulled every ten years and its holder required to take the course again, may be more than an offhand remark.

It is not surprising therefore that society today involves education in a profound crisis—both in concepts and systems. In terms of concepts, education is not conformity but learning to think which is the basis of divergence and dialogue, not learning to conform but learning how to disagree and debate. In terms of systems, its inherited assumption that life can be divided into two stages—that of acquiring knowledge (as in filling a storage tank) and that of giving it out (as when the storage tank taps are opened), is now shown to be false. Education is no longer preparation for life. It is part of life. Education is no longer the gateway to society. It is in the centre of society. Education cannot be grounded in national realities only, if they are nostalgic rather than prospective. Education and work are no longer in conflict: work and life no longer devour each other. All work and no play does not make Jack a dull boy. Education is work: it is part of working time and production. Education is play: it is the coming life of leisure.

Adult Education—Its Contribution

Such, anyway, are the bases and conviction of what has been called adult education. Adult educators always knew this little but terrible secret. They knew that education is not a one-shot affair, that it cannot be forced down like castor oil and concentration camps, that one can bring the buffalo to the water tank but only the buffalo can decide whether or not it will drink and

when. But adult educators also have their share of the blame for the current crisis of society and education. They have tucked away very carefully and very far out of sight this previous jewel in their poor, torn, swaddling rags.

And that is how adult education finds itself today in the world and in India—in rags. It is the poverty pocket in every educational system. It is the poor relation in India. In this country we spent in 1963-64 over 200 crores rupees on primary and secondary education, and only about half a crore rupees on adult education. We enrolled over $2\frac{1}{2}$ crores of children in primary and $1\frac{1}{2}$ crores in secondary but only 369,000 in adult education courses. There is a slight improvement when we turn to the private and business sector which enrolled 1.7 crores pupils in primary and secondary schools and 13 lacs in adult courses. Has there been a slackening off in interest in adult education in the country since Independence, as suggested by Gunnar Myrdal? How else can one explain that there was no known allocation made to adult education in the First Plan, the allocation of 1.9 per cent of total educational expenditures in the Second Plan and an even more piteous 1.5 per cent in the Third Plan.

The reasons for this sad, criminal and dangerous neglect of this phase of education are many. For one thing, in hiding away its basic doctrine, adult education's functionalism to life has been overlooked. For another, while school education is institutionalized, concrete and definite, adult education is a large, higgledy-piggledy, amorphous morass. There is a Minister of Education for schools in every country. In no country is there Minister of Adult Education, nor should there be one. Adult education must be free, voluntary, spontaneous, like

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Adult Education For Parliamentary Democracy*

Dr. L.M. SINGHVI

ADULT suffrage is inextricably intertwined with adult education. If the adoption of adult suffrage as the foundation of India's democratic polity was an act of faith, it is the democratic education of the vast populace of India which alone can make that faith come alive.

Writing in his monumental work, *Asian Drama*, Gunnar Myrdal has observed that so far as the spread of literacy, vocational skills and rationalized attitude is concerned, a broad basis can be established most rapidly by adult education. He goes on to say that the quest for rapid development requires a well-proportioned and integrated educational programme including a massive programme of adult education. He has pointed out that adult education could have an immediate impact on development and should therefore be accorded high priority¹.

Universal adult franchise without universal adult education is an anomaly. Modernisation requires literacy and education as a pre-condition. Democracy based on adult suffrage postulates that the democratic process is based on the understanding of the basic issues by the electorate. A largely uneducated and illiterate electorate poses far-reaching social and political problems in the working of democracy, because the masses of the people are unable to participate in the process of government in a meaningful way. It appears axiomatic that both for rapid development and for the proper functioning of the democratic process, adult education is indispensable and that adult education should be oriented to promote democracy and development.

Democracy is by definition a government of the people, and this means that the people must contribute both through the electoral process and by intelligent, articulate opinion to the task of exercising political options. The functioning of the democratic government can neither be confined to an articulate elite or an organised group of politically, socially or financially influential individuals. In order that democracy may establish the rule of law and may secure the fundamental freedoms of its citizens

while advancing their social and economic welfare, the citizenry of a democratic country should know how to exercise their rights and to discharge their obligations. Equally important is the emotional commitment of the citizens to the underlying values of the democratic way of life. It has been appropriately said that freedom and free institutions cannot long be maintained by any people who do not understand the nature of their own government. While the founding fathers of the Indian Constitution inaugurated an era of universal adult franchise, we have not as a nation redeemed our pledge to educate the people of India for the tasks of democratic self-government. It is true that the task was herculean, but the difficulty and the magnitude of the task does not provide us with an *alibi* for indifference and inertia. Gunnar Myrdal has discussed at length the question of adult education in the developing countries of the world and has come to conclusion that adult education has not been given a prominent place in the plans for educational reform in the South Asian countries. Referring to India, he says:

"In India it was claimed that 50.8% of the adults attending literacy courses during the school year 1958-59 learnt to read and write; these new literates constituted 0.7% of the illiterate population over 15 years of age as far as males were concerned and under 0.1% in the case of females. It is doubtful whether most of these persons derived any lasting benefit from their studies."²

It has to be remembered that adult education for parliamentary democracy is not to be mistaken for adult education generally. Adult education for democracy and for parliamentary institutions means specialized education, it means continuing and further adult education. It implies first a basic comprehension of the idea of society, political organisation, institutional concepts such as Parliament, State Assembly, Panchayati Raj institutions and an understanding of how the democratic process is supposed to serve the common man and the commonweal. Adult education for parliamentary democracy means that it should inculcate a basic faith in the minds of the people in the values of democracy and should

* Working Paper of the National Seminar on "Adult Education for Parliamentary Democracy" held in Pondicherry, December 26-29, 1968.

1. See Gunnar Myrdal, *Asian Drama*,—An Inquiry into the Poverty of Nations, Vol. III, Chapter 32.

2. See *ibid*, page 1685.

a break-through in the social, political and economic reconstruction of the country. These media of mass communications would not only transform our social attitudes and political orientation but would also bring about a wholesome change in our social and political organisation. Conceivably, we could build a more open, a free and a more democratic society. These media of mass communications could lay the foundations for the new democratic civilization and the new humanism; they could also make the individual more aware of his social obligations and the society more responsive towards the need for freedom of the individual.

The utilization of the media of mass communications in India for adult education has been of limited impact. This is because the programmes have not been accorded the priority that they deserve and because these programmes are not projected in a sufficiently interesting and imaginative way. The present writer has had the occasion to observe the working of the *Telescuola* in Italy which functions as a public school television channel for adults. The *Telescuola* has achieved conspicuous and notable success in eradicating illiteracy in Southern Italy and in arresting the relapse of neo-literates into illiteracy and in disseminating social education. In India the mass media have kept themselves blissfully aloof from the major concerns of adult education for citizenship. Except by way of a few talks which are broadcast now and then on the All India Radio and which may not necessarily have the kind of impact which such programmes would have if they are planned by those involved in adult education and adept in its specialized techniques. Broadcasting is not a mere technical undertaking nor is it an administrative enterprise. It is necessary to enlist the active cooperation of educators who are conversant with the peculiar problems in this field. Speaking for myself, I would plead for one separate and special channel both on our broadcasting system as well as on our embryonic television system for purpose of adult education. The function of broadcasting is to inform, to educate and to entertain, and it seems that sufficient emphasis has not been placed on its responsibility in the field of education.

Universal adult education for democracy would bring about greater justice—political, economic and social, and would usher into an era of greater equality, freedom and dignity for every member of the human family. But if this is not to remain a distant dream of a millennium, we must impart programmatic content to the idea of a national plan of adult education for democracy.

I would suggest for the consideration of this Seminar the following major points:

(1) **The inter-relationship of Universal Adult Suffrage and Adult Education**

It is the view of the present writer that universal

Adult Suffrage without universal Adult Education is an anomaly, and that it is necessary for us to ensure universal Adult Education in order that universal Adult Suffrage may prove to be a success. Social history of our times bears testimony to the fact that universal Adult Suffrage has contributed substantially towards the extension of education to the entire body of citizenry and that adult education on a universal basis can lead to a greater democratization of society. The Seminar should discuss the rationale of adult suffrage and of adult education which flows from the same source.

(2) **Adult Education for Development and Democracy**

It appears to the writer of this paper that there is an increasing emphasis on adult education for development and for transfer of technology and vocational skills to the fields and factories. This may prove to be a lopsided emphasis unless there is equal stress on adult education for social responsibility, citizenship and democracy. Adult education is indeed as important for democracy as it is for development. Unless we can work our political system and reorient our social thinking, any mechanical instruction in vocational skills would prove to be unavailing and an exercise in futility. It is in the attitudes and minds of men that a social revolution has to be brought about, and it is this change which would foster economic dynamism and augment productivity.

(3) **The Magnitude of the Task and the Experience of the Past**

There is no doubt that the task is herculean because adult education for democracy and citizenship would have to embrace the bulk of the population of India at different levels in the age group of 18 to 45. It would require skillfully worked out programmes in a number of languages. It would require an enormous deployment of manpower and above all it would require great dedication, commitment, public enthusiasm and faith. Our experience has been that the community development programmes have been somewhat indifferently executed and have not been able to graduate beyond the level of elementary entertainment and agricultural extension. Community development programmes have to be recast into well proportioned and integrated programmes which would include intensive education for social responsibility, citizenship and democracy. Urban community development programmes should also be established in order that increasing urbanization may not result in the increase of cultural and educational slums. Policy-makers must realize that adult education provides an avenue for rapid growth and quick and concrete pay-off. Particular emphasis should be laid on the adult education of women.

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ADULT EDUCATION ESSENTIAL FOR DEMOCRATIC GOVERNMENT

Jatti's Call to Adult Educators

THE 16th National Seminar on "Adult Education for Parliamentary Democracy" was held in Pondicherry from December 26 to 29, 1968. Dr. L.M. Singhvi, Executive Chairman of the Institute of Constitutional and Parliamentary Studies, New Delhi was the Director of the Seminar.

The Seminar was inaugurated by Dr. M. S. Adiseshiah, Deputy Director-General of UNESCO. Dr. Adiseshiah said that there was no automatic correlation between education and freedom or between adult education and parliamentary democracy. But at the same time he said that adult education for parliamentary democracy is an educational style of living, of living democratically, which involves family, the school, the work, and leisure time institutions and the society generally. Democratic living also involved the participation of the citizen as a voter, as member of the party and as an office-holder, and the performance of all these roles postulated dialogue, discussion and decision making. He called upon the participants, to examine the extent to which different social institutions were based on democratic values and the extent and manner in which the citizen participated in the decision making.

Dr. Adiseshiah emphasized that education bears the major responsibility for overcoming political apathy. He added that civic education can be a fall out or a feed back in our programme.

Shri B.D. Jatti, Lt. Governor of Pondicherry emphasised in his presidential address that education of adults was essential for the successful working of democratic government. He was of the view that education of the adults would be an important factor in the social progress of the country. He felt that adult education for parliamentary democracy would enable us to develop into a dynamic modern society.

The Seminar convened by the Indian Adult Education Association studied the inter-relationship of universal adult suffrage and adult education for development and democracy. It also examined the magnitude of the task and the experience of the past, mechanics, methods and media for adult education for social responsibility, citizenship and democracy. The Seminar also made recommendations for a National Plan for adult education for social responsibility, citizenship and democracy and a National Authority for Adult Education.

MESSAGES

President's Message

The President, Dr. Zakir Husain, in a message has said, "The Association is rendering valuable

service in the cause of adult education and I am sure the Seminar on this important subject will prove fruitful."

UNESCO'S Message

The Director-General of UNESCO, Shri Rene Maheu in a message has said, "Few organisations have contributed so much to the theory and practice of adult education as the Indian Adult Education Association. The immense proportions of the task ahead have inspired these men and women throughout the years rather than discouraged them; the wealth of their experience and their willingness to share it with others are commensurate with their own thirst of learning from all sources.

They have proved that thanks to the existence of an organised international community, those who work with courage, patience and clear-sightedness towards the solution of their own country's problem can help other in far-away lands to make progress in the same direction.

The development of adult education in India as well as the progress of adult education throughout the world, which is a permanent priority objective of UNESCO, owes much to the leaders and workers of the Indian Adult Education Association.

Messages were also received from the Vice-President, Prime Minister, Deputy Prime Minister, Home Minister, Education Minister, Minister of Tourism and Civil Aviation, Minister of State for Education and Chief Minister of Mysore.

GROUPS

About 100 delegates from 14 States and Union Territories attended the Seminar. They were divided in five groups each with a Chairman and a Rapporteur. The group chairmen were Dr. G.P. Bhatt, Sarvshri B.R. Patil, P.K. Agnihotri, Maganbhai Desai and M.M. Begg. The rapporteurs were: Sarvshri S.R. Mohsini, N.C. Bose, N.K. Pant, Veerendra Tripathi and Miss Usha Sundri Wali.

The delegates were given a reception by the Lt. Governor of Pondicherry, Shri B.D. Jatti on December 26.

Valedictory Address

The Valedictory address of the Seminar was delivered by the Lt. Governor of Pondicherry, Shri B.D. Jatti.

National Authority For Adult Education Recommended

Education of Legislators in Parliamentary Democracy Emphasised

THE following recommendations were adopted at the National Seminar on Adult Education for Parliamentary Democracy, Pondicherry, Dec. 26-29, 1968.

1. The Seminar recommends that adult education for parliamentary democracy is necessary not only for the illiterate, the semi-literate or the relatively less educated but is essential for the entire citizenry. Particular emphasis should be laid on the education of legislators, cadres at different levels, civil services and professional men and women in the basic tenets of parliamentary democracy.

2. The Seminar is of the view that the task of adult education for parliamentary democracy requires a degree of professionalization and so the training should be provided to students, teachers and others to enable them to participate in the programme of adult education for parliamentary democracy. Experts on techniques of adult education and the subject of parliamentary democracy should combine their skills and expertise to design an appropriate programme of adult education for parliamentary democracy for different groups at different levels. In this task the Universities should contribute in a substantial way.

3. The seminar is of the view that extensive use of the media of mass-communication and particularly of audio-visual methods was the need of the hour. Television is a powerful and persuasive medium and an extensive net work of television should be set up in the country subject to the availability of resources.

4. The Seminar recommends that a national autonomous authority or commission under the Act of Parliament should be constituted. The function of the proposed commission should be to grant subventions, to supervise and to evaluate programmes of general adult education including programmes of adult education for parliamentary democracy. The national authority or the commission should also be entrusted with the task of sponsoring research while functioning as a clearing house of ideas on adult education and commissioning pilot projects and other experiments in the field of adult education. An annual budget of rupees five crores is initially suggested for the purpose.

While the national authority would be at the apex of the institutional structure, there should be

state level boards in every state for implementing and servicing adult education programmes within their jurisdiction. There should also be committees at the district and panchayat samiti level.

5. The Seminar recommends that the Indian Adult Education Association should establish an institute or a centre for adult education for parliamentary democracy in order to give further momentum to the work of adult education for parliamentary democracy. The institute or the centre should have an advisory body for the formulation of the programme content and suggesting areas and methods for the conduct of the programmes.

The programmes of the institute or centre should be (i) the organisation of correspondence courses for various groups of citizens interested in civic education, (ii) organisation of study camps or extension lectures for civic education, (iii) production of reading material simple in language but mature in thought content and (iv) the organisation of short term credit courses for different interest groups.

More Funds For Adult Education

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(c) Our thanks are also due to the officials of the Films Division, Information Division and Press as well as to the Aurobindo Society, who have also contributed in one way or the other, in making the stay of the delegates comfortable and interesting and the deliberations profitable and fruitful.

(d) The Association is also thankful to the delegates who have come to attend the conference from all parts of the country and given us their cooperation for discussing very important problems of the field.

And lastly we offer our thanks to the large army of volunteer workers who have helped us at every stage.

Adult Education For Parliamentary Democracy

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(4) Mechanics, Methods and Media for Adult Education for Social Responsibility, Citizenship and Democracy

An extensive use of the media of mass communication and particularly of audio-visual methods is obviously the need of the hour. Radio, television, films and local group meetings would provide the most effective methods for such a programme. In the opinion of the writer of the present paper, the introduction of television in India is not a luxury, if it is geared to the dissemination of adult education. At present even the existing media are insufficiently deployed. The films do not reach the bulk of the Indian population and have a disproportionately commercial angle dominating them. The rural society in India has not been exposed to the healthy and constructive uses of the media of mass communication. Local broadcasting should be instituted and encouraged for adult education. At least one channel should be reserved for the entire network in the country for interesting and imaginative programmes of adult education. Programmes should be skillfully prepared by the best minds in the field of adult education and communication sciences. Special attention should be given to the production of the highest quality of suitable literature for adult education in different languages of the country. Universities, colleges and schools must invariably have extension activity in the field of adult education for social responsibility and citizenship. Every single Indian citizen must be involved in such programmes in appropriate manner.

(5) A National Plan for Adult Education for Social Responsibility, Citizenship and Democracy

It is necessary to impart concrete programmatic content to the ideas and schemes of adult education for democracy. It should be a national programme administered preferably by a national authority or a national agency with ample resources at its disposal. The national authority should be autonomous and should be free from governmental control in its day-to-day working. It should have the sanction and approval of Parliament which should lay down the framework of policy and programme for the national authority. The national authority should coordinate the implementation of the national plan throughout the country. Within every region, there should be a sufficient scope for innovation and improvisation in the programmes and in the choice and use of media and methods. Every State should have a Board functioning under the national authority to supervise and coordinate the implementation and coordination

Computer to Cut Learning Time in Brazil

The use of a computer in a Brazilian project is expected to cut by half the amount of time needed to learn to read. The CVRDC Mining Company, Brazil, which has started a functional literacy programme for its staff with Unesco assistance, has used a computer to determine the frequency of words and syllables used by local workers. This literacy programme is closely linked to the technical promotion and vocational training of the staff.

The computer has shown that the basic vocabulary of 2,300 words is made up of a total of 540 different syllables. Sixty per cent of the words use as little as 9% of the syllables; and 20% of the syllables, i.e. about 100 syllables, meet 80% of the speaking requirements. On the basis of these data, a teaching programme has been worked out which should cut the normal duration of reading lessons by half.

Book Raises Money for Tanzania Campaign

The sum of \$8,000 has been offered to Unesco by the Swedish National Commission in support of the Experimental Literacy Project being carried out with Unesco aid in Tanzania. This amount represents the net profit on the sales of a book published during 1968 Book Week by the Swedish Booksellers in co-operation with the National Commission.

Entitled *Varlden idag* ("The World Today"), the book contains essays on pressing world problems by internationally known personalities—among them Hubert Humphrey, Kenneth Kaunda, Sir Bernard Lovell, Robert McNamara, Linus Pauling, and Rene Maheu, the Director-General of Unesco.

U.S.A.'s 'Operation Alphabet'

A 20-week television course has already taught an estimated 50,000 to 75,000 adults to read and write in the Philadelphia region. Known as 'Operation Alphabet', the course consists of 100 half-hour lessons and a 128-page handbook prepared by the National Association of Public School Adult Educators.

The programmes are now broadcast in about a hundred cities, giving 11 million illiterate and semi-literate adults the possibility to learn to read and write at home.

(UNESCO FEATURES)

of the plan. The national authority should work on the basis of a national consensus and should be free from all partisanship and political influence, its only article of faith being the dissemination of democratic values, and the education of the entire adult population of the country, male and female, for social responsibility and obligations of citizenship.

THE CALL OF ADULT EDUCATION

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the wind blowing where it listeth, meeting needs as they arise, using a myriad of methods and instruments from newspapers to radio, from institutes to annual meetings of the All India Chamber of Commerce, the Trade Union Congresses or the Conventions of the Association of Nagasuram players. But then like so many noble ideas and sentiments, everyone is for it in a vague, sentimental and platform-oratory kind of way, but no one person is really prepared to do anything about it.

In the case of India of course we have the added problem of our size, our priorities for development and the struggle for survival. Which comes first, more food or more reading material, better clothing and housing or adult education? In the long pull the relationship is reversed and the priorities establish themselves but for today one should be guarded in making easy generalizations or resounding exhortations about the imperatives of adult education to a people whose vast majority are still struggling with the subsistence demands of life. This being said, adult education is the tool for the farmer and the country's 80 per cent rural masses to raise their sub-subsistence standards.

But how I wish this was all that was involved to explain the depressed position of adult education. I fear that at bottom, whether it be India or the United States, the Soviet Union or the Congo, the relative neglect of adult education and the fact that it has not yet come into its own is due to the whole system and legacy of education which I have earlier alluded to. That legacy makes adult education an irrelevance. It gives adult education the semblance of a luxury, which you can afford when you have met all your other

wants. It relegates such activity either to the idealistic poverty-ridden voluntary agencies and its devoted but penniless leaders or to government agencies seemingly concerned with such highly uneducational matters as agriculture, health, industry and labour.

It is against this background and faced with the crises in society and education, that adult education seems at last to be waking up and coming into its own, not so much by becoming a great super sector of education or society, with crores of rupees at its command, a busy department of government, a minister, imposing buildings, equipment and staff—for that would be a betrayal of its mission and denial of its vocation: but through the birth of an idea which it has known and cherished and which is now sweeping men and societies everywhere: the idea that education is a way of life, that education is a life-long process. In the process of giving birth to this idea, adult education as a separate educational stage, as a distinct educational method, as a unique educational experience, may wither and merge itself in the greater truth—life-long education. If it does, and when it does, education will have recovered its mission.

Life-Long Education

The length, breadth and depth of the dimension of this adult education truth lies in its simplicity. Education is life-long. This corrects the time distortions of our current educational heritage. There is no temporal division of life into youth and age, school, work and retirement, learning, child-bearing and rearing and grass widowhood. Every year, every month, every day from the cradle to the grave, step by step a person learns, is open to learning and is given the opportunity to learn. We are entering

a world where no one knows what the morrow will bring. And so we must equip every man every day, in every way and in fact in every moment of his life to be the master of his fate, to be the captain of his destiny, for it is he who is changing and must change—and not the external world which remains changeless.

Life-long education reaches out to all life because it is all of life. There is no sector of life—whether it be the family, the school, the university, the business, the office, the club, the farm, the factory, the temple, mosque or church, the hospital, the cinema, or the recreation hall—where the effort to learn and train and develop the part of the individual involved in that sector is not possible. For all around us everywhere are lessons to be learned, knowledge to be garnered, information to be culled and the personality developed in some subtle or obvious way.

This idea has far-reaching and wide-ranging implications for all of education, in all countries, as Unesco's General Conference meeting in Paris last month declared in ranging tones:

In industrialized and developing regions alike, the basic concept should be that of life-long education embracing all levels of the educational systems, all forms of out-of-school education, and even all policies for cultural development. Unesco should help Member States, particularly by pedagogical research, especially in the fields of methods and curricula, and by perfecting educational structures and administration, in improving the quality of education so as to obtain the best possible yield from available resources. Life-long education, the planning of which should be integrated into overall economic and social

planning and which should be inspired by a spirit of participation should contribute to the implementation of the Declaration of the Principles of International Cultural Co-operation.

I can but summarily raise some questions on the implications of the concept for the objectives, organization, content and methods of education.

Educational Objectives

The concept of life-long education forces a redefinition of educational objectives and brings us back to focus all education solely and singly on man and his growth and development. In primary and secondary education, the purpose will not be passing exams but the capacity of each pupil to learn and grow. In universities it will not be getting a degree and the wild scramble for grades and class but the ability of the undergraduate to know how and where to seek information and use it. In the libraries so filled today with books that there is no place within it to study, the user will once more find in it simply one more source of information. In the business firm, co-operative and trade union, in the farm and factory, work and leisure will gradually cease to be an oppressive drag on the worker's daily monotonous existence but become part of a continuous process of living and learning. Thus the centre of all education, of all teaching and training, of all learning becomes man—man as child, as youth, as worker, as farmer, as head of family, as businessman, as administrator, as scientist, as teacher, as politician; with concern for individual abilities rather than with increasing production, with blazing new trails for civilization rather than treading wearily the old beaten paths, with knowing oneself instead of cheating others, with satisfying one's continuing, consuming curiosity rather than over-specializing one

narrow and monotonous task.

Educational Organization

Life-long education is introducing profound changes into the organization of education. First the planning of education has been hitherto and traditionally restricted to school education. Why? Because this sector of education has been susceptible to quantification. It has dealt with target figures of future or enrolled students, future or serving teachers, school building costs, books and equipment estimates. These quantitative parameters for educational plans were derived from manpower estimates to which were added a certain dosage of what is called consumption education. This was basically the approach of the educational chapters of India's first three Five Year Plans and the draft Fourth Plan. It is a pity that the planners were defining education in terms of school education at a time when mass media was blowing the educational doors wide open. The comparative pedagogic effect of all their teachers on primary school-children in Madras City as against that of just two actors, MGR and Shivaji Ganesan, ought to give the educational planner in the State of Madras much food for thought.

Educators were of course disturbed at, what they called, the quantitative approach to education and its planning. Many kept insisting that it was the quality of education which was decisive for society and that behind all this facade of figures, parameters, manpower estimates and opportunity costs, lurked the individual, the pupil, the child, man whose spirit cannot be quantified, whose mind cannot be measured and whose conscience is beyond mathematical equations. This of course does not mean that quality cannot be quantified, as otherwise quality becomes synonymous with vagueness.

Equally, for quite other

reasons, the economist was aware of the partial nature of the planning of school education. For one thing, the opportunity cost concept forced the economist to avoid the temptation of the educational planner, to restrict his vision to school education. From Adam Smith's cutting commentary on literacy: the most essential parts of education to read, write and account, can be acquired at so early a period of life that the greater part even of those who are to be bred to the lowest occupations have time to acquire them before they can be employed in occupations: to Soviet economist Strumilin's careful computation of the comparative costs of adult and school education in their effects on the workers' productivity; on the more recent computations of the pay-offs of school education and adult illiteracy in Venezuela; the economists have always approached schools as institutions specializing in the production of training, as distinct from firms which are institutions that offer training together with production, and some schools like those for barbers specialize in one skill while others like universities offer a large and diverse set of skills. For the economist, schools, firms and farms are substitute courses for particular skills. He has been aware that such substitution takes place through shifts over time. I can still hear the American economist Anderson pleading with the educators at the International Conference last month in Paris to count the opportunity cost of appointing guidance specialists in schools and advocating a more economical alternative to that of creating in some poor African countries a new cadre of educational planners. For the economist, learning and working, teaching and time, have complementary elements and relations. Further, in developing tools for measuring the internal and external productivity of education, the economist has had to treat the whole of education—school and out-of-school—as a continuum.

Educational planning must

break through its traditional quantified school frame and cover all of education. The new definition of educational planning which emerged from the International Conference on Educational Planning meeting in Unesco House last August, represents an important step forward for educational planners and administrators. The 96 governments represented there declared:

Educational planning can only be an effective instrument of comprehensive development if it contributes, through the choices which it makes possible, to a renewal of the education process. The latter should be conceived as a *permanent*—life-long—process, and the confusion arising out of traditional identifications between education and school education, between school and presence of the teacher, between teacher and salaried official should be resolved. Thus, for instance, participation in non-school education tends to increase, both in developing countries where certain types of community action can profitably replace formal education and in developed countries where the potentialities of individualized education—particularly programme learning—are being offered to increasing numbers. Further, education shall be *comprehensive* reflecting the many aspects of development which it is called upon to serve.

Unesco's General Conference last month established this declaration as the directives for the future. One's imagination boggles at the effect of this concept and directive on the entire educational structure. Primary schools will become schools for the local community, second-level schools, general, technical and agricultural, will function for twenty-four hours each day staying open for in-service education of workers, farmers and those in the services. The uni-

versities will offer a year-round programme so that all can go to college, full time, part time or by correspondence.

Adult Literacy

Thus, the concept of life-long education breaks through the established compartmentalization of the educational system. There can no longer be the familiar antinomy between science and arts, the humanities and technology, general and vocational learning, utilitarian and non-utilitarian education, primary versus secondary, school versus adult literacy. Each country and each society will have to apply the concept to the totality of its educational legacy and learning needs. For India, we have a ten point canvass of our educational legacy set forth in the *Asian Drama* and an even more moving and arresting picture in the report of the Education Commission. Its tragic reminder that India in 1961 was more illiterate than in 1951, and even more so in 1966, is matched by its three-stage literacy programme—of literacy instruction, teaching of knowledge and skills to solve daily problems and continuing education. How can you speak of life-long education when there is life-long illiteracy, of continuing education when there is continuing mis-education, of never-ending learning when 67.4 per cent of the country's work force, 82-87 per cent of jute and mining workers, 81 per cent of plantation personnel, have only uneducation? It is here that the three point programme put forward by the Education Commission to arrest the growth of illiteracy in 10 to 15 years calls for full and immediate action: a five-year primary school for all, part-time education to the 11-14 year olds who have not gone beyond primary school and vocational education to young adults of 15-30 years.

As a beacon light to this programme, there is being planned both a selective approach

concentrating on large industrial and commercial concerns, public sector undertakings, intensive agricultural and other development projects and social welfare programmes with a built-in literacy element as well as a mass approach still using the concept of literacy derived from the idea of life-long learning. The sorry record of earlier literacy programmes, based on romantic and abstract concepts of rights and justice and unrelated to man's real concerns, is known only too well: continuing strife and factions in the community, radio sets lying unused, the locked dust-laden village library and the almost complete lack of mobility of the people.

Our population problem is a further functional urgency which risks miring all our best efforts and hard-won achievements. Normally the effect of economic development is first to reduce mortality rates and after a certain time lag the fertility rates, so that a demographic equilibrium is reached. In India, it has been medical technology and not economic development that has sharply reduced mortality rates, leaving fertility rates untouched. The government seeks to reduce birth rates through a planned and directed family planning programme. The fertility rate depends on millions of personal decisions and hoary cultural traditions. The family planning scheme will thus succeed only in so far as it is part of the functional education of the adult. How can he or she be brought to understand that a small postponement (by two years) of the female age of marriage to 19 years will reduce the birth rate by 20 points in the next 25 years and 9 points in the first five years? Here is another call for action by adult women educators.

It is when literacy is so sited in man—rural or urban—in his actual setting, when it speaks to him as a producer or consumer, involving him in the change of his conditions and his modes of

life, when it is part of the global development of society, and so enables him to participate in the community and control his life, that it becomes what Unesco has come to call functional literacy. Such functional literacy which enables this phase of adult education to fulfil its mission is simply the application of the theory and practice of life-long education to it.

At the international level, which also is growing more illiterate daily, 52 countries have requested Unesco's co-operation in establishing such functional literacy programmes. To date there are such projects in 13 countries being aided by Unesco, in co-operation with FAO and ILO and financed by UNDP. In India, Unesco is joining FAO and the Ministries of Agriculture, Education and Information in functional literacy activities aimed at improving agricultural productivity in an area covering 32 million acres scattered over some 100 districts around this great land mass. The educational programme will be carried mainly through special rural broadcasts by AIR, radio forums and listening and discussion groups formed and led by the adult audiences. This is for Unesco the first large-scale programme using communication as a means of introducing innovations. The relation between innovation and functional education is a close and decisive one as recent studies in Mysore have shown.

Content of Education

A general acceptance of the concept of life-long education will call for drastic reform and restructuration in the curricula and programmes of study and training at all levels and forms of education. As all areas of knowledge are moving, changing and transforming, the content of education cannot even attempt being encyclopaedic. It cannot aim at covering or providing a ready-made system of knowledge, as today's system is tomorrow's

debris. Education and training programmes based on acquiring pieces of knowledge will be self-defeating. The Jack of all trades will not only be master of none, he will be a walking menace. Research on the frontiers of human intellect shows that while man's abilities can be expanded indefinitely, his ability to retain factual knowledge is limited. Does this leave no place for knowledge and information in a life-long learning process? No, knowledge must be taught, information must be purveyed, only along with the ability to retain and use that knowledge and information, and also along with the ability to acquire fresh information and use it purposively. So the educational curricula should cover the structure of a subject, involving the transfer of the students' skills to ever newer spheres and making universal the pupils' creative abilities.

The implications for higher education as the domaine no longer of an elective elite but the home of the masses, are even more drastic and far-reaching. Its programme content should revolve around the cultivation of abstract thinking attuned to various levels of reality, understanding of logical systems and cultivation of systems approaches and analysis. As science is the leading force in our nascent civilization, the scientific mind and scientific modes of thinking are more important than memorizing the findings of science. As science will be the leading force in the future, education is the crucial variable of the present. Because the scientific and technological world of tomorrow will be ushered in by the pupils now in school, their education today is decisive. It is on their preparedness, their creative abilities and mental dynamism manifested not in three gruelling hours in the examination hall but throughout their lives, that the progress of society will depend. In fact, it is already clear that the society with the best scientific, educational cultural system will in

future occupy the position in the world once held by societies with the greatest natural wealth and more recently by those with the highest industrial potential. It is India's educational system which is forming and guaranteeing its scientific potential.

Methods of Education

The concept of life-long learning meets the explosion of knowledge and deluge of information by making education provide its pupils—the child, youth, adult, worker, teacher, family man—not a fixed sum of knowledge but a basis and technique for life-long creation—a creation and inventiveness he must have when his teacher is not there to tell him what to do. The school and the training institute will have to turn the object of education into the subject of and for his own education. Education must at all stages become self-education, so that with the tools acquired in school the adult will continue through life his education as teacher, worker, family and businessman through all the means at his disposal and which will be put at his disposal—the library, mass media, camps, seminars, training institutes.

This means that the normal teacher-student relationship is now of the past—the teacher through his *cour magistral* pouring forth vials of ersatz wisdom and the student being a passive immobile receptacle. Educational methodology, the training techniques and the learning process are drawing from the secret of the success of adult education with its true pedagogic and andragogic tradition. All education is a dialogue. All teaching is a contest. All learning is seeking and strife. All will be teachers and all will be students simultaneously and perennially. It is, at least in part, for the recovery of this truth of education and its concomitant view of life and society that we are witnessing the revolt of students in over 54 of Unesco's Member States in just

one year, 1968 and withdrawal of youth from society. The problem of a society without the participation of its major component—youth—is like trying to play Hamlet without the Prince of Denmark. That non-participation and the resulting loneliness, is for me the root cause for much of the desperation, violence, delinquency, with their current outlets in affluent societies of self-assertion, dreadful noises which pass for music, wild driving and drugs. The violence will subside in time, the withdrawal will become a thing of the past but change and unpredictable change will be the constant of our societies, conflict and strife in the intellectual and spiritual areas the order of the day, and so too dialogue and debate, the permanent technique of teaching. That at least is the basis on which Unesco's renovated youth programme is being built and it is also an outgrowth of the concept of life-long education.

The methods of selection and grading in our educational system based on unpedagogic methods of teaching and learning are slowly dying (the disruption of exams by students is no passing or isolated phenomenon) and must be replaced by a scientific system of evaluation and personal judgement.

And when this system of management and learning techniques spreads over our entire educational and training system, the school will no longer be the present austere, bare, dreary, forbidding walled-in emptiness which stands unused for fifteen hours each day, keeping out the masses from access to learning. Have you compared the school and the university with the temple, the cafe, the restaurant or even the average home? The day is not far off when the school and the training institute will become a fully equipped, intellectually alive and spiritually bustling home for all men and women who will all have to learn all the time.

I at least visualize the school of the future as an attractive place equipped with teaching machines, electronic language laboratories, trainers and automatic testers, information storage machines, computers, closed circuit radio and television with instructional films and transparencies, tape recordings, video tapes, earphones and optophonic apparatus and xenographs. It will be a multiple internal information and communication system linked up with monster computer and central television centres outside, relieving the teacher of monotonous and routine tasks and enabling him and the students to use individual and differentiated approaches, which will call "all the human senses and sensibilities into play."

The Indian Demand

As I conclude, I must confess that it is one thing—a rather facile thing—to sketch out the implications of a revolutionary idea—the idea of life-long education. It is quite another to turn it into a practical programme. The development of such a programme requires a long and sustained interdisciplinary research and collaboration of pedagogues, economists, sociologists, philosophers, administrators, scientists, engineers, architects, communication and management specialists. Such a task faces the inertia of society and the legacy of seemingly coherent cultures. In the end, it depends on man's inventiveness and decision to save and serve man.

On the question as to the applicability of the concept of life-long education to our land the ringing declaration of the Education Commission is a sufficient starting point.

Education does not end with schools but it is a life-long process. The adult has need of an understanding of the rapidly changing world and the growing complexities of society. Even those who have had the most sophisticated

education must continue to learn. The alternative is obsolescence.

The resolution *National Policy on Education* proposed by the government and adopted by Lok Sabha based on the historic report of the Education Commission translates into simple, clear, urgent and moving Indian terms the doctrine of life-long education.

And you, the Indian Adult Education Association, in your February Round Table have carried forward this message and issued the call to action.

While the orientation of education to make it a life-long and integrated process is of importance to Western societies with their affluence, their fast pace of life and their sense of spiritual vacuum, it is no less crucial to transitional societies like India. If our society remains indifferent to the call of life-long integrated education, more than one generation will be crippled and the process of nation building will receive a serious setback.

Is it not then time to begin?

The Epicentre: Man

The epicentre of this idea to which adult education gave birth is Man. And if Man's purpose is to advance the limitless horizons of his mind and soul, to move forward from Man the animal to Man the Divine, then there can be no inter-regnum, no hiatus in this upward, onward march. That march, slow, steep and tortuous, leads ever so slowly but oh so surely to the spiritual and intellectual immortality which is his destiny. The importance of his life then is not measured by his successes and failures but by his constancy to truth which is the search, to compassion which is the source and to charity which is the secret. That secret of his life is not the adding of time to life but life to time, not in the pursuit of happiness but in the happiness of pursuit.

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Cooperation of All Agencies Needed to Eradicate Illiteracy

GOVERNOR KHANDHUBHAI DESAI'S CALL

PRESIDING over the Second Writers Workshop for Southern Languages at Hyderabad on December 17, 1968, Shri Khandhubhai Desai, Governor of Andhra Pradesh, said that illiteracy in India was a colossal problem and its eradication needed the cooperation of all agencies, official and non-official and of educated men and women.

Dr. (Mrs.) W.H. Fisher, Founder of Literacy House, Lucknow and recipient of Nehru Literacy Award (1968) of the Indian Adult Education Association in her inaugural address stressed the need for eradication of illiteracy in India in a short period. She emphasised the use of puppets for carrying the message of literacy and adult education to the masses.

Earlier, Shri K.S. Muniswamy, Honorary Director of the Workshop and the Chief Executive Officer of the Mysore State Adult Education Council, explained the background of the project. He said that the first writers workshop in Kannada language was organised in Mysore in May 1968 and the second being held in Hyderabad was meant for writers in Telugu language.

Shri Muniswamy said that writers workshop had given an opportunity for promising writers in the regional languages to write books for neo-literates and thus help the cause of literacy in the country. The manuscripts produced at the workshop would be tested in the field and published for the benefit of the adults, he added.

The writers workshop for Southern Languages convened by the Mysore State Adult Education Council, Mysore, in collaboration with the Andhra Mahila Sabha, Hyderabad and with the assistance from Literacy House, Lucknow, is being attended by twenty writers from different parts of Andhra Pradesh.

Padma Vibhushan for Dr. Mehta

Dr. M.S. Mehta, President, Indian Adult Education Association, has been awarded Padma Vibhushan on the Republic Day this year, in recognition of his outstanding contribution to the cause of education in general and adult education in particular. An able administrator, a successful diplomat, Dr. Mehta has been responsible for initiating many experiments in the field of education through Vidya Bhawan, Udaipur. An eminent educationist, Dr. Mehta has been the President of the Indian Adult Education Association for over a decade. His love for the Adult Education movement was translated into action by the establishment of a Department of Adult Education—the first of its kind in an Indian University—in the University of Rajasthan during his Vice-Chancellorship.

In 1949, he was appointed India's Ambassador in Netherland and subsequently India's High Commissioner in Pakistan and then Ambassador to Switzerland, Austria and the Vatican.

In 1960, Dr. Mehta was appointed Vice-Chancellor of the University of Rajasthan which position he held for two terms till 1966.

A woodbadger of Gilwell, Dr. Mehta was the Chief Organizing Commissioner in the Scout movement. It is his imagination, belief in action and selfless devotion to the service of people that gave birth to institutions like the Vidya Bhawan and the Seva Mandir at Udaipur.

Dr. Mehta is also one of the Executive Body members of a number of important voluntary organizations and has worked on a number of expert committees set up by the Government from time to time, including Sargeant Committee.

Rs. 10 Crores in 4th Plan for Social Education

The fourth five-year plan outlay for social education, it is understood, has been fixed at Rs. 10 crores as against Rs. 2 crores in the third five-year plan.

The total educational outlay is Rs. 809 crores—Rs. 259 crores for the Central sector and Rs. 550 crores for the State sector.

Sector-wise the outlay will be (fourth Plan figures first and third Plan second):

Elementary Education Rs. 217.87 crores as against Rs. 179 crores; Secondary education Rs. 126.25 crores as against Rs. 103 crores; University education Rs. 181.76 crores as against Rs. 87 crores; Teacher education Rs. 33 crores as against Rs. 23 crores; Social education Rs. 10 crores as against Rs. 2 crores; cultural programmes Rs. 15.6 crores as against Rs. 7 crores; Other programmes: Rs. 104.91 crores as against Rs. 66 crores; Technical education Rs. 120.10 crores as against Rs. 129 crores.

This totals Rs. 808.95 crores as against Rs. 596 crores.

Seminar on Functional Literacy

UNESCO, the Italian Government and the Italian Union for Eradication of Illiteracy jointly convened a Seminar on "Methods and Techniques in Functional Literacy", at Rome, from December 14 to 20, 1968.

The purpose of the Seminar was to exchange views and experiences in the field of literacy.

Dr. T.A. Koshy, Head of the Department of Adult Education, National Council of Educational Research and Training and Associate Secretary, Indian Adult Education Association, attended the Seminar.

New Director of Literacy Division of UNESCO

John C. Cairns, formerly head of the Adult Education Section, Indian Affairs and Northern Development, Ottawa, Canada has been appointed director of the Literacy Division of UNESCO in

Paris. His main responsibility will be the World Literacy Programme.

Roby Kidd Honoured

Dr. J. Roby Kidd, Chairman of the Department of Adult Education, Ontario Institute for Studies in Education, Toronto, Canada was honoured by Sir George Williams University, Montreal, his alma mater, by the presentation of the degree, Doctor of Laws, Honoris Causa.

New AEA/USA President

Dr. Glenn S. Jensen has become the President of AEA/USA at the Des Moines Conference in November, 1968.

Dr. Jensen was also the Executive Director of the Adult Education Association of U.S.A. from 1958-63.

New President of IFWEA

Miss Ellen McCullough, President of the W.E.A., England, has been elected President of the International Federation of Workers Educational Associations at its 8th session at Copenhagen. Mr. Wolfgang Schleicher, Deutscher Gewerkschaftsbund, West Germany has been nominated Secretary-General.

The new address of the Secretariat of IFWEA is 4, Dusseldorf, Hans-Bockler-Strabe 39, West Germany.

Training Course For Adult Educators

The Department of Adult Education, University of Edinburgh in cooperation with the Universities of Manchester and Oxford has organised a three months training course for adult educators working in developing countries.

For further details, please write to: Dr. J. Lowe, Department of Adult Education and Extra-Mural Studies, University of Edinburgh, 11 Buccleuch Place, Edinburgh-8, Scotland.

Adult Education Essential for Developing Enlightened Political Consciousness*

By Dr. Malcolm S. Adiseshiah
Deputy Director-General of UNESCO

AT FIRST blush the relationship between adult education and parliamentary democracy seems a simple, direct, unilinear one. No adult education, no parliamentary democracy. The Paris daily, *Le Monde*, in its issue of 22 November, 1968 carried a startling headline: seventeen military takeovers in six years, and most journals followed with a sombre recital of the events. Look around you here in Asia, where since their independence over half the governments have been overthrown by their military leaders. Latin America is experiencing a similar spate of replacement of democratic structures by military rule. The Third World, with over 96 per cent of the world's illiterates living in it, seems to be bearing out the view—No Education, No Democracy.

Complete Education No Democracy

On further reflection, however, this simple, direct relationship, no education, no parliamentary democracy, does not seem to exist. Turning now to Europe of the inter-war period, another relationship, complete education, no parliamentary democracy seems to have equal validity. Europe had had universal education for decades: illiteracy was almost non-existent. Mass media and books had been developed in all their plenitude for the literate masses. Education was general and complete. And yet led by Fascist and Nazi societies, democracy was on the retreat in the continent. In country after country, the individual man of the semi-literate Nineteenth century was being turned into the mass man of the literate Twentieth century. This mass man was ready and willing to surrender his sacred rights and inherent responsibilities and become party to a most flagrant display of primitive passion and savage brutality through service to a State which was completely contemptuous of democracy.

Adult Education for Parliamentary Democracy Defined

Your theme for the Seminar, adult education for parliamentary democracy, harks back to the theme of the Conference—adult education; living to learn, learning to live, which I have elaborated in my Presidential Address. Education is not preparation for life but life itself. Adult education is not an educational stage of life: it is an educational style of life. Parliamentary democracy is basically the participation of every citizen in the functioning of society. Adult education for parliamentary democracy is thus an educational style of living, of living democratically. This style of living, this democratic living, involves the following institutions:

- The family;
- The school;
- The work and leisure-time institutions;
- Society generally.

*Excerpts from the Inaugural Address of the Pondicherry Seminar on "Adult Education for Parliamentary Democracy."

This style of living involves the participation of the citizen:

- As voter;
- As member of party;
- As officeholder.

This style of living involves the use of certain methods and techniques:

- For dialogue and discussion;
- For decision making.

Having dealt in some detail with the institutional and methodological implications of the concept and mandate of adult education in my Presidential Address, I will deal only with some additional issues here.

Institutions

The family

How far is our family a democratic cell? Is family living democratic living? How can the dichotomy of parental authority and freedom of the individual child, respect for elders and initiative of the young be reconciled? How can the sanctity of the human person and the equality of all persons in dignity and rights be expressed in (a) the relative position of men and women, boys and girls in the family; (b) the decision as to the number and spacing of children in the family? Can we stop asking a family at childbirth whether it is a child or a girl which was born? Can the size of the family and the number of children and their prospects be discussed and agreed upon by both parents? How can both the elders and the youth in a family be involved in planning of the future size of future families?

One expression and base of democratic living is genuine communication between parent and children. Over 80 per cent of American adults, but less than 30 per cent of French adults, are able to report what their parents' political party preferences are. I would guess that, given our family tradition of treating children as morons and of demanding that they be silent in the company of their elders, the Indian percentage would be very low. Is our familial tradition of passive obedience by the young vis-a-vis their elders responsible both for our being easily ruled and liking it, ("the slave mentality") and our outbursts into violence (when we cannot have our way)? A study of two pre-literate tribes in Africa shows that one, the Gusii, where children are thoroughly subordinate to adults, were compliant to British colonial rule, while the other, the Nuer, with its egalitarianism under which the children talked back freely, were in constant revolt. Patterns of family relationship have an important impact on the acquisition of beliefs, loyalties and personality traits. Living democratically in the family is an excellent

learning experience for living democratically in the wider society.

The school

The school system must be a prototype of democracy. I have in my Presidential Address indicated how the school system based as it is on compulsion and conformity, instils anti-democratic attitudes. Its goal-oriented, antediluvian and autocratic teaching and learning methods must give place to role-oriented techniques of instruction and thought which can become the basis for dialogue and tolerance of disagreement. I have then set forth the implications of this change for the objectives, organization, content and methods of education. We will have taken a long step forward toward the achievement of democracy in this great land of ours when our institutions of education are themselves democratically organized and operative.

Work and leisure-time institutions

The mode of organization and method of functioning of the farm, factory and office, the trade union, the Chamber of Commerce, the agricultural workers cooperative, the community block, the club, the theatre and the cultural centre could either promote understanding and respect for parliamentary democracy or develop anti-democratic, anti-parliamentarian attitudes. A recent study of the structure of the labour force in Norway and the United States indicates, despite their great differences, (25.9 per cent in primary and 19.8 per cent in tertiary industry in Norway and 12.5 per cent and 31.2 per cent in the United States), to what extent full membership participation is or is not built into these institutions. Where the structure is oligarchic, the procedures pre-cooked and the areas of decisions vague and undefined, there is a real threat to democracy. Our institutions in India need to be reviewed from the double point of view of leadership variables (higher versus low ego strength) and participation procedures (life situation variables).

Society Generally

The manner in which society is organized and the values by which its members live have profound influence on democratic living. The rigid stratified hierarchical order which the caste system and many religious institutions have come to represent, the curious strength of the joint family and the negation of our neighbour if he is not of our closed circle, the preponderant role which linguistic and geographic affinities have come to play, the apparent high values attached to renunciation and self-imposed poverty together with basic self-centredness, greed and desire for material wealth—all these need to be subject to full and frank investigation, study and research. Only then will we know what to conserve, what to throw out and how to replace what, for living democratically.

Participation of the Citizen

How far and in what manner do these institutions permit the citizens in this land to participate in the governance of his country as: (a) a voter; (b) a member of a political party, and (c) as an elected official. Democracy is enhanced by political participation and is thwarted by political apathy.

The simplest test is voter participation. In the United Kingdom, 76-85 per cent of eligible voters voted in 1955, 80 per cent in France in 1958, 73 per cent in Finland in 1956, 78 per cent in Norway in 1960 and 60 per cent in the recent presidential elections in the United States. In the 1966 general elections in India, 61.43 per cent voted. Should one then say that the United States and India are only a 60 per cent democracy?

Turning to the second index, membership in political parties, in the United Kingdom 45-50 per cent of the electorate subscribe to a political party and 10-12 per cent claim to be keenly interested, in Finland 40 per cent, in Norway 15 per cent, in France around 4 per cent, in the United States 2-3 per cent and in India around the French/United States percentage. It is clear that these figures of party membership, are not comparable as their statistical base is variable and political participation in countries like France and the United States is expressed outside of party membership.

The third index of political participation, the percentage of candidates who offer themselves for elective office, is generally around 0.2-0.5 per cent of the electorate. There are wider variations in the proportion of elected local officials; rising from a low 13 per 10,000 electors in the United Kingdom, to 32 in the United States, 49 in Finland and 72 in Norway. In India the various estimates indicate a 5 per 10,000 ratio.

There is a growing body of literature on the parliamentary profession, to which we in India should contribute as one means of strengthening parliamentary democracy. We have left behind the days of Dadabhai Naoroji, Ashutosh Mukherji, and even those of Rajaji and Panditji just as the U.S. senator is no longer the classic figure with the mane of white hair sweeping down over his collar, the dignified paunch, the frock coat with the stetson covering the mottled jowls. The parliamentarian of today is one who is endorsed by his party, harassed by his constituents, well educated in all countries, though in India a university law degree is no longer a must. He has unequal political knowledge and a strong personality inclined to authoritarianism. His competence for political activity develops out of his life environment and his *affect*, his concern and indignation expressed in opposition and protest which are fed by all the voluntary bodies he is associated with. French sociologists point out that French voters do not particularly want the man they return to parliament to resemble themselves and this is true of other lands, including ours and may in part account for the parachuting of candidates in certain

constituencies. The parliamentarian comes from a fairly well to do background, because his profession is badly organized and poorly paid everywhere. There has been a decrease in the number of parliamentarians from the working classes, in Italy, the United Kingdom, the United States and France. Looking at parliamentarians the world over, the need for its professionalization, by developing common norms, specific abilities and expert knowledge together with long experience is an urgent need. This may be one specific task of adult education for our own parliamentarians.

In a study on the influence of adult education on Swedish elected officials, it was found that 66 per cent of the parliamentarians, 79 per cent of the social democrats, 87 per cent of the agrarians, 41 per cent of the liberals and 33 per cent of the conservatives had recourse to adult education. Adult education preparation for city council members in Stockholm and three other selected communities ranged from 51 to 80 per cent. Even in the cabinet, 7 of 15 ministers prepared for public service through adult education. The success of parliamentary democracy in Sweden is certainly assured by its adult education activities.

In our country, as in most newly independent countries, parliamentary democracy faces further strains. In these countries, the united national front as the sole political party which led the fight for liberation must in time evolve into two or three political parties with distinguishable programmes and alternatives. Revolutionary or underground opposition of pre-independence days must develop into "His Majesty's loyal opposition" after independence. The transitional phase which sees the growth of what one African leader called monocracy, what we in Asia know as splinter groups and guided democracy based on personalities and not principles, is a long and difficult one and can be both shortened and usefully employed by planned civic education. Such educational programmes must also develop the art of losing, including the healthy tradition in Europe and North America of publicly conceding defeat to the opponent. In parliamentary democracy, the *demos* speaks and our Faustian-Karman heritage, which lies somewhere between making a demon of success and a cult of failure, must help us accept its voice unconditionally and go on to the next act of the drama.

Citizen participation which is the basis for a functioning parliamentary democracy, and to which the indices referred to earlier are no more than a rough guide, has been the subject of careful study from the time of Lord Bryce. He divided citizens into (a) a very small percentage who made opinion; (b) a slightly larger group who talked and discussed, read the news and attended meetings and (c) the vast majority who had no opinions, were "indifferent to public affairs, reading little and thinking less about them."

(Continued on page 15)

Scope and Programmes for Promotion of

IN discussing the scope and programme of adult education for parliamentary democracy, it is necessary to begin with the two proverbial horns of dilemma in which the democratic process finds itself involved in India. First, the ideals of parliamentary democracy seem to be based upon certain middle-class values. The examples of these values are to follow the rules of the game, to listen to various points of view, to give a fair opportunity to the opponent, to raise issues through constitutional methods, to accept the judgment of the majority even if adverse, to be polite in expression even if unsparing in criticism, to have regard for symbols of authority created by the democratic institutions and in any case not to allow the angry word to generate into angry act. These are admittedly middle-class values, restraints upon instincts for unbridled expression and instantaneous responses.

So long as political activity in India was largely in the hands of men from the educated middle-classes, these rules of the games, so to say, were generally observed and standards of behaviour were determined by these values. But the inner contradiction in parliamentary democracy is that it seeks to bring into the forum of political institutions, men from the masses who have not had the opportunity of cultivating middle class values. It is a seeming anomaly that government of the people, for the people and by the people depends for its smooth running upon the values of a rather limited class. This contradiction creates tensions and the new leadership from the villages and the small towns attributes the adherence to these values the desire of the middle classes to continue to deny a dominating position to the have nots.

The second aspect of the dilemma is that in the past, democracy has often been painted in brighter colours than it merits. Particularly in India the ideals of parliamentary democracy have been repeatedly and constantly glorified because there was in the past so little opportunity to practise those ideals. It was nice to paint the idealistic picture based on books and speeches because before independence, there was little opportunity to share the responsibility of administration and authority. With the coming of independence and the exposure to the rough and tumble of managing affairs, the seamy

side of parliamentary democracy came to light. The reaction was one of disillusionment. This is not surprising because the concept of parliamentary democracy in India was nursed all along by the intellectual classes. These intellectual classes identified the ideals of parliamentary democracy not with Chanakya, the pragmatic Brahmin, but with the Rishis of the Upanashdic times, the Brahmins of the idealistic kind. The intellectuals of India have been as chary of admitting into the folds of the democratic process the shrewd tactics of the Chanakya code as of accepting today's lobbies, conflicts, power pursuits, pressure groups etc., as part and parcel of the democratic experience. It would thus be seen that while on the one hand middle-class values are causing bafflement to the new leadership coming from the masses, on the other, the intellectual middle-classes are feeling deeply hurt and disillusioned by the emergence, during the practice of parliamentary democracy of some polluting features.

The task of adult education will have to be to bring about a reconciliation of the two extreme positions through providing opportunities for enlightenment. It is, doubtful if either idealistic values of the middle-class could be, simply and unsullied, communicated to and accepted by the masses or the pragmatic attitudes could be automatically adopted by intellectual classes. Values, good or bad, cannot be taught. They have to grow through experience and adjustments.

Enlightenment has three aspects, the assimilation of values (which as stated above is a slow process), access to information and practice in methods of self expression and execution of programmes. The last two, namely, access to information and practice in methods of self-expression and execution of programmes, indicated the scope for the promotion of enlightened political consciousness and activity. Here too, we have to remind ourselves of certain historical circumstances. Most of the leaders in political activity before independence had come from the professional classes such as lawyers and educationists. Lawyers had special facilities for practising the technique of collecting information and presenting it in a logical and forceful manner. That is why in the pre-independence legislatures as well as in the early days of Parliament in India the standard of debates was high. Even the leaders of trade unions who learnt the techniques of bargaining as well as strategic agitation, had some practical 'lessons' in collecting information and presenting their point of view effectively.

This kind of training gives to the leadership a sense of confidence which is a basis for consistent

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Enlightened Political Consciousness*

and orderly behaviour in public bodies. Though much of the behaviour in our legislature noticed recently could be attributed to resentment against majority power, some of it would also seem to be a psychological manifestation of the want of self-confidence resulting from inadequate access to information and insufficient practice in the techniques of self-expression such as speech-making, debating, organizing committee-work etc.

It is necessary to start this training fairly early, partly as an ancillary to college education and partly as an adult education programme for young leaders in small towns and rural areas. It is fashionable to deery good speech-making these days. While a return to the nineteenth century orations is out of the question, there is every need to give to young adults a thorough grounding in the techniques of oral presentation, in the methods of compiling information and in the ways and means of active and effective participation in the group-structure. Self-confidence born of such practical training will foster among the trainees some of the values that are being ruefully missed these days.

However, it cannot be denied that indifference to the accepted instruments of parliamentary democracy such as debates and committee-work came naturally to the new post-independent leadership which thought in terms of the immediate appeal to the electorate. The immediate appeal was based upon the advantages that could be obtained by the leaders for their constituents from the administration through either agitation or influence and the sensations that could be created by getting into the headlines through odd behaviour. The electorate consists of the masses who had known by experience under the British rule that authority understand either the language of indirect pressures at various decision making levels or that of agitations. They could not and have not yet been fully convinced that it was possible for constitutional means to succeed. An important task of Adult Education is, therefore, the education of the electorate in the responsibilities of democratic citizenship.

Here too, it is not just a question of communicating the essentials of our constitution to adult learners. This has been done from time to time. Our weakness has been to ignore the methodology of the adult learning process. Perhaps, we may have to consider afresh the contents of what was known as 'social education' as well as the techniques of imparting it. The programme should not only aim at imparting information, it should also ensure opportunity for listening to the others point of view and for expressing one's own. Much of our social

education in citizenship has been so far a one-way process. We have produced literature, arranged broadcasts, exhibited films, displayed charts. But we have not seen to it that the adult learner is able to practise them even through what are known as 'Mock Parliaments' and similar institutions. We had arranged some training programmes for village leaders under the Community Development Department but I do not know to what extent that programme was practical. In any case, it was not carried to the bulk of the electorate; it was essentially a leadership programme, though at the basic level.

As I have more than once stated, the practical opportunity could, perhaps, be provided through the formation of small groups for discussions and mutual self-interest. But such discussion groups have to be functional, vocational and have to cover a large number of villages while still retaining the optimum membership at about 20 each.

The discontent of the young people with parliamentary democracy today is also because by and large the voter is a passive participant in the democratic process. If we want him to become an active participant, he must have more opportunity for training. Political leadership tends to think in terms of short-term advantages. It is unlikely that they would unhesitatingly welcome the formation of small groups at the grass-root level. My feeling is that if a beginning is made with them as educational and professional groups rather than power-groups, there would be far less suspicion and neglect. I am aware that they cannot be allowed to remain merely educational groups. But if small power groups have to rise, let them do so after the phase of education through small groups has had its initial run. I may here add that in these areas such as the Punjab, where the new strategy of agriculture based on high-yielding seeds, intensive use of inputs and multiple cropping, is rapidly spreading, the prospects of plenty are already leading to the emergence of new interest groups such as farm labour bargaining for higher wages, small farmers pressing for larger share in scarce inputs, mechanics and operators clamouring for more technical facilities. Political parties will no doubt perceive their potential and surround them with short-term blandishments. If, however these emerging interests have to play a sound role in the politics of development they should first be exposed to an educational process deriving its content and methods from their economic and vocational needs.

An important element in a programme of political consciousness is the extent and degree of respon-

siveness in the Establishment. The Establishment includes the bureaucracy, the executives of cooperatives and various non-government financial and administrative organizations and other institutions of that kind in the infra-structure. Bureaucracy in India has created the image of a body that shows concern either as a result of orders from above or under the pressure of overwhelming agitation. It has not adjusted itself to the need of showing quick response to the pressures arising from the democratic methods. Of course, questions in Parliament and the Parliamentary Debate are always regarded with respect. But generally the individual officer in Government has to choose his priority for action when under a multiplicity of pressures. Choice is made under a mentality born and bred during the pre independence period. A thing becomes important the moment there is an indication that the Minister or a high official is interested in it. It is still the wishes of the boss that seem to determine the pace of action of many an individual officer. While structures like those recommended by the Administrative Reforms Commission, may make the mechanism more responsive, the real problem is that of the education of the individuals who constitute the bureaucracy whether in Government Departments or in credit-giving bodies or any other agencies. Here it can be possible to foster values as well as techniques because most of this personnel belong to the middle-classes and may, therefore, be amenable to the call of values. Several programmes of inservice training have been taken up lately by various agencies and institutions. But to what extent they have emphasised this human approach is doubtful. Adult education has, therefore, to formulate a programme which will make the Establishment more responsive to the environment as well as specific needs of parliamentary democracy.

I have referred here to the need of focussing attention upon the individual for making the Establishment a more active instrument of parliamentary democracy. But in the wider context of the future of parliamentary democracy a fresh look at the education of the individual adult (as distinguished from that of the citizenry in general) is an imperative. This is because, unlike the limited direct democracy of ancient sparta and Athens or of India's Vaisali (Lichhavis) and Yaudheyas, representational democracy today does not give the individual average citizen the chance to influence decision-making directly or even to express an effective resentment against decisions and policies in time to have them reversed. This points to two situations arising, one in which the parties become the chess-boards for self-interest of only a few, baffling the voter to such an extent as to make him lose all faith in the democratic process. The other situation is of the emergence of the 'mass-man'—to use the term so pertinently emphasised by Dr. Adiseshiah, in his paper. This mass-man, an illegitimate product of democracy and mass-media leads the average citizen

into the mood of accepting the dictatorship and its charisma as an inevitable process.

The partial remedy to this state of affairs is what I have discussed earlier in this paper namely, the imparting of the skills of access to information sources and of self-expression. Discussion, forums, letters to the editor and seminars are the workshops for learning the skills as well as channels of participation in the democratic process.

But this is only a partial remedy, as the sorry experience of the Western Society in between the Wars and during the 'Cold War' since, has shown. This has been vividly described in the quotation from Guehenno to which Dr. Adiseshiah, has drawn our attention.

The essence of the education of the individual citizen is not only the skills and information, but what is more difficult to grasp—knowledge. This word knowledge is hard to be fixed in the framework of a definition. It is far beyond 'literacy', it is much more than 'education'. We, the elite and the intellectual type are no better than our less qualified brethren, on the threshold to this shrine. If anything, we are rather handicapped by our ego. For the door to knowledge lies through the narrow path of anti-ego, of humility of tolerance. Ego, vanity and intolerance are the hidden and perilous icebergs of the oceanic mind of the intellectual. And these are the very perils of parliamentary democracy—led in most countries by the so-called educated.

Thus, I am forced to the conclusion that for parliamentary democracy we may need two steps—one, a carefully planned organization of training in citizenship and skills of self-expression for the voter, the boss, the legislator and the decision maker, the other a campaign for the re-education of the educated.

This latter seems to be beyond the competence of the educators—including ourselves here. We are well-informed, well-intentioned seekers and organisers. But we are amateurs in the basic science of living. Who are the professionals? Last night, I was on my first visit to the Shri Aurobindo Ashram. And I felt overpowered repeatedly by a sense of my inadequacy. For some moments I hovered upon the fringes of humility. Hovered only, for the sharp pull of my ego was too strong, and alas, I lost no time in relapsing into my basic illiteracy.

Friends, this is my problem and yours—how to overcome the basic illiteracy of human personality. Beyond the skills of the three R's, of the technique of self-expression, of the soarings of intellectualism, lies the basic illiteracy of human personality—the thirsty and ferocious ego. The roots of the violence, the disorderliness, the intolerance seen at various levels in our incipient democracy also lie in this ego. And, therefore, perhaps our plan for adult education for parliamentary democracy would not be meaningful without including in its scope this primary need of human personality, often so conveniently pushed into the background.

A National Plan of Adult Education for Parliamentary Democracy:

Some Suggestions

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Introduction :

ADULT Education in its basic content has to reflect education of citizens for the prevailing system of government of the country. In India, adult education, by its very requirement, has to promote citizenship education for democracy. This has been reflected in the contents of adult education programme from the very beginning. Even before independence adult education classes run by the university teachers emphasised preparation for democracy besides national awakening for independence. Adult education, as a constructive work activity under Gandhiji's influence, was related to the same emphasis besides making it a part of the social movement for independence. In fact during the independence movement adult education became, alongwith other constructive work programmes, an instrument of social change. Since independence, the emphasis on the fulfilment of social responsibility by the citizen, as laid down in the Constitution, was indicated by change in the nomenclature of adult education. "Social education" was conceived as an educational process of social change and development. Education for the promotion of social values was emphasised as a programme of adult education. Thus it could be said that education of adults for democratic system of government has been an integral part of the programme of adult education.

Before the details of the programme of adult education for democracy are considered, two basic questions need to be examined. The nation adopted in its Constitution universal adult franchise as a base for promoting democratic institutions of the government. How far the universal adult franchise without universal education can be considered as a sound proposition for social change and development? It is argued on one hand that universal franchise is a symbol of independence; and the very process of such a franchise provides political education in democracy. Besides, an illiterate adult need not be considered as an ignorant citizen. Throughout the centuries the wisdom of the age has been transmitted from generation to generation through customs, traditions and folk-lore. Given the right to vote the adult citizen is bound to measure upto the requirements of his obligation as a citizen. On the other hand it is argued that the "democracy of illiterate citizens" is not equipped to

deal with the problems of modern technological age. Absence of adequate understanding and knowledge of the complicated process of social and economic life among the citizens leaves the democratic government to the mercy of the intellectual elite and the economically powerful political groups. Only an enlightened citizenship can ensure healthy democratic conventions and traditions. Possibly the truth of the situation lies in the middle. It is true that the experience of the past elections have amply shown that the electorate can rise to the occasion and show signs of understanding the political change. It is also true that ignorance of the electorate continues to be exploited by the economically and socially powerful forces to their own interest. The "mass-mind" can be created in favour of one or another party by exploiting the prevailing ignorance of the masses. It is therefore necessary to recognize that after providing universal adult franchise in the Constitution, it is necessary to ensure universal adult education for all citizens as a national obligation for a healthy and more rational social system. In a democratic set up this obligation is both of the government as well as of the citizen.

The second question that is being raised is how early can the universal education be ensured? It is necessary to realize that school education is the base of adult education, which in its contents, provides enrichment of life besides continuation of educational experience. Unfortunately in the Indian context, as in almost all developing countries, the programme of adult education has to provide for literacy education for adults. This in itself has proved one of the greatest handicaps of adult education. Adults who have no experience of school education do not respond favourably to adult education. This is what the last twenty years of experience in adult education since independence has shown. The progress in making adults literate is very slow. Only 28% of the adults could be made literate. Besides, in terms of number, every year the addition to the total illiterate population is greater than what has been made literate. The emphasis therefore has to be laid on universal school education besides providing adult education for selective groups. Fortunately more than 80% of children attend schools, where some lessons of citizenship education in democracy could be given in a systematic way to the majority of the future citizens. This is the area of develop-

ment which requires greater recognition by adult educators than what has been given in the past. School education is basic to adult education in terms of the foundation it lays in future adults for democratic citizenship.

Past Experiences in Citizenship Education for Adults

Past experiences in promoting citizenship education among adults offer an interesting analysis. In the general adult literacy classes of short duration of four to six months, education for the voting rights of adult citizen was emphasised along with literacy. Although no systematic evaluation of such experience was made available, it was known in some areas, that if the total social education programme, inter-relating cultural activities with adult literacy and education was promoted as a movement on continuous basis, it made its mark in the voting pattern at the local election. Some of the candidates for municipal election were feeling concerned about the questions that the adults would ask at the social education centres on their past services to the citizens of the area. Even some efforts were reported to have been made to transfer local workers to facilitate election. This showed an impact of systematic work in some areas through citizenship education for democracy. But the extent of such influence was very limited. Less than one per cent of the total adult population took advantage of such facilities. However the potentiality of the impact of adult education was noticed. Unfortunately the enthusiasm of '40s and '50s for adult education work do not prevail in '60s. Today possibly the adult education activities are at their lowest ebb.

The experience of establishing Vidyapeeths and Janta Colleges as another area of work for promoting citizenship education needs to be acknowledged. The Folk High Schools movement in Scandinavian Countries, specially Denmark, had a special lesson for our country. Inspired by the experiences of Folk High Schools, efforts were made to initiate Vidyapeeths and Janta Colleges to provide local leadership with activities of adult education. Besides the programme of leadership training and adult literacy, emphasis was laid on understanding the democratic system of voting for local bodies and State and Central legislatures. This movement had great potentiality. Unfortunately the efforts at promoting Janta Colleges proved abortive. Possibly the wrong policy of admission and the governmental auspices besides poor professional leadership in organising such activities contributed to their failure. In fact if the programme of adult literacy and education is systematically provided and the institutions of Vidyapeeths utilised selectively for the training of community leaders in promoting development, such an effort can still prove useful. Experiences of running Vidyapeeths, specially in Mysore, have proved useful and are still continuing. The Vidyapeeth movement for citizenship education needs to

be revived in other parts of the country with few adaptation.

The much publicised experiment of Maharashtra of organising Gram Shiksha Mohim, under which the whole village community took pledge to wipe out illiteracy within a given period, met with humble successes. The achievement was celebrated with pomp for making every adult know how to sign his or her name. This movement had great potential. It showed the need for creating social climate for adult literacy work in every local community. At one time it was indicated that the programme would cover the whole country in Fourth Plan. But like many other experiences the movement lost interest and remained confined to Maharashtra. It also had inherent limitation of inadequate follow-up to stabilise what was created through social climate.

There was a time when audio-visual aids were emphasised for promoting adult education programmes. It was said that in the country where adult literacy is not more than 25%, the only alternative left was the use of audio-visual aids, including radio, films (and now television). The most sought for programmes were Farmers' Forum and film shows. Efforts were made to provide information on democratic participation in Panchayats, State and Central legislatures through current events. These activities still continue in the field to some extent. However, it was observed that mere audio-visual aids, without participating activities on the part of the adults through discussion, did not provide a lasting effect. A system of group participation in discussion on current events bear better results than mere films or radio talks. This experience needs also to be supplemented with ability to read newspapers so that opportunities for reflection are provided to the adults.

Recent emphasis on functional literacy too has a lesson to reflect. It is argued that literacy has no attraction for adults as it does not bear economic return. If literacy is related to occupations such as agriculture, carpentry, smithy, it will have attraction for adults as well as usefulness. Although this is true, it tells only half the story. Man does not live by bread alone. He is a social being. Besides, democracy throws political responsibility on him. Therefore, functional literacy to be useful, should also equip him to fulfill the functions of a citizen. Over-emphasis on economic aspect of functional literacy, which too is showing signs of inadequacy, would leave adult education incomplete.

The involvement of Universities in providing Departments of Adult Education is a welcome emphasis, specially to provide leadership of thought and ideas for the effective promotion of adult education activities in the field. A discipline of adult education is still to be developed with adequate body of knowledge and technique. Citizenship education has still to acquire the focus of Adult Education. Departments of some of the Universities. Unfortunately very few universities, possibly not more than five out of sixtyfive, have such departments. Besides,

there is a need for study and research in patterns of voting, the effect of casteism on voting, the participation of citizens in democratic institutions, democracy as a system of values of citizens, etc. Such studies can throw much light on the content of education for citizenship.

Impact of Community Development and Panchayati Raj

Possibly the most extensive coverage of adult education was provided for citizens in rural areas through the programme of Community Development and Panchayati Raj. In fact both these programmes in themselves provided education for change, besides emphasising extension education for agriculture, animal husbandry, housing, health, education, welfare etc. It gave at one time the greatest support to the social education activities. The movement of Community Development was a programme of change and development of rural communities. It focussed country's attention to rural development and raised the expectations of the rural people. The introduction of inter-related Panchayati Raj institutions, as a second phase of Community Development movement, provided institutional set up for democratic participation of villagers. But setting up of institutions is only one aspect of democracy. People are to be equipped to make use of such institutions in the interest of the community. Only adequate provision of adult education can achieve this. A useful beginning was made with the starting of Panchayati Raj training centres for elected representatives of people. Possibly this was for the first time that the elected representatives of people were offered facilities of formal training in their responsibilities, at all levels, namely, the Panchayat, the Panchayat Samiti and Zila Parishad. Unfortunately with the declining interest in the Community Development programme, the climate of awakening and change that was created has lost its lustre. A very useful adult education programme in citizenship that was promoted through Community Development and Panchayati Raj has suffered a set back.

A Few Lessons to Recollect

These experiences of the past could open new avenues of future work for education in citizenship if some of the lessons that have been indicated are learnt with understanding. The adult education programme to be useful as education in citizenship has to have an ideational base. Mere emphasis on functional contents, techniques, or even funds do not bear the lasting results. The adult education worker has to be an inspired individual with belief and commitment. He needs to be given inspiration and support continuously in his work. Like the contribution of the Fabian Society to the Workers' Education movement in U.K. or the early experience of Danish Folk High Schools the supportive services for the adult education worker should come from

a movement inspired by idealists. The Government organisation, by its very set up, is not equipped to provide the required ideational slant. It has to come from the voluntary and professional organisations. Even for the voluntary and professional organisations mere dependency on government for grants weakens the soul. It is true at the same time that a national plan for citizenship education requires joint support of government and the voluntary and professional organisations. However to the extent the voluntary sector is not strong the movement remains weak. It is therefore necessary to have a strong base of voluntary organisations throughout the country. The present emphasis on strong apex with a weak base, needs to be replaced by a broad based field organisation. Unless this is provided the programme is not likely to have its roots in the life of the people. Basic structural foundation is a first important step.

The question would naturally be asked as to how the basic structural foundation for citizenship education be set up. In this context it is useful to realise that if the programme of adult education is conceived as a separate activity from other programmes of social development and change, then the departmentalisation sets in the promotion of organisational set up. Even if the State and National organisations are set up separately for the promotion of adult education programmes, they need to work with other allied organisations to provide the structural foundation. The labour movement, the student youth movement, the cooperative movement, social welfare organisations, professional organisations, the Panchayati Raj institutions and the schools, all have similar or allied objectives to promote services in the community. Their association becomes vital to the promotion of the programme of citizenship education among people. A climate of cooperation at all levels requires to be created to secure services of available resources. This is the lesson that the Gram Shiksha Mohim indicated.

Having acknowledged the importance of a broad based structural organisation for promoting citizenship education among people, it is necessary to consider the utilisation of certain selective groups and organisations in the promotion of the programme. To begin with, the teachers and the educationists, who have upto now kept aloof from the adult education movement to a considerable extent, needs to be brought in the picture intimately. It would not be wrong to say that very few planners and administrators of education programme in the country have shown real commitment to adult education work. Very few university teachers, education administrators and school teachers have volunteered to support the cause of adult education. This is indeed unfortunate. One more effort needs to be made to secure their cooperation through their organisations.

Next to educationists is the need for securing support of the university students in promoting citizenship education among illiterate citizens.

Having received the benefit of higher education they should consider it a privilege to serve people through adult education activities. A new climate of service by the youth needs to be created in the universities. This will also help in diverting their energy from the present impasse to constructive channels. It needs, however, to be acknowledged that the services of the student youth can only be utilised selectively for creating the required atmosphere in the community for adult education. Their proper orientation to the programme needs to form the basis of their work.

The Trade Union movement is another vital sector which remains untapped. Although some efforts were made to associate adult education with worker's education, the impact is very limited. Till the Trade Union movement itself adopts adult education as a necessary programme as was done in U.K. as a result of the influence of Fabian Society, the programme of adult education is not likely to gather momentum.

Next to the Trade Union is the vast coverage of social welfare organisations, nearly six thousands in number, which could be utilised with advantage to promote citizenship education among their members specially women and adolescents. The association of Women's organisations is another important area of contact and influence.

To suggest active participation of all these organisations should not imply that in the past no effort was made in this direction. It is true that efforts were made to get some of these organisations interested in adult education activities. But they remained ad-hoc and spasmodic. What is suggested is not only association but utilisation of all these organisations for adult education activities. They should be encouraged to take to adult education as a supportive activity to their own programme. This will not only strengthen their work but secure support to adult education.

A Few Suggestions for the Programme

Citizenship education for democracy, as indicated earlier, should become an important base of school and college education for all children and youth. That will ensure at least some knowledge of the working of democratic institutions among the future adult citizens. To the extent to which practice in democratic values is provided in schools and colleges, the younger generation will acquire better understanding. It is true that a period of transition should be provided to the youth for shifting from the influence of authoritarian pattern of decision making at home, in the caste and religious groups, to the acquiring of democratic values as way of life. It has to be a continuous process of education for change in system of values.

Having ensured good education in schools, it would be profitable to take up selective groups of citizens, viz., youth and young adults in trade unions, work places and recreational centres, and promote facilities of citizenship education through

small groups on intensive basis. This is likely to bear better results than to spread out limited resources to larger coverage.

The programme of functional literacy among farmers and workers should be seen in the total context of community life. Efforts should be made to avoid isolation of economic interests from social obligation. Functional literacy should equip adults to function effectively in the community in relation to political, economic and social organisations. The present effort at functional literacy needs to be given a new version of functional requirements of adult life. Similarly in the educational programme of cooperative members greater quantum of citizenship education is needed, besides giving information on cooperative laws and accounts.

The early effort to set up Training Centres for Panchayat members and office bearers under Community Development movement needs to be revived and extended to cover members of the State and Central legislatures. Although the membership of these centres has to be kept voluntary, experiences in the past indicate that if the facility of informal education in parliamentary practices and conventions is provided adequately and with high standard of services and experiences, elected members would volunteer to join such study courses. The hunger for knowledge and improvement continues to prevail among all adults, including the elected representatives of the people.

To facilitate all these activities and to provide leadership of ideas and thoughts, it is necessary to promote institutions of the type of Vidyapeeth in each district to begin with and extend to subdivisions later. These institutions should be related to local needs and requirements and should reflect cultural background of people. They should provide facilities of training for local leaders and for youth. Their activities, by the very nature have to be multiple, relating to economic, social and political requirements, but with the under current of citizenship education. A movement of Vidyapeeth needs to be revived with suitable adaptation.

A national plan of adult education for democracy by its very nature has to be conceived as a whole with objectives and purpose, activities and programme, organisation and personnel. Some of the ideas expressed in this paper only provide suggestions for such a plan. What is required is a new vision of adult education to equip citizens for democratic system. With years of experience, mostly frustrations, the present programme of adult education seems to be of a routine nature. A new article of faith in adult education requires to be acquired and a climate of cooperation effectively promoted for making a success of the democratic institutions. The time is a vital factor in the present context. Unless democratic institutions are made to function effectively in the interest of people and the people helped to acquire faith and belief in democracy, the present process of planned development is likely to experience greater strain in its promotion.

MOTIVATION FOR LITERACY

A.R. Deshpande

THE search for a definition often leads straight to the heart of a problem. Let us, therefore, see what we mean by 'motivation' and then correlate that meaning to our purpose, that is, literacy. Motive is what induces a person to act. Motivation would thus mean the process which would supply the motive. In the present context motivation for literacy can be defined as 'such processes as would induce the illiterate person to act for acquiring the skills of reading and writing'. In order to make him act, he has to be prevailed upon and persuaded to the extent of generating an urge in him, which would cause him to proceed with his own effort to become a literate.

Motivation for literacy seems to have appeared a simple process to writers on Adult Literacy and to enthusiastic planners of literacy drives. They have just gone on repeating that motivation has to be created amongst the adults, before beginning literacy work. Some have added 'strong' and 'persisting' and such like adjectives to emphasize motivation. Their suggestions were often based on what they or their small group thought illiterate adults should be interested in, rather than on what illiterate persons really felt about it. To refer to a case in point, a literacy worker with an urban background tried this process of motivation in a backward rural area where literacy percentage was negligible. He gathered a group of illiterates and began telling them of the immense good literacy was going to do them. 'You would be able to read road signs and names of railway stations; you would be able to write letters to your friends and relations and read letters received from them; make and receive money orders, sign notices from authorities, read your religious books and other pamphlets.' So on and so forth, he went on till he was satisfied that he had convinced the group. He mistook the noddings and consenting words of the group for their mental conviction. In fact it was not. He soon realized this to his dismay. He found that the adults discontinued the effort to learn, after an initial enthusiasm for a few days or weeks. An examination of the situation showed that the minds of the group had silently reacted otherwise. The roads which had road signs were not near and the railway station was far away. They seldom had any occasion to

travel by rail. Why should I take the trouble of learning to read the road signs or the railway station names when I can always ask someone about them on those rare occasions? Why should I write or receive letters when all my friends and relations are within a day's walking range and the post office is also that distance? Why should I myself read religious books when on occasions the learned religious preacher reads and explains them to me in an interesting manner? These were the questions which arose in their minds and like every one else, they chose the line of least effort and remained what they were and had been.

Maybe, long long ago, literacy was well spread in India. Otherwise the great Emperor Ashoka would not have got his inscriptions carved on high-ways and pilgrim paths. This is just a conjecture. It is also possible that the village priest did teach children to read and write as the Buddhist priest does today in Burma. But during the long periods of turmoils of which Indian history is full, the educational structure may have broken down and its place taken by a tradition of oral communication of thought and knowledge. This still persists among the masses. The mass mind is dominated by that tradition. A word of mouth coming from a knowledgeable person is more convincing and satisfying to them than one read from a book. This may be controversial. Perhaps it is, but it is worthwhile to take it into account while trying to motivate illiterate persons for literacy, so that one does not proceed to the task in a lighthearted manner.

In dealing with adult groups, one must recognise the important fact that there is variety among them and that they are different. They differ in their endowments, and their opportunities have not been the same. Their background and heritage have been dissimilar. The situations in which one adult group lives are different from those of others. In such differences one has to locate the underlying forces which may be at work in human development, and find out what would motivate the illiterate adults. There can be no set formulae or listed instructions which can be given to the literacy worker to motivate illiterate adults.

Ideas for motivation do come to a literacy worker when he plunges himself into a live situation. Such ideas will be valid for that particular situation, but a mistake creeps in if they are applied to other situations. For instance the points of the pep talk on the value of literacy, referred to earlier, may have been good in an urban situation, in industrial cities like Bombay and Calcutta, where large numbers of illiterate persons from rural areas flock to work as labourers. In that situation there is a real need for literacy as the adult has to maintain contacts with his homeland and his friends and relations. This type of motivation may also work in rural areas in which there are persons who are eager to migrate to cities for finding employment. I have found such motivation effective in areas like Almora and some

binding in its decisions than the former but more flexible in its deliberations than the latter. The hundreds of decisions taken, the wells dug, the pure-bred bulls and leghorns bought, the marketing societies and balwadis established, all bear witness to this new function of the Forum. But equally so do the changes, great or small, in habits and attitudes that have been brought about, the greater determination, too, to treat certain problems as a common concern of the village and as something that the villagers themselves can help solve through action.

But perhaps even more important is the fact that the Forum as a decision-making body allowed numerous villages to participate in the decision-making process. The present form of organization which calls for a leader and a convener is excellent. If the forums were in future operated with a rotating membership, as many villages suggested, in the course of a few years almost all the villagers with initiative could have the experience of participating in important village decisions. Radio Farm Forum could thus become a most important instrument in developing village leadership and village democracy.

The one other lesson of the forum is that for the average citizen, the issues are not party political but pragmatic, not platform oratory material but concerns of daily living and dying. This calls for open-minded *engagement* rather than just party loyalties.

Adult education through families and schools, community organizations, work associations, youth and women's organizations, music and theatre groups may contribute toward fostering a personality of the citizen who is both independent and tolerant, affirmative and co-operative, action-oriented and reflective. Such citizenship is the foundation stone of any real democracy. Parliamentary democracy has become equated too much with party politics; parties and ideologies have today limited meaning to the individual and in particular to youth. (Witness the reaction of youth the world over to political parties.) It is issues rather than parties which count. Parties count only in so far as they reflect issues. I believe parliamentary democracy can survive only if it succeeds in reflecting the kaleidoscope of popular aspirations without casting them into the frame of party bureaucracies.

Hence, the Indian Adult Education Association, the State associations and all other voluntary bodies associated with you, such as the Andhra Mahila Sabha and Bharatiya Vidya Bhavan, which are private professional initiatives and not politically oriented, are particularly well suited to steer civic participation into issue-oriented discussion and action. This will, in the long run, both transform and strengthen the roots and fruits of parliamentary democracy in this land. In turn, the practice of parliamentary democracy will then become a major component of and contributor to adult education.



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INTERNATIONAL EDUCATION YEAR

THE 23rd session of the UN General Assembly has unanimously decided to designate 1970 as International Education Year.

In a message issued after the adoption of the UN Resolution, the Director-General of Unesco, M. Rene Maheu, stressed that International Education Year should be more than a mere celebration. "Its purpose," he said, "should be to promote concerted action by the Member States and by the international community towards four main objectives: to take stock of the present situation throughout the world; to focus attention on a number of major requirements for both the expansion and the improvement of education; to make greater resources available for education; and to strengthen international co-operation.

"In this context education should be taken in its broadest sense to include all forms of instruction and training. International Education Year should be directed to the entire range of activities designed to impart knowledge to individuals and groups, whatever their ages and whatever the content and method of instruction.

"Unesco will do all within its power, in collaboration with other organizations of the United Nations system and interested international bodies and associations, to make International Education Year a solemn occasion for the Governments and peoples of the world to re-dedicate themselves to the cause of constructing in the minds of men the defences of peace and the basis of social progress."

The latest edition of the *Unesco Statistical Yearbook* shows that the number of illiterates in the world—at present 750 million—is increasing by nearly 20 million every year. In spite of this rise in total numbers due to population growth, the percentage of illiterates has been decreasing steadily: from 44.3% in 1950 it fell to 39.3% in 1960 and by 1970 it should be no more than 33.3%.

Venezuelan University to Have Chair in Adult Education

Following the recommendations of a Unesco expert, a Venezuelan university is to create a chair in Adult Education. The course, the first ever held at a Venezuelan university, will begin early in 1969 at the Universidad Catolica 'Anadres Bello' in Caracas.

The course aims to provide an introduction to the inter-disciplinary problems of adult education in the special conditions of a developing country. Among the themes it will deal with: the cultural consequences of rapid development and their repercussion on educational problems; the extensions of the traditional concepts of education and training; the idea of life-long integrated education as a basis of an overall educational system; and the development of human resources.

(Unesco Features)

Maganbhai Desai Passes Away

We profoundly regret to record the death of Shri Maganbhai Desai, former Vice-Chancellor of Gujarat University on February 1 at Ahmedabad. He was 69.

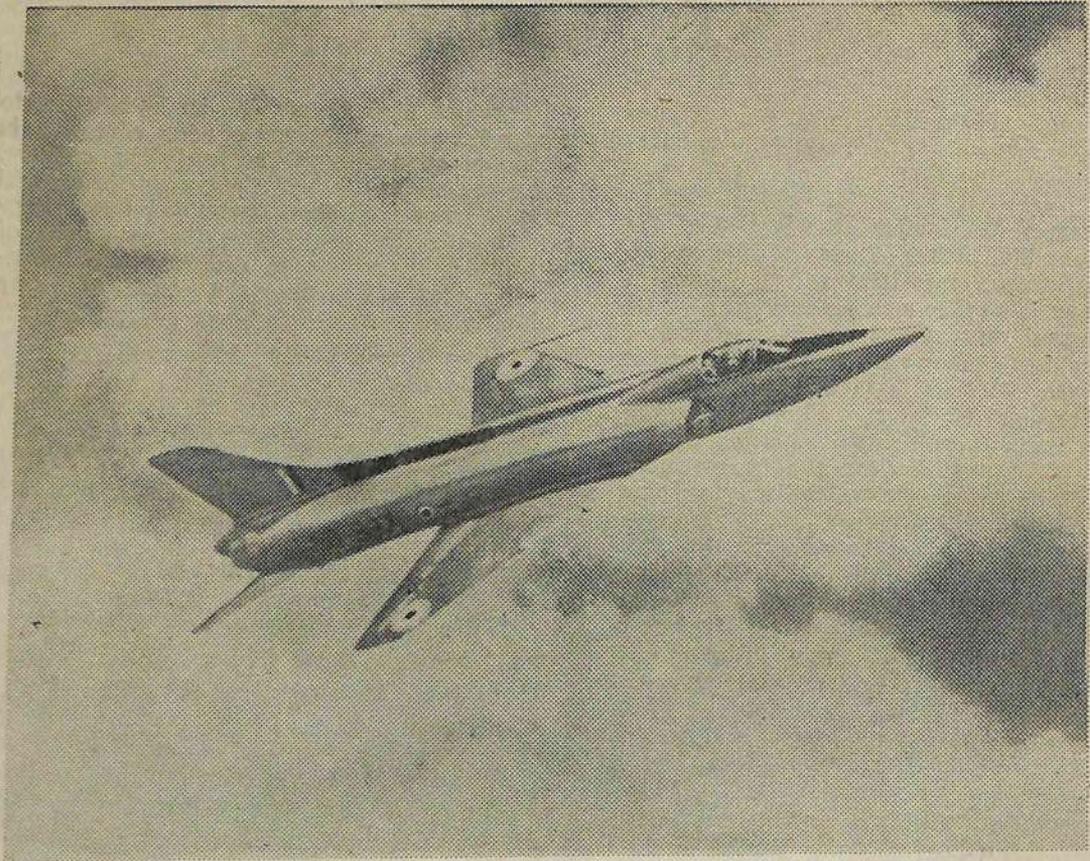
Shri Desai was the Vice-President of the Indian Adult Education Association and a member of the Editorial Board of the Indian Journal of Adult Education.

He attended the 16th National Seminar on "Adult Education for Parliamentary Democracy" at Pondicherry in December last year as a representative of the Gujarat University.

Shri Desai presided over the 16th All India Adult Education Conference in Gargoti, Maharashtra in December, 1959.

Shri Desai was the editor of a Weekly 'Satyagrah'. He was also the editor of the 'Harijan Bandhu' and the 'Sevak' now not under publication. He had written a number of books on Gandhian thought. His book 'Krishna Arjun Samavad' received a prize from the Gujarat Government.

The Association deeply mourns his sudden and untimely death and conveys his heartfelt sympathies to the bereaved family.



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Mehta Awarded Tolley Medal for Distinguished Leadership in Adult Education

DR. Mohan Sinha Mehta, President of the Indian Adult Education Association has been awarded the William Pearson Tolley Medal for Distinguished Leadership in Adult Education, by the Syracuse University.

Dr. Mehta is the first non-American to receive this medal named for the Chancellor of the Syracuse University.

It may be recalled that in 1966, Dr. Mehta was given ASPBAE Award for his outstanding and distinguished contribution for the promotion of adult education in the Asian and South Pacific Region.

The first Tolley Medal was awarded in 1966 to Dr. Cyril Houle, Professor of Education at the University of Chicago, for his commitment as innovator, administrator and international consultant in the field of continuing education.

Dr. Mehta is likely to go to Syracuse, New York, in May this year to receive the medal.

President Zakir Husain to Present Nehru Literacy Award

The 1968 Nehru Literacy Award of the Indian Adult Education Association which was awarded to 89 year old Dr. (Mrs.) Welthy H. Fisher, the founder of Literacy House, Lucknow, for her outstanding contribution for the promotion of literacy in India, will be presented to her by the President of India, Dr. Zakir Husain, at the Rashtrapati Bhavan on March 10.

This award was announced on September 8 last year at an official function held in New Delhi on the occasion of the International Literacy Day.

Annual Conference in Assam

At a meeting of the Executive Committee of the Indian Adult Education Association, it was decided to hold the next Annual Conference and the Seminar in October this year in Assam.

The Subject of the National Seminar is "Adult Education and National Integration."

Functional Literacy

By Prof. M. Mujeeb

THE illiterates of the world have been on the conscience of the sensitive among mankind for a long time, but during the last twenty years this sensitivity has taken organisational forms, the human conscience has become articulate and evolved its media of articulation. The problem of illiteracy is pressing us hard, demanding immediate and effective solution. Statistics prove that in spite of all the efforts aimed at its eradication, illiteracy has been increasing with the increase in population in the developing countries, slowing down their rate of progress in many different ways.

In India, according to the estimate of an officer of the Ministry of Education, the *percentage of literates* may be expected to rise from 24 in 1961 to 35 in 1971, the *number of illiterates* from a hundred and thirty to a hundred and fifty-seven million. The outlook in some developing countries may be more promising or less depressing than in others, but it would be necessary in every case to

accelerate the spread of literacy and control the growth of population.

Offices & Files

Unesco, as the principal agent for the conscience of mankind in matters of education and culture, has done all that was possible to create awareness of the problem of illiteracy, to define the aims of literacy and to devise means and methods of fulfilling these aims. Unfortunately, owing to a tendency that seems to be inherent in our civilization, it is assumed that ideas can only thrive in offices, and offices live on files and reports. Democratic governments, even in countries where the situation requires prompt and effective action, have resolved themselves into vast networks of offices, ministries operate as offices, and their only means of thought and action is the file. It is not proper to carp at what is unavoidable and indispensable for systematic and ordered work. There must be secretariats, offices, files, records, reports. We cannot disagree even with those who insist that organisation is not only a means but has also to be an end in itself in a rational, industrialized society. But the office, as

a social phenomenon, imposes restrictions on freedom of thought and action. Once it comes into existence, it wants to continue, and therefore arms itself with reasons for its continuation. It allies itself with other offices, big and small, it discovers what appear to be and on the average, perhaps, are rational methods of work, it compels the individual with ideas to accept the conditions and obligations of compartmentalised thought and action, it uses every opportunity to reproduce itself.

In India, basic education became a hierarchy of offices wherever it was introduced. Social education shared the same fate. Indeed, there were rumours some years back that it had become the prize in a contest of supremacy between several hierarchies of offices. In almost every field of activity an office is the first essential requirement; anyone who claims to be able to do things without an office is an unpractical idealist and anyone who suggests that an office has become superfluous could be held guilty of adding to unemployment.

The reports and recommendations of national and international, small and large conferences are all part of the office armoury. So long as one is in the office and thinking according to the routine established by the office, there is no getting away from precedents, however inadequate they might be. I wish to propose that for a while we leave the office, and instead of thinking and talking all the time about the nature and value of literacy and the need to eliminate illiteracy we look at things the other way round, and see what the arguments are against literacy, and why they seem to be so effective. To do this, let me confront you with a type not represented here, the illiterate, known to us largely if not only through statistics and records of interviews, and in-service and investigation reports.

Prof. M. Mujeeb is Vice-Chancellor, Jamia Millia Islamia and Treasurer, Indian Adult Education Association.

Illiterate Farmer

We assume that we are an investigating committee set up by some international organization and interviewing an illiterate Indian farmer with a few acres of land to live on. This farmer is not young but knows he is not too old to be the victim of enthusiastic literacy campaigns. He is not too surprised to find people appearing from nowhere to ask him questions and tell him why he must do something about learning to read and write. When outsiders come and lecture to him on the value of literacy he is usually too timid to ask what business it is of theirs whether he is literate or illiterate or to say that if illiteracy is bad for him, he is the loser and if he felt the loss he would have gone to some literacy centre, just as he goes to some physician when he is ill and to knowledgeable friends and neighbours when he is in trouble. But let us imagine for this occasion that he has decided to put away the fear of saying the wrong thing or things that might disappoint his educated listeners or of being unable, because of his illiteracy, to say what he wants to say as he wants to say it. His ignorance for once has become articulate, and instead of being a placid listener he speaks with a determination to hold the floor for as long as he can.

Frank Talk

"Now, speaking frankly," he says, "I would like to tell you that I am not interested in becoming literate, though I am sure most of my neighbours would not say so. I assure you they just want to be polite and are not at all sincere in what they say. It has been my practice also to express a desire to learn how to read and write, but I am not following my usual practice now and shall be quite straightforward. I do not see why I should not be like my fathers and forefathers. They understood what needed to be understood. They came to no harm because of illiteracy. True, there was

illness, there were bad harvests, there were cases of injustice and oppression. But these are the chances of life which no one can escape, and I believe we were as happy as it is given to men on earth to be. We sent to the town for education sons who were too many for the land to support. We might have kept them at home if we had enough land, and they would not then have acquired the embarrassing attitudes and the expensive habits of townsmen. Now, you say, India is a free and democratic country and I must become literate in order to fulfil my duties as a citizen. You also say that I must become literate in order to take advantage of all that the Government is doing to promote agriculture and increase production. I must plan my farming, maintain a record of what I have done one year to know what I should do in the succeeding year, keep accounts to find out what profits I have made and where, and to be aware of all my assets and liabilities. I must do all this to participate in a nation-wide endeavour to make the country prosperous, to improve living conditions and achieve greater happiness. If my country is happy and prosperous, you say, it will contribute to happiness and prosperity in the whole world and we shall have goodwill and peace.

"Now let me take these points one by one.

"I am proud to feel that India is a free country and the laws ensure that this means something positive to every individual citizen. Please do not think that I have any doubts about the value of our national freedom. But in a small community like our village we still have the old social structure, the old domination by persons and factions, the old fear of what local enemies could do to us. And because we have also become democratic, I have no chance of keeping out of local quarrels. You say I have to exercise the right to vote. It is a privilege which every free citizen

enjoys. But I find that voting is a most onerous obligation. I cannot conceal the fact that I voted for someone and therefore against someone and each time I cast a vote I have the feeling of being a casualty, an innocent victim of circumstances. Now how would it help if I were literate, read the newspapers and formed my own opinion about parties and policies and honest and corrupt politicians. Would I not be dragged deeper into the mess I wish to keep out of? Remember, I am a farmer and you yourself want me to become a better farmer and not a meddling local politician.

"Since our country became free and democratic, our Government has been doing all it can for the farmer. We have officers of all kinds coming to us to ask us what we need, to tell us what we could get and how and where. We do not have to go to money-lenders for loans. We are helped if there are floods and consideration is shown to us if the crops fail. All this is true and in my heart of hearts I feel most grateful. But, you know, like most human beings I am a little selfish and I want to make things as easy as possible for myself. The vagaries of the monsoon have made me distrustful of all arrangements made in heaven or outside my personal knowledge on earth. If the Government have improved varieties of seeds and fertilizers to distribute they will do so and I shall try to get my share. If there is not enough to go round I know who will get his share or more and who won't. I cannot have a tractor of my own, so I hire one and the responsibility for the maintenance of the tractor is on another party.

"The Government also want us to be literate, and have set up centres for the purpose. But where does the need for literacy come in? What do I get to read Newspapers? Yes, sometimes. But I have reason to suspect that they do not tell us the truth. I

would like to read the sacred books. I always have some in my house. But these are read to us by pandits and, after all, the more important thing is to lead a righteous life. Sometimes I wish I could write letters, or read letters I get. But it is very seldom I get letters, and if it is really necessary to have something read or written there are persons in my own family and in the village who will do it for me. I know it is much better not to be obliged to others for such things, but in the village we are used to help each other out.

"I do not think I have any need of literacy in order to carry on my farming. Do you think I need it to increase production?"

"You think I regard farming as a business and, therefore, my function in life. What I believe is that I am a farmer because my father and forefathers were farmers, and I should remain what I am. There are people in my village who understand things better than I do, and they make lots of money each year. I envy them, my sons envy them, but we would not like to follow their ways. These people try to persuade ministers and government officers to do things that will benefit them, and we get benefited in some ways too. But I do not like to wait upon government servants and politicians, and I do it only if I have to. Farming is my means of livelihood, it is not the whole of my life.

"People who want to make us literate come and entertain us in different ways. They think we are interested in village songs and stories, puppet shows and religious plays. Mostly they are things we have heard or seen, here or at some fair. Of course we enjoyed them, but all the time we suspect that the townsmen keep the really enjoyable amusements to themselves, like the films. We hear radio broadcasts; some of the villagers have their own radio sets, the rest can

listen only at fixed times to special items for farmers. We may be mistaken, but we think the really interesting broadcasts are for townsmen. We don't say it openly, we know that won't do us any good, because it is hard for us to express ourselves. But what we want is something that we are not accustomed to, something that will take us outside the limits of village custom, village thought and experience. I remember once in a town I heard poets recite their verses. I did not understand most of what they were saying, I also felt ashamed because there were people around me who understood and enjoyed and applauded. Still, I was thrilled, and if there were someone present who then and there asked me to promise that I would learn to read and write, I would have promised, even though afraid that I would not be able to keep my promise. But what I am told here in the village about the value of literacy does not appeal to me at all. I have passed the greater part of my life as an illiterate without suffering any harm. I remember a rather obstinate neighbour of mine told a fellow from the town, 'I am illiterate and you are literate. I shall die one day and so will you. So what's the difference?'

"Gentlemen, I see you look very disappointed. If all villagers begin to think as I do, they will all remain illiterate. That you say, will be bad for the villagers and bad for the country. Then why don't you go about it the right way? Why do you just talk, why do you just hope that some day or other we shall be persuaded and develop that desire for literacy which will enable you to teach us what we ought to know? I have told you that I am selfish, and that would be true of most men in villages and towns. Why don't you realise that I am also a creature of habit, bound by my way of living and thinking. I feel ashamed often enough at being illite-

rate, but my age, my position as the head of a family, my self-regard prevent me from going and sitting in a class even of people of my own age to learn what my own and other people's children already know. Surely you would not expect me to spell out with difficulty what my son can read with ease? I certainly would not enjoy it, and the fear of having children laugh at my mistakes overcomes whatever desire I have to become literate.

"So you must understand that you cannot tempt me to become literate. But you can force me to. We are afraid of the law, we are afraid of being found guilty of an offence, we are afraid of being charged higher rents and additional taxes. If you really think our illiteracy is bad for the country, why don't you devise some means of taxing the illiterate, if they are able to pay, or of punishing in some other way those who are too poor to pay? I cannot speak on behalf of everybody, but I can say for myself that if I had to pay a punitive tax of even two rupees a year for being illiterate I would feel so ashamed that I would do everything possible to become literate within the prescribed time. I know government officers can be bribed and many people would try to escape through bribery. But the bribe would certainly be a larger amount than the tax, and the danger of being caught for evading the tax would also be there. We do not like to fall into the clutches of dishonest officers or to have people ill-disposed towards us making reports against us. I should not be telling you this, but if at any time you made literacy legally compulsory you would find the shell of ignorance within which our habits and attitudes make us live broken through by our own effort."

Compulsion Necessary

This is how the mind of
(Continued on page 15)

TRADE UNIONS AND ADULT EDUCATION*

By V.S. Mathur

I welcome the decision of the Indian Adult Education Association in putting the subject of Trade Unions and Adult Education for discussion at the Pondicherry Conference of the Association. The trade union movement in the West has been closely associated with the adult education movement so much so indeed that a major portion of educational activities for adults are either conducted or actively participated in by trade unions and their members. Workers' educational associations have been in existence in most European countries for decades and have played an important role in providing educational facilities for adults in the countries concerned.

Trade Unions in Western Countries

Not only that trade unions have actively participated and promoted educational activities for adults, the history of trade union movement of some western countries reveals that in the initial stages, and particularly during the days when trade union activities were frowned upon and workers were not permitted to form organisations or associations for promotion and protection of their economic and social interests, educational associations came to be formed which later on either transformed themselves into trade unions or helped in the promotion of trade unions when more favourable conditions returned. This, for example, was the situation in Germany in 1850s. Soon after the 1848 revolutionary events because of the political pressure put on labour organisations, workers organized themselves in discussion circles and educational associations on local and factory levels.

Erwin Kristoffersen, a trade union educator, in his recent article in the *Asian Trade Unionist* tells a most remarkable story about Cigar makers of Heidelberg, Germany about a hundred years ago. He tells us: "In a group of about 20 Cigar makers, only one was perfect in reading and writing, eight had some knowledge in both, but 11 were absolutely illiterate. So, this group arranged that the one capable of reading and writing should give up his manual work to train them in the skill of literacy and read to them from the books of the social philosophers. For this each one of the 19 sacrificed 1/19th of his wages to give it to the one who taught

them and therefore had to give up his job. So, everyone earned 18/19ths and at the same time accomplished education and class consciousness. In recent years, when cigar production was not yet done on automatic machines, cigar makers had one of the strongest and most successful trade unions in the country."

This would perhaps illustrate much better than anything I could write about the burning desire and yearning which the workers in Europe had about 100 years ago for knowledge and learning, as well as the contribution which education can make to the strengthening of the trade union movement.

The trade union movement throughout its history has also played a constructive role as the champion of public education. John Dewey, a great thinker and one of the greatest architects of the American educational system, said of the labour movement, "There is no organisation in the United States—I do not care what its nature is—that has such a fine record in the programme of liberal progressive education."

Speaking in this great tradition, AFL-CIO President George Meany told a nation wide conference on higher education, "The labour movement is inalterably committed to a massive assault on inequality of educational opportunity. We as a people need once and for all to establish it as a matter of public policy that an individual's ability must be the only ceiling on educational opportunity.... We need to wipe out the disgrace of racial segregation in the public schools. We need a federal scholarship programme to guarantee that no young person need to be deprived of higher education because he cannot afford it."

Trade Unions in India

While I am referring to the role which the trade unions in the West have played in the promotion of education of adults as well as their contribution to liberal education in the country concerned, friends in the adult education movement in India might be wondering if the situation in a country like India is not very different. The country is by and large an agricultural country, and though there has been remarkable industrial development after independence, the great majority of the population is still in the rural sector. Even among the workers emp-

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* Paper read at the Pondicherry Conference.

loyed in the organised sector of the industries, the percentage of unionization is still not very high. The weakness of trade union movement is further accentuated by divisions in its ranks. Though some trade union organisations have been undertaking praiseworthy educational activities, the financial resources of most trade unions are most meagre even to permit normal functioning of trade unions.

Then I must admit that the opinion which the general public seems to have about trade unions and trade union leaders in India is, to say the least, not exactly flattering. We are supposed to be people who rake up trouble where none exists! It is not uncommon to hear uncharitable remarks and accusations that we are often motivated by personal or political considerations in our activities and that we seldom think of the wider interest of the community. Even among the so-called educated people in our country there is a belief that trade unions do harm to the community by pressing their claims for decent wages and human conditions of employment or when they are compelled to go on strike.

Not only the extent of the above misconception is surprising, particularly among the so-called educated, but the number of people who seem to hold such views is also staggering. May I venture to suggest that one of the main tasks of adult educators should be to dispel the above misconception!

While it is true that nearly 3/4ths of the population of India depends on agriculture and that the sector of organised industries is still tiny, we should remember that in the middle of the 19th Century the situation in Europe itself was no different. However, by the middle of this Century this proportion has dwindled to 15 per cent. It is indeed predicted that by 1980 the service occupations in Europe will absorb 3/4ths of the gainfully employed person.

Human Capital

It is indeed a tragedy of our times that for so long our planners and economists have been laying so great an emphasis on physical capital—which Kuznets calls “sticks, stones and metals” for economic development and so little on what is now termed as human capital or human resources. Two postwar developments, namely the economic recovery of Japan and that of Germany, both of which are termed “modern miracles” owe a great deal to the education, skill and hard work of the workers of their respective countries. The importance of human resources indeed is so great that one writer has estimated that in the United States while the contribution of natural resources is only 5 per cent to the national income that of human resources ranges around 75 per cent.

As our eminent economist and educator, Dr. V.K.R.V. Rao has rightly pointed out in his paper

submitted to the UN Commission on Application of Science and Technology for the benefit of Less Developed Areas, efficiency of the human factor apart from other things depends on the physical fitness of the human being. He goes on to point out: “A labourer or a clerk or even an intellectual who is underfed cannot put in his best effort with the result that his productivity is low. This prevents a rise in his income and therefore in his food consumption, and in turn, it keeps his productivity low and so the vicious circle continues of inadequate diet and low efficiency. The same thing is true of his immunity from disease, his housing, state of sanitation and drainage, and the other physical conditions under which he lives as well as those under which he works. It is true that all this is a part of the phenomenon of under-development and can improve only as a result of development. But it is also true that one way of speeding up development—and a way which simultaneously tackles both the means and ends of economic growth—is to take whatever action is possible on the physical front and minimise, if not eliminate the conditions which prevent the human being from physically being able to put in his best effort.”

Economic theory, it seems to me, stultifies itself when it argues that economic development demands low wages because it leaves out of its thinking the most decisive factor in economic development—the human being and his performance. If economic growth is not fast enough in the developing countries it is not entirely due to dearth or mis-planning of capital investment; a major reason is also the ill organised or unorganised state of labour and the almost total lack of manpower planning. It needs no proof that an organised labour force alone can ensure a rise in productivity and even if organised labour may claim and even get a fairer share of the cake, it certainly increases its size.

Trade Unions and Economic Development

The growth of free and democratic trade unions is part and parcel of the process of building up national manpower and this process itself is one of the basic motors of economic development. To assess properly the usefulness of trade unions in view of their role in economic development, governments and planners will have to realise that even the simple fact of trade unions conscientiously discharging their normal functions is a very constructive contribution to economic development.

It is a very myopic view indeed to seek industrial prosperity and profits by keeping wages low, stinginess in measures of social security and welfare and thus causing continuous attrition of valuable human resources. Unfortunately, however, such a view is not uncommon and has been responsible for a climate where in trade unions are looked upon with

(Continued on page 14)

ADULT EDUCATION AND COOPERATIVES*

By Dharm Vir

It has been rightly said that cooperation is adult education through economic means. In cooperative movement socio-economic development of members and their education go hand in hand. Therefore, education of members and others has been the part of the basic principles of cooperation. The cooperative movement will achieve one of its main aims if there are cooperatives conducting functional adult education programmes for their members and prospective members. The cooperative movement is striving to achieve this ideal. The national cooperative movements in advanced countries such as Japan, Denmark, Sweden and Canada have done considerable amount of work in the field of member education.

Cooperative Member Education in Japan

In Japan, Cooperative Member Education forms the part of farm guidance activities organised by the multi-purpose cooperative societies for their farmer members. Other forms of adult education constitute life improvement activities organised by these cooperatives for women and youth.

Mass media of communication e.g. cooperative press, films, radio, television and two way wire-communication facilities are made available to the rural cooperatives for publicity, education and farm guidance work. Even, social facilities e.g. for 'cooperatives marriages' are provided in the premises of cooperatives.

The Central Union of Agricultural Cooperatives in Japan and Prefectural (State) Level Federations of agricultural cooperatives actively assist their member cooperatives in conducting comprehensive extension programmes in an integrated manner. The government extension agencies and adult education associations channelise most of their efforts through the local cooperatives. It may be noted that this integration in rural extension work has been achieved in Japan after experimentation with other approaches.

There are several things to learn from the Japanese experience in the field of agriculture. First, the rural cooperatives must diversify their business and make themselves more popular in rural areas. Second, they should in-

creasingly undertake farm guidance and other educational programmes for their farmer members and their families. Third, the government can channelise most of its extension activities through cooperatives. Finally, local members can be classified in small interest groups and served by their own organisations such as cooperatives in an integrated manner.

Cooperative Adult Education in Sweden and Denmark

In Sweden, the cooperative movement conduct large scale adult education programmes for its members, mainly through study circles and correspondence courses. There are special courses run for those adult farmers who could not complete their basic education earlier. Study circle method is at present being popularised in India as one of the means of member education. It is hoped with increasing degree of literacy among adult population it will be possible for cooperative organisations to use correspondence courses method.

In Denmark, member education forms a part of general adult education provided by the folk of schools. As these schools are residential institutions, necessary social attitudes and leadership qualities are inculcated in the students mind through learning by living together. Needless to say that healthy social attitudes and leadership qualities are prerequisites for any socio-economic development programme including the cooperative movement. Some experimental folk high schools (Vidyapeeths) are being successfully run in Mysore State.

The Canadian experience of cooperative adult education through Universities is relevant to India, specially the extension programme conducted by the

* This Paper was read at the Pondicherry Conference of the Indian Adult Education Association. The author is Deputy Director, International Cooperative Alliance, New Delhi.

St. Xavier University in Nova Scotia (Canada) mainly for local fishermen. The fishermen have been functionally educated and organised in successful cooperatives. Similar attempts should be made by Indian Universities through their extension departments and social work programmes. For this purpose, rural institutions for higher education or rural universities specialising in agriculture will be most suitable, as some of them have special courses on Cooperation and Community Development.

Cooperative Member Education Programme in India

There is a sizable programme of cooperative member education carried out through the National Cooperative Union of India, the State Cooperative Unions, District Cooperative Unions and ad-hoc committees. The main programme is meant for agricultural cooperatives at the primary level. However, there are special schemes of member education for industrial cooperatives and for women and youth. There are about 750 Cooperative Education Instructors engaged in the schemes. These instructors are charged with the responsibilities of conducting training classes for Secretaries, Managing Committee Members, ordinary members and prospective members of primary cooperative societies. At present there is no scheme of member education for consumer cooperatives and efforts are being made to start consumer education programme as a part of the business activities of consumer cooperatives in the country. Education of ordinary members is generally conducted through study circles which are initiated by the Cooperative Education Instructors with the help of local societies and the village level workers. These study circles consist of ten to fifteen members who decide to pursue study of a subject of common interest. These members also discuss problems being faced by

them and their cooperative societies in the study circle meetings. It is hoped that a large number of members spread over in different villages and towns of India will be covered through these study circles, which will provide not only education about cooperative business and related matters but also develop leadership qualities and team spirit in this vast body of membership.

Coordination

The agencies mentioned above which are primarily responsible for implementing the member education programmes seem to have been working in isolation. In order to bring visible impact of the member education programme, it is inevitable to work out effective coordination between the agencies primarily responsible on one hand and agencies working for cooperative development on the other. This will help the Cooperative Unions at all levels to strengthen their relationships with these agencies which is essential for the Unions in their activities. To some extent the unions may be in a position to get not only financial support for different programmes, but will also get leaders to work as 'Brain trust' of the movement. These agencies are as under :

1. Cooperative business organisations/federations, particularly cooperative banks and concerned cooperative federations.
2. Cooperative Training Centres.
3. Panchayati Raj Institutions.
4. Educational institutions—like Universities, Colleges, High Schools etc
5. Voluntary institutions in adult education, social services, cooperation etc., e.g. Literacy House, Lucknow, International Cooperative Alliance, Indian Adult Education Association.
6. Development departments

and cooperative departments at the Centre and in the States.

7. All India Radio, Newspapers, periodicals, publishing agencies.
8. Individuals such as workers of repute and knowledge and/or progressive farmers, special-ists.

These agencies are partially involved but could be involved more for making the programme more useful and effective. The cooperative member education programme being conducted by the National Cooperative Union of India is being evaluated by the Programme Evaluation Organisation, Planning Commission, Government of India. The evaluation report is expected soon and the programme would be modified in the light of the recommendations made by the Programme Evaluation Organisation.

It is the time that we should consider the possibility of shaping the member education programme as the functional adult education programme for adults who are the members or would be members of cooperatives. The cooperatives can also take initiatives with the help of specialised agencies in conducting education classes for their illiterate and semi-illiterate members. The high literacy among members and a continuous programme of adult education for them are bound to bring a healthy effect on the working of these cooperatives and will enhance their role in social and economic development of the country.

At the time of modifying the national programmes of cooperative member education in India, the experiences already gained by other voluntary agencies should be utilised and a well thought-out adult education programme including the agricultural extension work, farm guidance activities and life improvement programmes should be developed, especially for the rural population of India.

Gandhiji on Adult Education

Sushila Mehta

IN the Gandhi Centenary Year we remember Gandhiji not only as an architect of Indian freedom but more for the ideas and ideals he presented and even more so for the original solutions he offered for the gigantic problems of the country. For those of us who are interested in adult education in India, his ideas and ideals have a message. The way he thought and persuaded people was a study in methods of adult education. The way he walked, the way he served had an inspiring message for all adult education workers. In fact his life itself is a saga in adult education movement in the country. It is well known that he was greatly concerned about the ignorance and illiteracy prevailing among the masses. One of the passions of Gandhiji's life was to see every man, woman and child in India educated.

Genesis

The very genesis of the modern forms of adult education in India can be traced in the national struggle for independence. Even as early as the middle of the last century some of the national leaders like Raja Ram Mohan Roy were gravely concerned at the existence of large number of social evils in Hindu society. Under their inspiration, a reformist movement had been started in the country to educate the masses. Some social legislations were enacted under the pressures of these movements. With the appearance of popular leaders like Tagore and Gandhi on the national scene, ideas about adult education were taking definite shape. Himself a born teacher, Gandhiji brought about a great awakening among the Indian masses through his speeches, discussions and writings. For him the very struggle for independence was itself a great process in adult education. Laying stress on these processes of mass education, he said, "Today in our country there is a cry for Swaraj..... Whenever in the world people have won freedom, it may be noted that the success they achieved was preceded by a period of preparation. They first learnt to think independently and to live and behave independently.

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In those countries we find that the task of educating the people was managed and executed by the people themselves.¹ He reiterated, again and again that the freedom of a nation does not consist merely in political emancipation, nor even in economic prosperity. The real freedom of a nation begins with the liberation of the minds of its people and that process which liberates the minds of people is education.

According to Indian classical thought, of which Gandhiji was an ardent student, knowledge was that light which dispelled the darkness of ignorance for it freed the mind from the thralldom. For according to Gandhiji, an educated man was a liberated man, self-controlled and concerned about the welfare of others. For the aim of all education to him was the building of character. "What is education without character," he asked and continued, "What is character without elementary personal purity?" And he added, "The end of all knowledge must be the building of character."

Adult Illiteracy

Contrary to general impression, Gandhiji was gravely concerned about the existence of mass illiteracy in India. In fact, he even considered it as a sin. "Mass illiteracy," he said, "is India's sin and shame and must be liquidated." Under his inspiration, large number of adult literacy classes were started in many towns and cities all over the country during the thirties. Later on, Gandhiji started his own experiments in Wardha. But he constantly reminded the workers that India lived in villages. Therefore, when asked what a social education worker should do, he advised, "First, he should settle down in a village, mix with the people there and serve them. To the extent that he serves the people, he will also be educating them. The other is that simple books useful for educating the people should be prepared and brought out at low cost, and a campaign should be started for spreading them among the people."² Under his inspiration many Gandhian workers went to villages and started rural reconstruction work. Gandhiji's rural reconstruction programme included adult literacy. Usually the syllabus was drawn on the basis of experience gained in primary education for children. So the workers were facing many difficulties. Gandhiji described social education even more difficult than children's education. "The problems of social education," he said to the teachers of Rashtriya Pathashala of Satyagrah Ashram, "or education for the people is even more difficult than that of children's education. For the latter, we have examples of how it has been carried out. But for the education of our masses, we may say that not even that much guidance is available to

1. M. K. Gandhi: True Education, Navajivan Publishing House, Ahmedabad—1962 p. 39.

2. From Vinimaya, a handwritten periodical conducted by teacher's of Rashtriya Pathashala of Satyagrah Ashram, Vol. 2 No. 3.

us. In this respect, we can learn only a little even from foreign countries. Conditions in India are also different from those in other countries."

Relapse

One of the most important problems faced by the workers in adult literacy classes was the problem of relapse into illiteracy. Gandhiji had given his own solution for this problem. When the workers of Gandhi Mission Society, Tiruvannainallur, sent their half yearly report of adult literacy work, they pointed out this problem. They had educated 197 adults. "Nearly half of the members," the report went on, "who attended the class during the first session have approached the worker in-charge to repeat the lessons. In fact they had lapsed into illiteracy." The workers were racking their brains to devise means to prevent this relapse. They had asked Gandhiji "how to enable the adults to retain the knowledge thus gained?" In reply, Gandhiji wrote in Harijan (22-6-1940) "The relapse is bound to occur after the short courses that are given. The relapse can only be prevented by correlating the teaching to the villagers daily wants. The dry knowledge of three R's is not even new; it can never be, a permanent part of villager's life. They must have knowledge given to them which they must use daily. It must not be thrust upon them. They should have the appetite for it. What they have today is something they neither want nor appreciate."

Integrated Approach

"True education," according to Gandhiji was an "all-round drawing out of the best in child and man—body, mind and spirit." For he believed that education was that process which developed the "whole" man—intellectual, moral and spiritual. There can not be compartments. He deplored the modern tendencies in education to emphasise degrees and diplomas without any real internalization of knowledge or change of attitudes. For him education was for life. His was an integrated approach. He conceived of adult education as a continuous process, "from the moment of conception to the moment of death." There can not be a full-stop after leaving the school or the college. Education for adults began with earning of livelihood and went upto building up of a harmonious world order where the ancient Indian ideal of the "whole world as a family" was realised. That is the reason why he insisted that "literacy is not the end of education, nor even the beginning. It is one of the means whereby men and women can be educated."

Basic Values

A special and important feature of Gandhiji's concept of adult education is the emphasis he placed on basic values such as truth, Ahimsa, self-control, fearlessness and service to humanity. He deplored the tendencies of modern education to develop intellect, and skills of doing things without inculcating proper values. He placed the highest value on

Community Schools in Developing Countries

Twenty-three specialists in education from Africa, Latin America, Asia and Europe met at the Unesco Institute of Education in Hamburg (Federal Republic of Germany) from 9 to 14 September 1968 to study problems involved in the organization and functioning of community schools in developing countries.

Educators and planners are becoming increasingly aware that education cannot fulfil its true role if isolated from the cultural context. Most of the difficulties experienced in this respect are due to lack of adaptation by the school to the needs of the community. The community school is therefore an attempt to close the gap which has for so long separated the school from the local community.

In the view of the experts meeting in Hamburg, the difference which distinguishes it from the ordinary school is more one of concept than of form. To serve the community, it must draw on human and material resources for the benefit of local advancement.

It is therefore the image of the school which requires change, without in any way modifying its normal function or instituting any radical revision of its curricula.

Four working parties were formed to discuss the teacher's position in the community, the role of the teacher, in-school and out-of-school activities, and teacher training.

As a result of the meeting, the Institute of Education and Unesco will jointly publish, during 1969, a work on the creation and functioning of community schools and the various problems raised by the working parties.

—Unesco Chronicle
January 1969

character. For him the aim of all forms of education is development of personality through healthy body, mind and spirit into a harmonious whole. Addressing a gathering of college boys he said "your education is absolutely worthless, if it is not built on solid foundation of truth and purity. If you boys, are not careful about being pure in thought, speech and deed, then I tell you that you are lost, although you may become perfect, finished scholars."

High integrity of character and service to humanity were the highest values he cherished in education. In a changing society, unless and until the family, the school and the community forge out a common core of fundamental values suitable for changing socio-economic rules through adult education and other community activities, the crisis of character which is over taking us in every walk of life will continue unabated. Gandhiji, with his prophetic vision, could foresee many of these grave possibilities and pondered over their solutions and gave indications in his speeches, discussion and writings. All that constitutes useful Adult Education.

Diary Babu

(A Case Study of a Functional Literate)

T.R. Singh

AN illiterate farmer joined one of the training courses at Literacy House in 1967. Within ten months, besides acquiring knowledge about improved agricultural practices and about civics and rural health, he returned home as a literate person—a functional literate in true sense of the term. There were many illiterate trainees with him in the training course, but they did not achieve sufficient level of efficiency to be called functional literate. This situation demands a closer analysis for an understanding of the qualities of a functional literate which this case study takes up.

The illiterate farmer, nicknamed 'Diary Babu' by the co-trainees at Literacy House, is a resident of Saunsirkhera, a hamlet on the Neewan-Mohanlalganj road in Lucknow district. The hamlet consists of a few agricultural and artisan castes. Literates in the hamlet are not many; they may be counted on the tips of one's fingers. Economically it is not progressive in the sense that improved agricultural practices have not made their way into it uptil recently.

In Indian villages, education generally goes with the social and economic status of a person. Diary Babu belongs to a lower status group of castes. His father who abandoned the traditional occupation of a potter, works on the eight bighas of land which he owns. Brought up in a different atmosphere he did not think it necessary to educate all the male children in the family. Therefore he sent his eldest son to school but did not permit him to read beyond class three. This much of education, he thought, was sufficient for a person of his social standing. Naturally Diary Babu being the second son did not get an opportunity of going to the school. He worked on his father's farm.

From his early childhood he wanted to be a literate. When he was a child he sat beside his elder brother and watched him read and write. With great effort he learned to recognise alphabets.

Like many people in the village he was married when he was eleven years old. For a year he opened a grocery shop but he had to depend upon his elder

brother for maintaining accounts. His elder brother separated from his father and with this Diary Babu had to take the responsibility of the household himself. Up to the age of 18 years he could never dream of becoming a literate, and of reading 'big' books.

Doors to fulfil his desires opened one day when his father agreed to his joining the training course at Literacy House. He stayed at the Literacy House Campus with other trainees undergoing Young Farmers' Training Course. The Young Farmers' Institute at Literacy House not only trains farmers in improved agricultural practices, it also teaches literacy by linking literacy with agricultural production. During this period he learned to read and write more systematically. This improved his reading, writing and comprehension considerably.

Diary Babu was different from other trainees in several respects. He was highly motivated to learn more things. He not only listened to lectures in the class and observed things on the farm very closely, but also took notes regularly. He had a pocket-size note book in which he noted down everything he heard or saw. Even today he carries the diary with him which has become an encyclopedia of everything. Because of this habit of writing every minor thing in the class or on the farm that he was nicknamed 'Diary Babu.'

Diary Babu had hard times at home in the beginning. He wanted to reorganise the farm to which his father would not agree easily. After convincing his father, he did ploughing with an iron plough which was never done before in the village. It was he who first did line-sowing. When insects attacked his crops he sprayed endrine which was not known to many others in the village. He used improved varieties of paddy, wheat, jwar, maize, and potato. He consulted his diary whenever he undertook an agricultural operation.

As a functional literate should do, Diary Babu uses literacy in reading and writing regularly. He writes regularly to his co-trainees to keep himself up-to-date. He writes letters for village people also. He reads literature supplied by Literacy House and also obtained from other sources. He borrows books from the Mobile Library Unit of Literacy House. He is regular at reading Alha and Ramayana. In

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June last, at the time of investigation, he was reading *Vishwa Ka Pratham Kalakar* (The First Artist of the Universe). He hopes to write *Kundalis* or devotional songs for the village *Keertanmandal* of which he is a member.

Diary Babu was particularly interested in drawing and one does not miss to see the display of art on the walls of his house.

Besides other qualities, he is sufficiently imaginative. He approached the village level worker for a sprayer when his vegetables were attacked by insects. But unable to get one from him, he made an indigenous sprayer for destroying the insects with endrine.

Recently an adult literacy class was organised in the village. Two persons teach the adults and one of them is Diary Babu.

It is becoming evident day by day that Diary Babu has become a recognized leader of his village. If Indian villages could produce more young men like him, literacy problem in India would not remain as difficult as it is today.

Round Table Planned

The Indian Adult Education Association, in collaboration with the Institute of Constitutional and Parliamentary Studies, is planning to organise a Round Table of experts in the fields of adult education, mass communication and political science. The object is to prepare an appropriate programme of adult education for parliamentary democracy for different groups at different levels. The Round Table will draw up a blue-print for the establishment of a Centre or an Institute of Adult Education for Parliamentary Democracy.

The National Seminar held at Pondicherry in December last year, had recommended the establishment of such an institute by the Association.

Convergence

The theme of the March issue of the International Journal of Adult Education, 'CONVERGENCE' is Adult Education and Economic Development—agricultural and industrial.

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Continuing Education in the USSR

OUTSIDE of the state system of vocational-technical education, adults master new trades and improve their skills in different cultural-educational and volunteer societies and organizations.

For instance, the Likhachov Motor Works, a well-known Moscow plant, has a special technical training department. The management allocates large sums for this purpose and employs qualified teachers and experienced engineers and technicians.

The plant's aim is to help all employees under thirty to get an eight-year and ten-year secondary education. The plant has its own evening secondary general schools, foremen's schools, an automobile secondary school, and a higher technical education establishment with six departments. Early in 1967, this college was attended by 1,819 people. Students attending its evening department combine work with studies, whereas students devote five months of the year exclusively to their studies, the rest being spent on the job.

All this is of great advantage to the plant and its employees, whose cultural and technical level rises and whose range of interests widens. A taste for rationalization work appears, bringing enormous saving in production, and, moreover, as the workers themselves say, a desire to read serious books and journals and make their labour creative.

It is quite logical, therefore, that the Palace of Culture of the Likhachov Motor Works has seven people's universities of culture enrolling 3,500 workers, and ninety-seven different amateur groups with 2,400 adult members. It has four people's theatres, with some 500 amateur artists playing on their stages.

The country has a well-organised system of training personnel and improving their skills in all fields of production. Nearly all ministries and departments have central and Union Republican refresher institutes, functioning on the basis of special two-or three-year programmes of study.

—*Novosti Press Agency*

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TRADE UNIONS

(Continued from page 6)

considerable suspicion and are at best tolerated as necessary evils. This attitude needs to be reversed now and trade unions accepted as basic organs of industrial society as well as primary institutions of industrial democracy.

The full measure of the trade union movement can be appreciated only by seeing the role it has played in the lives of workers in the transition from a simple society to a complex, industrial and urban economy. Frank Tannenbaum in his book "The Philosophy of Labour" describes this process. The industrial revolution, Tannenbaum points out, destroyed the solid moorings of an older way of life, and cast the helpless workers adrift in a strange and difficult world. The peasant who had been reared in the intimacy of a small village, where customary values prescribed for every act between the cradle and the grave and where each man played a role in a drama known to all, now found himself isolated and bewildered in a city crowded with strangers and indifferent to a common rule. The symbolic universe that had patterned the ways of men across the ages in village, manor, or guild had disappeared, says Tannenbaum.

Continuing, he states, "This is the great moral tragedy of the industrial system. It destroyed the symbolic and meaningful world that had endowed the life of the individual with an ethical character. The individual worker now had no recognizable place that he could call his own, no society to which he 'naturally' belonged, and no values by which he was expected to live. The ordinary meanings that make life acceptable had evaporated. His economic insecurity was but part of a larger perplexity. The rapid growth of factory, town and city had brought a new world into being."

Tannenbaum points out that "It is against this background that the role of the trade union must be examined. In terms of the individual, the union returns to the worker his 'society.' It gives him a fellowship, a part in a drama that he can understand, and life takes on meaning once again because he shares a value system common to others."

"Institutionally the trade union movement is an unconscious effort to harness the drift of our time and reorganize it around the cohesive identity that men working together always achieve" opines Tannenbaum.

I hope the above would help better appreciation of the role of trade unions not only in economic development but in furthering and strengthening democracy as well as its rightful place in a modern progressive society.

It is obvious that in order that the trade union

movement will be able to play its legitimate role, all efforts will have to be made to enable it to gather the necessary strength and momentum. Education can play a crucial role in such developments. It is not necessary here to emphasize, as it is so obvious, that educational planning must give much more weight to adult and especially to workers' education in order to effect—as pointed out by the First Asian Trade Union Economic Conference organized by the ICFTU Asian Regional Organization in January 1968 both immediate changes in the "psychological climate" and immediate improvements in the output of the existing labour forces. Investment in adult education can bring large increases in production (both industrial and agricultural) with very little delay whereas the education of school children (entirely desirable though it is) can bring only long-term results.

What role trade unions can play in adult education? It must be realized that in dealing with groups by self-organized voluntary students such as members of trade unions, their enthusiasm ensures that they learn faster and their proved allegiance to their trade union augurs well for continued keenness in their studies. Trade unionists by definition are already aware of their social and economic responsibilities and they bring to their studies considerable maturity and experience of life. They are more likely to apply practically and quickly what they learn.

Professor Hopkins of Fircraft College, England points out that "Worker-students are more likely to adopt a dynamic attitude to the problems of economic change. They will be more likely to appreciate the need for national saving for investment, for productivity-price-wage relationships and for labour mobility; and if they disagree with government policies, they will be more likely to do so constructively."

In a dynamic society such as ours, school education can do no more than lay a bare foundation. Much of the knowledge and skill necessary for adults would have to be acquired later by their own efforts as quite a lot of it may not have existed when they were in schools, if at all they were. Changing demands are being imposed on the workers. The swiftness of the technological change not only requires greater technical orientation and know-how but also basic education for what one author has called "flexibility" or "ability to adapt to change."

Workers will have to prepare themselves not only to learn new vocations but may have to exert themselves towards learning new methods in the vocations they already pursue. No worker—indeed no person—can regard himself as accomplished after completing a certain amount of education. Throughout his life-time he will indeed be in compulsion to learn more and to re-learn a good deal else.

Functional Literacy

(Continued from page 4)

the illiterate works, and the proof is the persistence of illiteracy. Now, even if 10% of what the illiterate villager has just told us reflects the thinking of his type, we have to make sure, because of the possible loss of effort and resources involved, not once and for all but again and again in different situations and moods, that what we preach about the functional value of literacy will be adequate generally as a compelling influence. Quite a large number of our farmers are enterprising, most of them are shrewd; some of course, are dull-witted and lethargic. The mass of the illiterate in the towns are a different type of problem. All of them, I think, have some vague notion of the value of literacy. Both in the countryside and the town *some* advantage is taken of whatever measures are adopted to promote literacy. What I wish to pinpoint is that whatever measures we have adopted so far have depended for their success on the motivation of the illiterate. Experience has proved, to my mind, that we cannot rely on a spontaneous urge in the illiterate to acquire literacy. Some positive pressure, some form of compulsion is necessary. Once we have created the machinery for compulsory literacy and, on the other hand, provided the necessary opportunities for acquiring literacy, various forces stimulating the desire to improve will come into play, and universal literacy may be achieved.

Right to Literacy

I have noticed rather sharp reactions to the suggestion that the acquisition of literacy should be made compulsory. I have failed to understand why. There is no objection in any democratic country to primary education being made compulsory. It is

clear that the compulsion in this case is not on the children, but on the parents. They *must* send their children to school. If these parents are themselves illiterate, they could, on the same principle, and with the same justification, be compelled to become literate. Literacy does not represent the policy of any political party; it does not imply indoctrination of any kind. In fact, literacy, like suffrage, is a civic right, and conversely, it is the duty of every citizen to demand the right to be made literate. The right to literacy is even more basic, perhaps, than the right to vote, and it could be regarded as the duty of every democratic state to make the people literate. The acquisition of literacy is not a matter of choice for the citizens and should, for the same reason, be made obligatory by the state.

Once this is accepted, the means to fulfil the common obligation of the state and the citizen could be worked out. I would only recommend that there should not be a multiplication of officers and offices. A nation's life should not be wasted because rival authorities cannot come to an understanding among themselves, or its resources unnecessarily expended in order merely to emphasise the difference between one type of education and another. And if we agree that literacy or functional literacy is education and implies that the person who acquires it has not only been taught to read and write but has been given sufficient knowledge to contribute as fully as possible to the life of his country, it will not appear important or necessary that specialists in the propagation of literacy should be recruited and trained on a large scale and given their separate commands. The lack of resources in all the developing countries makes it essential that they reduce overhead expenditure as far as possible. The propagation of literacy should be brought within the normal routine of educational administration, and

should be combined with the expansion of school education.

Learning by Doing

There will be differences between the organizational pattern of education in the towns and the rural areas, but one point needs to be borne in mind with respect to the illiterate skilled and semi-skilled labourers in the towns. The farmer in India has overcome the distrust he used to feel towards the educated and technically trained man who offered him advice about means and methods in farming. The craftsmen of the traditional type, who should be our main source of supply of skilled workers, still have little respect for modern methods of instruction. This is because our technical education still is largely book-centred, and the principle of learning by doing is lost sight of in the attempt to impart the theoretical knowledge necessary to fulfil the requirements of the syllabus. This is, however, a problem in education, and we are not concerned with it here. But any planning for the functional literacy of craftsmen and skilled workers must take into account possibilities of distrust or if not of resistance to modern methods of education.

Adult Schools

The most promising experiment in adult education in India that I know of were the adult schools established on a trial basis in 1958-60. It was one of their attractions that they were called schools and not education centres, for their very name indicated that their purpose was not only literacy but education. The adult who joined a school felt that he could study up to the higher secondary stage and even beyond if he possessed the necessary aptitude; he would not have to be content with a certificate of literacy. Reading material suited to the adult was prepared, on the assumption that the academic attainment of the fifth primary was the mini-

mum required to ensure against a relapse into illiteracy, and the Education Directorate of Delhi agreed to conduct the examinations of students of adult schools in this city. Unfortunately, the experiment had to be discontinued after two years, but even this demonstrated the value of the schools and the interest which the adults took in their education. For in several schools the adults came to their classes and the teachers kept on teaching them for months after they had been told that the schools were closed. So, even though the experiment was not completed, certain conclusions could be drawn from the results achieved.

(a) The adult has much greater inclination to study if he feels that he is studying at a school, that the education given to him is not different from the education in formal schools, and that the intention is to enable him to study as far as he wants to, not merely to make him literate.

(b) Adult schools must be established first in towns, and then in areas around towns.

(c) The syllabus should, as far as possible, be the same as for formal schools, and the directorate or board of education must hold the examinations and award certificates.

If it is agreed that the acquisition of literacy must be made compulsory, adult schools must be established first where compulsion can be most easily enforced. With proper planning and the utilisation of existing school buildings and equipment, adult education up to the level of the fifth primary could be made compulsory wherever primary education is compulsory, and the way should be open for adults who wish to study further. The number of the educated unemployed is already so large and is growing so rapidly, and the universities are so overcrowded that facilities for various kinds of

vocational and technical education will have to be provided for those who have completed eight or eleven years of schooling, and adults could take advantage of the same facilities. The essential thing is that the adult should get started. Only compulsion in some form will force him out of his lethargy and his inhibitions.

Villager Envious of Town Life

A sentiment that we in India seem to ignore is the villager's envy for all that can be had in the town. If he is treated differently even for his own ultimate advantage he suspects that he is not thought good enough to be given what is given to the townsman. One reason why basic education lost its prestige was because it was said too often and too emphatically that it was the ideal education for the rural areas and was not, therefore, adopted in the towns. We may be sure that if adult education is made compulsory in a rural area adjoining a town and not in the town itself, it will meet with considerable resistance. On the other hand, if we make it compulsory in a town, the surrounding rural areas will, as likely as not, demand that it should be made compulsory there too.

The expansion of primary education in the rural areas has been due as much to the villagers' demand for schools as to the government's desire to build more schools, and the villagers' indifference is certainly not the reason for any tardiness in the expansion of primary education. The villager wants to be like the townman, not different; what he may say in disparagement of the circumstances of town life is by no means the expression of a superiority complex. The townsman may idealise the life of the village in a poetic mood, the educator and the administrator must be realistic. The village parent wants to keep his sons and daughters under control, but he also wants all the advantages of town life, and literacy can be one of them.

It would not be appropriate to attempt a strict definition of the aims and objectives of literacy, or to distinguish between them and the aims of education. Definitions and distinctions can come later, when a pattern of education has been evolved which, considering the resources of the state, appears most practicable. Experts in social and adult education, I have found, are extremely fond of discussion and definition. They are like the experts in nutrition who talk of calories and food values among people who can barely satisfy their hunger with the cheapest food. I would, therefore, plead for a simplification of issues.

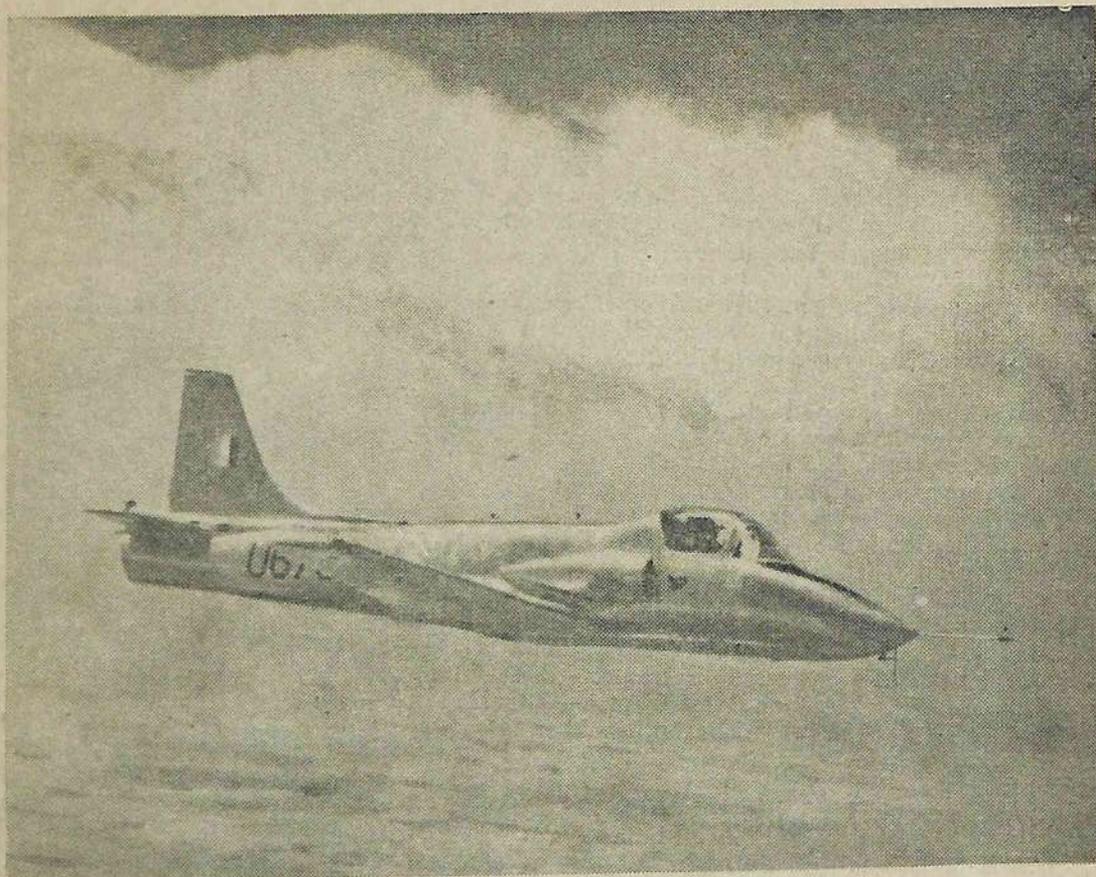
The adult mind, we know, is different from the mind of the child, but if our resources do not permit us to employ experts for preparation of the most suitable reading material or to print the material they produce, let us make use of the school books we have, however inadequate they may be even for children. We have already found that we cannot employ on any large scale teachers who have been trained specially for teaching adults, and expert opinion is unwilling to admit that a volunteer without training would be of any use. But if we decide not to be finical to start with, we could utilise the services of students and the educated unemployed for the mass propagation of literacy.

Here again, however, we come up against the scruples of the democratic welfare state to use compulsion in any form. We prefer to wait for the awakening of the illiterate's conscience, for his subjecting himself voluntarily to the discipline of learning. And, on the other side, we wait for voluntary effort, for an idealism among the educated that will make it a moral obligation for them to induce the illiterate to discard their illiteracy. And while we wait, time passes and the number of illiterates continues to rise.

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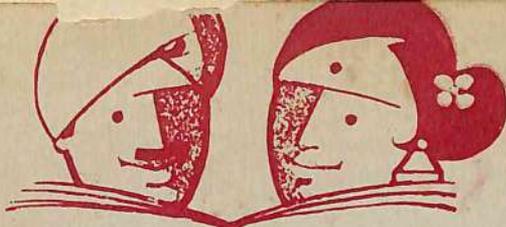


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Adult Education
Must Integrate
into
National Life

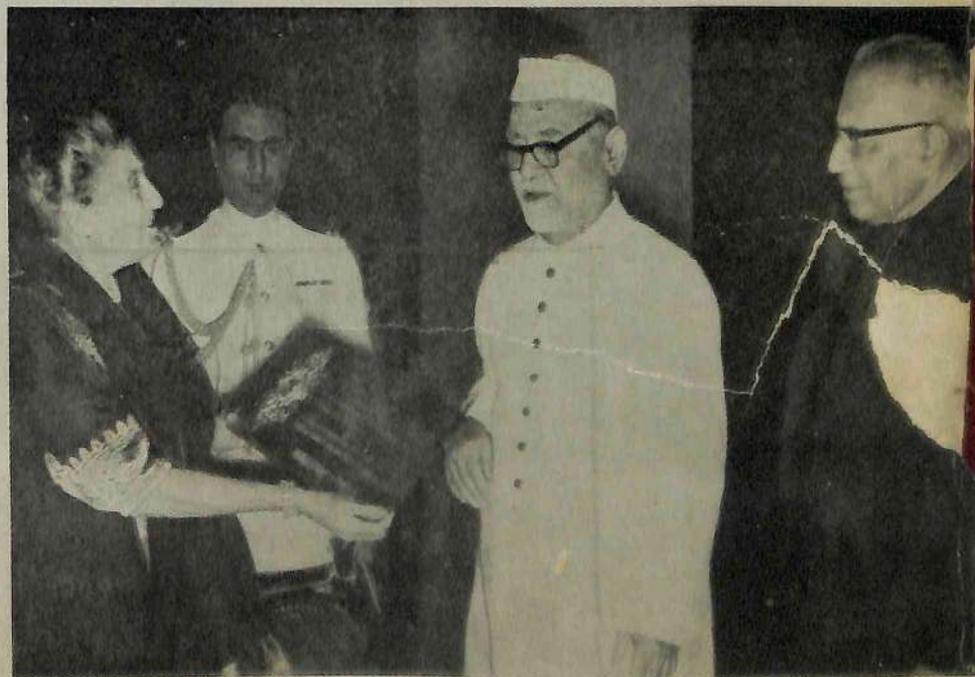


Education for
Labour Leaders



Village Panchayat

Solemn Ceremony



President Zakir Husain presents the first Nehru Literacy Award instituted by the Indian Adult Education Association to the 90-year-old Dr. (Mrs) Welthy H. Fisher at Rashtrapati Bhavan on March 10. Also seen in the picture is Dr. M.S. Mehta, President of the Indian Adult Education Association. (Report inside)

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Mrs Welthy Fisher Receives Nehru Literacy Award

THE President, Dr. Zakir Husain presented on March 10, the first Nehru Literacy Award instituted by the Indian Adult Education Association to Dr. (Mrs) Welthy H. Fisher, founder of the Literacy House, Lucknow for her outstanding contribution in the field of adult literacy.

The presentation ceremony was held at a colourful, impressive function at Rashtrapati Bhavan.

Dr. Zakir Husain warmly congratulated the Indian Adult Education Association on naming the award after the late Prime Minister who felt for the masses and earnestly desired to lift them out of their present state of poverty and ignorance.

Congratulating Mrs Fisher, the President said that Mrs Fisher has become a national figure for initiating the great national scheme of functional literacy for people of the country. Knowledge of the three R's was utterly inadequate. Only functional literacy could enrich individual life, raise the standard of living and thereby contribute to the general development of the country, the President said.

The citation read out by Dr. M.S. Mehta, President of the Indian Adult Education Association said that Dr. Fisher, by her devotion and enthusiasm for the spread of literacy had served India on a front which needed leadership of a very high order and this she gave in ample measure for the past sixteen years.

For 60 years Mrs Fisher travelled all over the world spreading education, believing it to be means of broadening and bettering life on the earth.

Promising Career

At the age of 26, she left U.S.A., her home country, for China, giving up a promising career as an opera singer. The call came from within because her conviction had been that it is better to light a candle than to curse the darkness.

She came to India for her longest stay 15 years ago, at the age of 72 remembering what Gandhiji had told her not long before his death, that when she came to live in India she should go to the villages and help them. "India is the village," he had told her.

"All the time Mrs Fisher had cherished a dream of setting up a number of literacy villages in India. She never gave up and in 1956 turned the first clod of earth to start the foundation of the Literacy House and the literacy village in Lucknow," the citation added.

Three F's

Accepting the award, Mrs Fisher said that literacy had to be more than three R's, it had to become the three F's—"functional literacy, food and family." The first F was to carry functional literacy beyond mere

(Continued on page 16)

Adult Education Must Integrate

YOU have done me great honour by inviting me as the Chief Guest on the occasion of your Founder's Day. I have been aware of the great work that the Literacy House has been doing under the leadership of Dr. Welthy Fisher for the last fifteen years, work which has enabled it to win a place of honour for itself in India's crusade against illiteracy and ignorance. I must, however, confess to my regret that I was not fully aware of the expanded scope of its activities as I should have been and have recently made good this deficiency, in part, by looking through its Annual Report for 1967. I would like to express my admiration for the comprehensive and gradually widening programme which you have built up, in order to cover new dimensions and need of adult literacy.

Nehru Literacy Award

When some of us met last year in a committee to select a worthy recipient for the Nehru Literacy Award, Dr. Fisher practically selected herself out for it. We were anxious that the first selection should be worthy of the great name associated with the Award and, at the same, to ensure that it may set a high standard for future recipients. Dr. Fisher beautifully completed the triangle, of which the two other sides were Pandit Jawaharlal Nehru and the work of literacy in India. And yet it is not just a personal honour to her. It is also a recognition of the fine work which her organisation and colleagues have been doing in this worthy cause. A fine leader without worthy colleagues is likely to be ineffective and good workers, without dynamic leadership, are apt to remain somewhat unproductive. It is their coming together into an integrated team which enables them to make the grade, as the Literacy House has done. I would like, therefore, to utilise this opportunity to congratulate Dr. Fisher on the national honour which the Indian Adult Education Association has conferred on her, as a small token of recognition for her great services. Such persons, who identify themselves completely and unselfishly with great impersonal causes, are the salt of the earth—even so when they choose to devote themselves to other countries or peoples. 'Other' as

seen by the ordinary, unimaginative person; for, in reality, in the world of today, the difference between 'mine' and 'thine' between 'others' and 'ourselves' has really disappeared, though many of us do not, or refuse to realise it. Of such persons, in the words of Jesus Christ, is 'the Kingdom of Heaven.'

National Undertaking

And yet, with all due respect to Dr. Fisher's great work, I would like to ask whether we can really afford to throw this great burden of responsibility on a person, however determined and courageous, or an organisation, however well conducted, and take the unctio to our souls that we have done our duty. This is a stupendous *national* undertaking, involving as it does the making of several hundred million persons literate and knowledgeable. As our President, Dr. Zakir Husain, whom you have quoted in your Report, said in his message on the International Literacy Day "This is a sad and depressing picture." "Every single instance of illiteracy is a human tragedy." I would like you to ponder over that last small sentence. "Every single instance of illiteracy is a human tragedy" and it is no fun to have about 350 million tragedies on our hands! There is room in this crusade, certainly, for pioneers and experiments and the production of materials and tools of learning—like the work you are doing here—for all these play an important role in the development of movement. But this is not certainly a duty which can be just delegated; it must be tackled on a genuinely national basis.

I know there have been many attempts in the last few decades, both at official and non-official level, to deal with this problem—attempts which have been spectacular or serious, steady or short lived, sincere or inspired by dubious motives. But I have the feeling that they have not so far been commensurate with the magnitude of the need. Even the provision, made by the Planning Commission in the successive plans and the schemes approved by the Central and State Ministries of Education have often been timid or fumbling and their impact has not been felt over the national scene adequately. There is need, therefore, for constant appraisal and criticism, for rousing the official and the public conscience, for making those charged with

Into National Life

financial control more sensitive to the basic importance of this endeavour and not to regard it as a frill which can be cut in or cut out, depending on the availability of funds or the enthusiasm or indifference of persons who happen to be handling education in the Commission or the Department at any particular time.

Relapse into Illiteracy

Yes, all that has to be done but, even as I say this, I have the uncomfortable feeling that there is something, basically even more important, than the adequacy of resources which is missing and with which we have not so far been able to grapple with courage and determination. And this is a feeling which I want to share *not* with administrators or financial authorities, who may not be able to see its poignancy, but with educational workers and leaders like yourselves. And I hope you will forgive me if I speak frankly for, that is a complaint which one owes to one's friends and colleagues. We have been trying to work out many schemes for promoting literacy campaigns some of which have undoubtedly met with reasonable success in their limited objectives and have helped to increase the literacy percentage. What, I, however, ask, has been their total impact? Literacy is, after all a tool, an instrument which can be used for acquiring knowledge of the individual, his environment and the kind of training he has received. In actual fact, as many of us have found in our experience, a good proportion of adults, who acquire some measure of literacy, soon relapse in the blissful state of illiteracy from which they had been rescued a few years earlier. Amongst those who manage to retain literacy, there are not many who use it, or can use it, for enriching their minds or increasing their skill and efficiency. Barring the comparatively small number of persons, who get the library habit and are also lucky enough to have good books within their reach, the rest can certainly recognise a book when they see it but are not irresistibly inclined to take the risk of reading it! So, I sometimes asks myself in a mood of introspection whether the teaching of literacy, which we have stressed rightly enough, has really proved as great a blessing as we think it has.

The 'intelligent' use of the right of franchise by

the people is often cited as an argument in favour of literacy, by educationists as well as political leaders. But, apart from the question whether or not the vote has in fact, been wisely exercised—and, for all political parties at least, the pragmatic test of a wise vote is whether it has been cast in their favour!—it is a matter for serious, dispassionate study, not to be taken for granted, whether a merely literate or an educated person necessarily exercises his vote with greater integrity and after more careful weighing of the pros and cons of different candidates and parties. In fact, if I were not afraid of shocking you, I would press the argument further and raise the question: Leaving aside our neo-literates, are we quite sure that our educated classes—who have been to regular schools, colleges and universities for years and on whose education a good deal of national resources have been spent—whether they have on the whole given an appreciably better account of themselves socially, politically, and morally than those who have not had this privilege? As one, who has been concerned with—and worked in the field of education all his life—I feel very awkward in raising this question because, in effect, it means: Has our education (including adult education) been really worthwhile? If so, to what extent? *Not* worthwhile *merely* in business or monetary terms—for that is *not* our ultimate in judgment, as it would be with business men and financiers who weigh the efficiency of every transaction in those terms—but have we succeeded through our educational effort in making the quality of thinking, the standard of behaviour, the efficiency of production in the country distinctly better? I am not denying the fact that we have many distinguished scholars and scientists, many fine engineers and technicians—for whom the credit must go to education, and also many decent men and women who do not consider it their birth right to trample over the rights of others, who do not indulge in despicable violence at the slightest provocation and who are not ashamed to be their brother's keepers. I grant all that, but I do not know how close is the correlation between education and high standards of value or behaviour or workmanship.

In fact, as I survey the political scene, I find that often the worst offenders here are persons who have

received education—secondary or higher—and, even when the uneducated masses of people indulge in violence and irresponsible hooliganism, the inspiration is from the so-called educated persons. As I survey the commercial or industrial scene and watch with anguish the steady lowering of integrity and workmanship, I fail to see the stamp of education or culture on the mind or behaviour of people engaged in these activities. As I think of our legislatures and local bodies, where a majority of persons are reasonably well educated, and read about their antics—which would be comic if they were not tragic—I am filled with despair. I had the experience the other day of hearing a well known member of the Parliament declare in a public debate that the so-called indiscipline in Parliament was the normal part of democratic Government and he saw nothing objectionable in it! As one of our poets has said:

“What ill luck! The Caravan has lost its wealth
(worse still) it has even lost its sense of loss!”

Or, if I ponder over the way in which most of our offices and departments function—but need I complete the sentence? You know that story too well and, if it does not break your heart, I admire your powers of endurance!

Adult Education in the Wider Context

You may well ask me—or, if you are too polite, you may ask yourselves—why am I talking about these wider issues to you, as an organisation is primarily concerned, with adult education and, more particularly, with adult literacy? For several reasons I am quite sure many or most of you know more about adult education and literacy than I do and it would be somewhat presumptuous of me to tell you anything about them. It is true I have been connected with it, in a way, for many years and, in the 1940's, I was even responsible for organising and doing field work in adult education, on a rather large scale, in one of the States. But, latterly, I have been out of active touch with it and do not, therefore, consider myself qualified to tell you how you should do your work. Secondly, I have always had the feeling that there are not only no rigid or hard walls in life between different disciplines and activities but to ignore their inter-dependence and relatedness is a dangerous thing. You may be working in the field of adult literacy, but literacy acquires its full meaning and significance only when placed in the wider context of adult education. For, if you give a person literacy and do nothing to open his mind to the world of books and knowledge, if you do not open his heart to the world of men and their creative achievements and imbue it with appreciation and compassion, he will become neither educated nor social nor cultured. Adult education must, therefore, be viewed in the still wider context of general and specialised education and its goals and purposes fit-

ted into the broad pattern of the latter. But even that may quite conceivably, be a danger unless the broader purposes of national education are well and imaginatively defined and integrated into the over all purposes, objectives, values and ideals of national life.

So, you find me coming back to the justification for looking at all these aspects of education, not as disparate but as integrated into a whole. Either the whole will be good which means its parts will be good also or the whole will be bad and its badness will spread to the parts. This is also what, I think, Gandhiji partly meant when he said that your means should be as pure as your ends. But my apprehension is that a large proportion of persons in public life are not seriously concerned about the purity of either! They are only concerned with achieving their own objectives—usually petty objectives at any cost, through any means. They live in the atomic age, when men have launched on the incredible adventure of interplanetary travel and they are still quarrelling whether the Hindi bulletin from the All India Radio should be broadcast 15 minutes sooner or later. And the means they adopt for achieving their purpose is the burning of buses and disruption of trains and throwing of stones—which incidentally has now become the panacea for all evils! Would it have mattered greatly to the stars, I ask you, if the All India Radio had made this epoch-making change in its programme, to match, apparently, the Russian and American exploits in space! Or, alternatively, when the authorities had, ill advisedly made the change, could not our fellow-citizens in the South take it in their stride and not raise it to the status of a cause celebre? Would it, again, matter very much if a part of a district was included in Maharashtra or in Mysore? It would still have been in India, one presumes, and, therefore, possibly a less worthy cause of state hysteria than, say, the ultimate fate of a small, uninhabited smuggler-infested island lying between India and Ceylon! If education and adult education—which we are now aspiring, rightly, to convert into life-long education—are not concerned with making men and women more sane and tolerant, more compassionate and cooperative and, if I may say so, even with giving them the saving grace of a sense of humour which will allow them to laugh at themselves—if it cannot do these things, I ask you and I ask myself: Is it really worthwhile?

I do not want to end on what may seem to some of you a note of pessimism. I have been an optimist all my life and have resisted the onslaughts of pessimism—some times indignantly, some times reflectively. I do not wish to induce in you either a mood of pessimism which should, in any case, be difficult in the case of the active workers in this cause, because good work, done with devotion, is the best antidote against this mood. As a Greek

(Continued on page 16)

IAEA Hony. General Secretary's Report For 1968

ON the occasion of the 22nd All India Adult Education Conference of the Association, I have great pleasure in welcoming you all this morning and present to you a brief report of what the Association has been doing since we met last year.

Friends, with the conclusion of the present year, the Association enters into the 31st year of its existence. The last thirty years have been years of great activity beset with various handicaps and difficulties. The Association has, however been making sustained effort in evolving and developing the concept of functional literacy and Life-long Integrated Education and in popularising them in the country. It has been extending and receiving cooperation to and from national and international organisations for the promotion of literacy and adult education.

15th National Seminar & 21st All India Conference

The 15th National Seminar on "Schools and Adult Education," was held in Mysore from 15th to 18th October, 1967. Dr. Mohan Sinha Mehta was the Director of the Seminar and Shri T. V. Thimme Gowda, Joint Director of Public Instruction, Government of Mysore was the Associate Director. 65 delegates from 14 States and Union Territories participated in the deliberations.

The Seminar was inaugurated by Dr. K. L. Shrimali, Vice-Chancellor, Mysore University. In his inaugural address, Dr Shrimali stressed the paramount importance of tackling Adult Education on a national scale to eradicate mass illiteracy. The seminar studied the role of schools in the promotion of adult education. It examined the specific measures needed to be

taken to utilize the schools for this purpose. The seminar made recommendations about the organizational, administrative, financial and other changes necessary to implement adult education programmes in India through schools. A declaration was made to the effect that the schools as centres of education and source of knowledge for the people can be powerful and effective agencies for imparting education to adult members of the community in various forms and at different levels. The report of the Seminar has since been published.

The Seminar was followed by the 21st All India Adult Education Conference which was presided over by Shri A.R. Deshpande, former Adult Education Adviser to the Government of India. In his presidential address, Shri Deshpande expressed that the fundamentally vital programme of adult education has been lost in the wood. It has ever remained under fed and uncared for. It was of little value to develop slogans—new ones—again and again. Frequent changes and new experiments had done more harm than good. The Conference was also addressed by Shri J. C. Mathur, Additional Secretary, Department of Agriculture, New Delhi. A symposium on "What Universities can do to Promote Adult Education" was the highlight of the Conference, and was participated by a number of experienced university adult educators. The Conference adopted five resolutions. These have been published and distributed.

Round Table

During the year under report the Association organised a three-day Round Table on "Life-long Integrated Education" in New Delhi on February 25, 26 & 27, 1968. It was convened at the

request of UNESCO to critically examine the concept of life-long integrated education as enunciated in the last UNESCO General Conference. Dr. Mohan Sinha Mehta, our President, was the Chairman and Dr. P.D. Shukla, Joint Educational Adviser, Union Ministry of Education, was the Director. Twenty five experts in the field of educational planning, educational administration, continuing education, sociology, science, engineering, and industries took part in the Round Table. Mr. Milinkovic also participated on behalf of the UNESCO. The working Paper was prepared by Shri J. C. Mathur, ICS, Additional Secretary, Deptt. of Agriculture, and a member of UNESCO'S International Advisory Committee on Out-of-School Education.

On the conclusion of the Round Table, a Statement was adopted which called upon educationists, policy makers, industrialists, politicians, administrators, operators of mass media and others to carry on a nation wide dialogue on the concept of life-long education and its implications so that a number of pilot projects could be set up in the country to test the assumptions and their implications.

The Report of the Round Table has since been published and the Statement that was adopted was sent to all institutions, life and individual members and other authorities concerned, to plan the follow-up in their own spheres.

Adult Education of Women

With the help of UNESCO, the Association organised another national seminar from October 27-30, 1968 on "Adult Education of Women in the Changing Pattern of Society." Over 65

delegates from 15 States & Union Territories of India joined the deliberations. All the delegates deputed to participate in the Seminar had vast practical field experience and the discussions were very lively and fruitful. UNESCO representative also participated.

The Seminar was inaugurated by Dr. (Mrs.) Welthy Fisher, the recipient of this year's Nehru Literacy Award instituted by the Indian Adult Education Association for meritorious work in this field. Since the very beginning *i.e.* the 27th of November, the delegates had a very busy time. A number of experienced veterans of Adult Education field like Dr. Sushila Nayar, former Union Health Minister, Dr. (Mrs.) Phul Renu Guha, India's State Minister for Social Welfare, Smt. Raksha Saran, Mrs. Ila Pal Choudhary, M.P. and Kumari Shanta Vashist, M.P. also addressed the delegates on various problems that were under discussion. Dr. (Miss) Sarojini Mahishi, Deputy Minister attached to Prime Minister presided over the final session and delivered the valedictory address.

The problem of Women Education was discussed under four broad categories :—

1. The level of literacy to be achieved for women to enable them to play their role in the changing pattern of society.

2. The obstacles that have to be overcome in organising literacy programme for women and the causes and remedies for the dropouts and relapses that generally occur in such programmes.

3. The contents of literacy education for women and other supplementary programmes for making adult education lasting and useful.

4. The organisations that would be best suited for the

purpose of taking up programmes of Adult Education for Women.

As a result of the deliberations, the Seminar made five recommendations and passed four resolutions. The recommendations and resolutions have been sent to all institutional, life and individual members and other authorities concerned for planning the follow-up on the lines recommended.

Membership

During the year, 5 Life members—Brig. S. J. Mukand, Smt. Pushpa Devi Gupta, Smt. Sheela Trivedi, Shri J.N. Mitra and Shri Virendra Tripathi, 16 Institutional members and 85 individual members joined the Association as a result of the requests issued by the Association to various organisations, voluntary bodies and libraries. We are happy to welcome all these new members to our fold and assure them of our cooperation and service. Our efforts to expand relationship with institutions belonging to all allied field are continuing.

The institutions which have joined us during the year under report are :—

1. National Council of YMCA of India, New Delhi.
2. Mahila Mandal, Udaipur.
3. Pradesh Bharat Sewak Samaj, Bhopal.
4. Bharatiya Grahmin Mahila Sangh, Indore.
5. Mahakaushal Chhatar Samiti, Jabalpur.
6. Seva Mandir, Udaipur.
7. Asha Shivan Kala Kendra, Mhow.
8. Janta Vidyapeth, New Delhi.
9. Bharatiya Vidya Pracharani Sabha, Indore.
10. Youth Social Association, New Delhi.
11. Talim Ghar, Lucknow.
12. St. Teresa's Girls H.

School, Bettiah.

13. Jatiya Mahila Sammilani, Calcutta.

14. Holy Cross Convent School, Ambikapur.

15. Mahila Jagriti Parishad, Bikaner.

16. Jeevan Sadhana, Baroda.

Pilot Project on Functional Literacy

The Association had launched two pilot projects, one on 'Functional Literacy for Farmer's' in five villages of the Loni Block in U.P. and the other on 'Functional Literacy for Women Spinners,' in Ausa District of Maharashtra. Both these projects were assigned by the Union Ministry of Education. They have since been concluded, the U.P. one has to be evaluated.

In the U.P. Project, 1215 adults belonging to 5 different villages have been made literate and the target has been practically covered. These learners have developed an incentive to use developed methods of farming by making use of chemical fertilizers, improved seeds and new agricultural implements to increase farm yield. They have also been advised on providing better fodder for their cattle and increase the milk yield. Youth groups have been formed in the villages and libraries have been established. We have requested the Department of Adult Education, NCERT to evaluate the project.

The Ausa Project could not achieve the desired success and suffered a number of set backs due to the internal administrative alterations in the Khadi Organisation. Still over 500 women spinners could be made literate. The women were also given training in household management, home crafts, child care and home nursing and such other knowledge that is needed for women to be intelligent mothers.

Clearing House Activities

The Association continued to

play its useful role as a Clearing House of ideas and information in the field of adult education through the English Journal, Indian Journal of Adult Education which will now enter into its 30th year and the Hindi-Journal 'Proudh Shiksha'. In addition, the Association continued its Abstract and Reference Service. During this period it sent out 12 Abstracts and 6 References. These References contained list of books and classified list of articles on Social Education, Community Development, Workers Education and allied fields.

Reference Service

The Reference Service provided by the Association is being used by Adult Educators. A number of queries were received both from India and abroad and the Association's reference section supplied such information as was sought and was thus able to help many organisations in planning, organising their programmes.

Publications

The Indian Adult Education Association continued to publish literature for Adult Educators, Administrators, Field Workers and Neo-literates. During the year the following publications have been brought out by the Association:—

1. Schools and Adult Education (Report of the 15th National Seminar).
2. Life-long Integrated Education (Report of the Round Table).
3. Adult Education in Various Countries.
4. Sadachar Gyan (Hindi).
5. Parivar Neojan (Hindi).
6. Adult Education in Various Countries (Hindi).

Collaboration with Unesco

Mrs. Durgabai Deshmukh, Vice-President of Indian Adult Education Association continued to be a member of UNESCO'S

International Consultative Liaison Committee for Literacy.

Shri J.C. Mathur, Member of Executive Committee continued to be member of the International Committee on Out-of-School Education.

Three nominees of the Association, Shri B.R. Krishnamoorthy, Coimbatore, Shri S.K. Upadhyaya, Bombay and Shri V.B. Mahajan, Delhi visited Canada and U.K. under the Workers Study project assigned to us by UNESCO.

UNESCO provided financial assistance for the holding of the National Seminar on Adult Education of Women.

International Contacts

Visitors from Canada, Germany, United Kingdom, and Australia were received. These visitors had discussions in our Headquarters on different aspects of adult education in our country.

Shri S.R. Pathik one of our members, visited West Germany as a member of a delegation to study the adult education movement in that country.

Nehru Literacy Award

The Nehru Literacy Award proposed last year has been instituted this year. The award is to be given every year as a mark of appreciation for outstanding work in the field of adult literacy. Letters were addressed to all State Departments, Voluntary organisations working in the field and to all life and individual members to recommend names on the prescribed proforma. 18 member organisations had recommended 12 names. The 1968 award has been given to Dr. (Mrs.) Welthy Fisher, the founder of the Literacy House, Lucknow.

International Literacy Day

The Association participated in the joint celebration of the

International Literacy Day by the Union Ministry of Education and the Education Department of the Delhi Administration on the 8th of September, 1968. Dr. S.D. Tewfik, Chief of the Unesco Mission in India also joined. On this occasion the Association issued a pamphlet on "Adult Education in various countries of the world" both in English and in Hindi. Over 1000 participants attended the function.

The Association emphasised that although the eradication of illiteracy from the country was an urgent and a pressing need, it has to be realised that literacy education should not be an end to the whole adult education movement. In today's world where science and technological advancements were rapidly taking place continuing education of the adults was absolutely necessary. Life-long education was the need of the hour and without it no progress could ever take place. For the development of the nation a widespread adult education movement was necessary which would result both in agricultural and industrial development.

Whole Time Organising Secretary

Since December 1967, the Association has been able to obtain the services of Shri N.R. Gupta as whole time Organising Secretary. This has helped us in responding to the queries of member organisations without delay and also in organising closer relationship with the workers in the field or at its headquarters. We hope to expand our cooperation still further and be of service and guidance to all those who join us in the expansion of adult education. I would appeal to all the members to help us in taking the message of adult education to the remotest corner of the country and give us the occasion to serve by joining the fraternity.

Orientation & Training Courses

The Association also organi-

ses/collaborates in the orientation and training courses for the field workers whenever any of the member organisations requests for it. Five such courses were organised/collaborated during the year for the members of :—

1. Delhi University Students Social Service League.
2. The Delhi Yuvak Parishad, Najafgarh.
3. The Nistouli Pilot Project.
4. The Social Education Deptt., Delhi Directorate.
5. The Bhartiya Vidya Pracharni Sabha, Indore.

Workers Education

Under the Workers Education programmes, the following three programmes were undertaken:

1. One-day School for Industrial Workers on Industrial Relations.
2. Second One-day School for Industrial Workers on Industrial Relations.
3. A Three day Seminar on "Trade Union Education for Industrial Workers".

In the first One-day School twenty two workers from various industrial managements joined. 32 joined the Three-day Seminar and 43 joined the Second One-day School. All the three programmes have been very successful and effective. We propose to continue such programmes as they provide very useful opportunity for developing functional consciousness among the workers.

Re-Organisation Programme

In consideration of the expanding coverage of the activities of the Association, the Executive Committee in their meeting held on Oct. 30, 1968 constituted a Sub-Committee consisting of Shri J.C. Mathur, V.S. Mathur, Shri M.C. Nanavatty, Dr. Amrik Singh and Shri S.C. Dutta to discuss

the programmes of the Association and suggest the future plan of action.

The Sub-Committee had its first meeting on Nov. 13, 1968 and has made the following proposals:—

1. In every State there are a number of organisations engaged in activities and programmes relating to adult education. A State-wise list of such organisations should be prepared and for every State a Committee consisting of the Chief Executives of all these organisations in the State should be set-up. This Committee would function as an informal branch of the Association. This would be preferable to setting up new branches of the Association, because the object should be to involve in the programme of the Association the existing active institutions. Where, however, there is no institution or body concerned with adult education, it may be desirable to promote the formation of a State Institution provided it has a field programme.

2. The Indian Adult Education Association should nominate in every State a representative on its behalf. It is this representative who should bring together the executives of the various institutions in the State. In course of time, it may be possible to have the regional or State representatives as whole-time and paid functionaries. For the present, it would be all right if they could be given a suitable honorarium and facilities for stationery, postage etc. and some assistance towards journey expenses.

3. At the headquarters, the organisation of the work of the Association should be divided into specialised sections. By way of illustration, the following sections may be considered:

- (a) Adult education for farmers and rural areas.

- (b) Adult education for industrial workers.

- (c) Women's adult education.

- (d) Continuing education for professional classes.

- (e) Adult Education through cultural activities.

For each of these sections there should be a convener and a programme committee. These programme committees should make out a list of those institutions which, though not specifically in the field of adult education, have a special link with the subject matter of the section concerned. It will be the duty of the convener and his programme committee to involve these organisations as well as individuals into the field of adult education and to suggest programmes for implementation by them.

The conveners and the programme committee should be an integral part of the Association. Each programme committee should meet twice a year. The conveners should be given necessary facilities in the form of stationery, postage etc. He may be located anywhere in the country, but the important point is that he should be a person who is actively involved in that particular kind of adult education programme.

Thanks

In the end, I must express my thanks to all the members for their kind cooperation and help. This year special emphasis has to be given on the liquidation of illiteracy and hence special efforts are needed to contribute generously to the Nehru Literacy Fund. We hope to reach the target of Rs. one lakh this year. May I utilise this occasion for making an appeal to all those interested in the progress of adult education to come forward and help us in our effort.

Village Panchayat— Then and Now

By R.P. Singh

THE village panchayat in India is an age-old institution. In the past, it was a council of elders which meted out justice to the satisfaction of village people and looked after their welfare irrespective of caste, creed or faith. It represented not only the collective will but also the collective wisdom of the entire rural community. Its underlying principle was "Panch Parmeshwar." Its unanimous decision was respected by the people as the verdict of God.

Under the feudal rule of the Muslim emperors and the colonial rule of the British, the village panchayat lost its power and prestige. It became virtually the instrument of exploitation with little regard for the welfare of the common people. The advent of political freedom opened the way to revival of the century-old village institution. "My idea of village Swaraj is that it is a complete republic, independent of its neighbours for its own vital wants, and yet inter-dependent for many others in which dependence is a necessity." This is how Mahatma Gandhi described the picture of "Gram Swaraj." His idea has been enshrined in Article 40 of the Constitution which lays down: "The State shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to function as units of self-government."

People's participation in the conduct of public affairs forms the heart of democracy. The Balwant Rai Mehta committee in its report, submitted towards the end of 1957, suggested the scheme of democratic decentralisation as a remedial measure to the failure of the Community Development Programme to evoke people's initiative and participation in its planning and implementation. The recommendations made by the committee ultimately led to the introduction of "Panchayati Raj." The State of Rajasthan took the lead in introducing Panchayati Raj in October, 1959. Other States gradually followed suit. Every village in India now has a panchayat elected on the basis of adult franchise. But with what results? In order to find an answer to this question, a study of farmers' reactions to village panchayats was planned and conducted in the C. D. Block, Kanjhawala, in Delhi State. The results of the study are briefly summarised here.

As high as 90 percent of the people interviewed held the opinion that panchayats had created factions and aggravated conflicts in villages. This actually appears to have been the single most important factor responsible for negative reactions of people to village panchayats almost everywhere. The Programme Evaluation Organization in its

several reports and several other studies have supported the view that factions and feuds have got accentuated due to village panchayats.

It was possibly the increasing factions and feuds in the wake of Panchayati Raj that led nearly 80 percent of the interviewers to think that panchayats had done more harm than good to the village communities. The Programme Evaluation Organization in its report of 1958 observed that among the non-knowledgeable persons who represented the ordinary villagers, there was a considerable section which did not consider village panchayats useful. T. K. Chakravarty (1965) made an evaluation of village panchayats in the same Block where the study under report was conducted and found that majority of the non-members perceived no improvement in the village conditions and nearly 30 per cent of them rather felt that Panchayati Raj had led to deterioration in the village conditions.

As regards the role of village panchayats in agricultural development programme, more than 85 percent of the sample farmers expressed their views against the notion that because of panchayats, much facilities were available to them. This observation is in conformity with the findings of many other studies which analysed the performance of village panchayats in different States and found that they took little initiative in agricultural development activities.

There was emphatic denial on the part of more than 80 percent of the respondents that the rural people in general where benefited by village panchayats. They possibly meant that if at all the village panchayats were useful, their benefits accrued only to the selected few and not the people in general. As Iqbal Narain (1963) observed, the establishment of Panchayati Raj has divided every Panchayat Samiti and almost every village into a dominant and an opposition group, the former ruling to the disadvantage of the latter.

It was the feeling of nearly three-fourths of the people interviewed that the funds of village panchayats were misutilized. One in ten did not appear to have any idea as to how the panchayat funds were utilized.

The foregoing account reveals a very gloomy picture of village panchayats. But whatever it may be, the fact remains that the foundation of the whole edifice of democracy lies in village panchayats. The rationale behind devolution of authority from the higher levels of the government to people's organization at the village levels cannot be challenged. Centralisation of authority at higher levels of the government will strike at the very root of democracy. Democracy to be real, the government must divest itself completely of certain duties and responsibilities and devolve them on to the people at lower levels. This is essential with a view to making the people understand their problems and instilling in them a sense of responsibility. To sum up, it is not the village panchayats but the village people and those at the helm of affairs who have failed.

Dr. R.P. Singh is Assistant Professor of Agricultural Extension, Bihar Agricultural College, Sabour, Bhagalpur.

EDUCATION LABOUR

AT 3:15 every Monday afternoon, J.D. Preston boards an Eastern Air Lines jet at the airport in Miami, Florida. A few hours later he steps off the plane at O'Hare Airport in Chicago. By 7 o'clock that evening, he is sitting in a classroom at Roosevelt University in Chicago with other labour leaders. When the class is over at 10 o'clock, he heads toward the airport for his flight home. Some time in the middle of the night he is back in Miami.

A 3,900-kilometre trip to and from class may be unusual—but Roosevelt's Labour Education Division is unusual, too. For one thing, Roosevelt is the only private university in the United States with a separate division devoted exclusively to teaching union people.

Like many other colleges and universities throughout the United States, Roosevelt offers short-term (eight-week) labour programmes on such subjects as training of stewards (union representatives elected for dealing with management), grievance handling, public speaking, and time-and-motion study. The school also sponsors conferences and institutes for labour leaders.

However, it is in the area of long-term (24 weeks or more) programmes that Roosevelt University's accomplishment is outstanding. Its four-year programme consists of more than twice as many class hours as any other American university offers in the labour field.

Each course in the long-term programme offers a three-hour session once a week for 32 weeks, from October to May. A student who completes the four-year programme will have received 384 hours of classroom instruction.

Although a few of the students are rank-and-file union members, most are union leaders or representatives.

The only prerequisite for enrolment is membership in a union; no one is rejected because of a lack

of formal education. The student body represents a wide spectrum of educational backgrounds; some (such as members of the Teachers' Union) hold master's and doctor's degrees, while others never finished secondary school. Relatively few of the students saw the inside of a university before they enrolled at Roosevelt.

The students range in age from 25 to 60; most are in their 40s. Approximately one-fifth are women.

The Labour Education Division's objective is to help union leaders become more effective by offering them educational services and training programmes suited to their needs and giving them an opportunity to exchange ideas and experiences.

The long-term programme was begun in 1962 with a single course, "Labour Leadership in a Dynamic Society". A second year of advanced studies was added in 1964, a third in 1965 and a fourth in 1966.

The first-year course in the long-term programme is devoted mainly to labour problems and the insights that the social sciences can bring to the labour movement. The course includes such topics as the union movement as part of social change, the steward system, psychology of the worker, negotiating the contract, arbitration, problems of leadership, parliamentary procedure, labour law, public opinion, community service, emotional and personal problems of workers, and automation.

The second year is built around a study of the social sciences. Topics include the concept of culture, the nature of work in different societies, the significance of race and ethnocentrism, heredity and environment, perception, self-identity, conflict, stereotypes, prejudice, motivation, group processes, social behaviour under stress, and the industrial system.

In the third year, the students explore politics and its relationship to the labour movement. This

FOR LEADERS

encompasses the union's struggle to exist, labour's social and political programmes, elections, legislation, economics, civil liberties, wage-price determination, practical politics, pressure groups, the power structure in a democratic society, and the international viewpoint.

The fourth year of the programme has been experimental since its inception two years ago. In 1966 it was a liberal-arts course—a laymen's study of modern science and technology, geo-politics, arts and letters. The following year it became an examination of the various roles of the labour leader. It now concentrates on the five most common roles—organiser, contract negotiator, grievance adjuster, meeting chairman, and candidate for office.

Each course is taught by a team of teachers—five to 15 specialists who conduct one or more sessions. In addition, the faculty includes a coordinator for each class. The coordinator attends every session, giving continuity to the course and serving as a bridge from one teacher to another. He introduces the guest instructors, occasionally teaches a session himself, and is available to counsel the students.

Since the programme combines labour and non-labour subjects, Roosevelt University uses two types of teachers in its Labour Education Division. For the strictly trade-union subjects, the teachers are widely experienced union leaders—persons with comprehensive, on-the-job backgrounds in union activities. They distil their experiences from an objective point of view, and describe concepts of behaviour in various labour situations.

For the other subjects (social sciences, politics, liberal arts) the Division brings in academic and professional experts. These are selected not only for their expertise, but also for their ability to establish rapport with blue-collar workers.

An important part of the educational process revolves around another innovation developed by

the Labour Education Division at Roosevelt; the first known use of full-length feature films to study social problems and the behaviour of man. These are shown both in a commercial theatre and in the classroom. The films are selected to illustrate certain principles the class has been studying, and to serve as a basis for a discussion. The programme also makes extensive use of labour training films and documentaries.

As an outgrowth of the long-term programme, the Labour Education Division has published a number of books for union members and leaders. These include *How to Be a More Effective Union Representative*, *Creative Use of Films in Education*, and *The Influence of Science on Humanity*.

Tuition in the long-term programme is \$ 96 (Rs. 720) a year for each of the courses. About two thirds of the students have their tuition paid by their unions; the other one-third pay the tuition themselves, either because they have not been selected by their unions for participation, or because their unions do not have funds for this purpose.

The tuition charge covers approximately half of the actual cost of the programme: the other half comes from Roosevelt University's endowment fund (contributions from private individuals, organisations, and institutions). Since its founding in 1945, Roosevelt has received contributions of more than \$ 1 million (Rs. 7.5 million) from the labour movement.

Most of the students are from the metropolitan Chicago area; a few come in regularly from adjoining states—Indiana, Wisconsin, Michigan. And then there is J.D. Preston of Miami.

Fortunately for Preston, he is a purser for Eastern Air Lines. This entitles him to a free trip on his 3,900-kilometre flight each Monday afternoon and night.

—American Labour

Togolese Literacy Committee Formed

The Togolese National Literacy Committee was inaugurated in January by M. Benoit Malou, Minister for Social Affairs, at ceremony in Lome, the capital.

Togo, a country of some 21,000 square miles squeezed between Ghana and Dahomey, has a population of some 1,700,000, 90% of whom, according to M. Malou, are illiterate.

A Unesco expert is at present in the country aiding the Government in the preparation of an experimental functional literacy project. The results of this selective and intensive project are expected to provide the Government with the basis for a request to the UN Development Programme for aid in the planning and execution of a much more far-reaching literacy programme.

1 % Of Brazilian Wages For Adult Education

For the past three years, all industrial and commercial firms in Brazil have been paying 1% of the wages of all their employees into a literacy fund. \$ 40 million were collected by this means in the first year alone.

This money is enabling the Brazilian authorities to boost their national literacy campaign, which has

Telugu Writers Workshop

Shri P.V. Narasimha Rao, Minister for Education, Government of Andhra Pradesh, delivering the valedictory address at the conclusion of the Telugu Writers Workshop on March 15 in Hyderabad said, the manuscripts produced scientifically according to the needs of the rural people, keeping the "workload" in view, would be of great help to the neoliterates. He promised to give financial help to print all the manuscripts produced at the workshop.

Dr. C.D. Deshmukh, in his presidential address, emphasised that every State in India should give top priority to the eradication of illiteracy. He said that the money invested on adult education would pay rich dividends.

The three-month Telugu Writers Workshop was organised by the Mysore State Adult Education Council, Mysore, in collaboration with Andhra Mahila Sabha, Hyderabad, and with financial assistance from Literacy House, Lucknow. 19 writers from different parts of Andhra Pradesh attended the workshop.

already had considerable success: in 1950, 61% of the population was illiterate, while by 1964 the proportion had fallen to 39%, following larger school enrolment and increased adult education.

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THE PASSING OF AN EDUCATIONIST

Maganbhai P. Desai

DEATH has deprived us of Shri Maganbhai Desai, a distinguished educationist, a devoted journalist, a veteran scholar and a prolific writer.

Maganbhai Desai was born on October 11, 1899 in Dharmaj, Distt. Kaira in Gujarat, but his home was Nadiad. He was the second child of a family of 3 boys (one of whom died in infancy and the other his elder brother died in 1919) and one girl (who also died in 1924). When he was no more than 11 he lost his mother Hirababen alias Surajbaben. When he was only a child of 15 his father, Prabhudas Lakhabhai Desai died. Thus at the age of 25 he was the only living member of his family

His parents were very religious minded and daily used to go to the temple. This religious atmosphere, though having less religious itching, drove the young Maganbhai not only towards 'Yoga' but also towards asceticism, which ultimately led him to the thought of celibacy which he observed throughout his life.

As a student he bagged several scholarships. He stood third in the Matriculation Examination of the Bombay University at the age of 17.

He first saw Gandhiji at the age of 15. During his college career he once invited Gandhiji to lecture in his Hostel. That lecture of Gandhiji about securing the freedom of India created great impression on the mind of Maganbhai. He slowly grew up under the influence of Gandhiji which ultimately resulted in his boycotting the college just before his final examination. He later graduated from the Gujarat Vidyapith, started by Mahatma Gandhi in the wake of freedom movement in 1921. He was the first graduate of the Gujarat Vidyapith to be honoured by getting the Master's degree, on his thesis 'Satyagrahani Mimansa'. A special convocation presided over by Mahatma Gandhi was held to confer this degree on him.

In particular he contributed effectively in teaching and spreading the philosophy of Gandhiji. Almost half of his life was devoted to Vidyapith in the beginning as a lecturer and then as a Mahamatra from 1937 to 1960. He also served the Gujarat University as a Vice-Chancellor from 1957 to

1960. He was also a member of numerous official and non-official Committees at Central as well as State levels.

It has been the great privilege of the Indian Adult Education Association to have Maganbhai Desai's cooperation for many years. He was first elected as a member of the executive committee of the Indian Adult Education Association in 1957 for a period of two years. From 1959-64 he was the Vice-President of the Association, and was elected Vice-President at the Pondicherry Conference in 1968. He also served as member of the Editorial Board of the Indian Journal of Adult Education from 1961 till his death.

Presiding over the 16th All India Adult Education Conference in Gargoti, Maharashtra in 1959, he emphasized:

The fundamental or basic education of people or community is the quantum of knowledge and information as well as primary skills, both of head and hand, allied with inculcating the sense of discipline, good manners and social responsibility that are a 'sine qua non' for securing to itself an ordered, happy and prosperous civic life. This is imparted by the community to its citizens chiefly in two ways; firstly, through instituting the right type of free and compulsory education of every child at least up to 14 years of its age; and secondly, adult or social education which is a process of training the adult in various ways and during the whole course of his life.

Thus a nation's fundamental education is a two-pronged movement embracing the entire community in its fold. While the first is a normal work of schools, the second is achieved outside them and in an imperceptible but sure way, through the actual group life of the community and the functioning of all its institutions, including the State, by which the citizen lives and has his social being.

Maganbhai was a man of action and continued to work and write till his death. In the last 8 years he wrote, edited and translated about 35 books on various subjects. He was the editor of the periodicals, 'Sarthha Gujarati Jodanikosh' and the 'Harijan.'

Adult Education

(Continued from page 4)

writer said: Cassandra was a pessimist because she did not fight in the battle of Troy. If she had done so, she would have been an optimist! You too are fighting, as it were, in the battle of Troy—only the battle is much bigger and more significant—and are not, therefore, exposed too much to the dangers of pessimism. But I have considered it necessary to bring this facet of the situation to your notice, because I want you to guard against the equally insidious danger of facile optimism, which often becomes an inevitable preamble to pessimism. Do not let yourselves be deceived into the belief that the work of literacy is easy or that, when that first battle has been won, victory in the war has been achieved. It is only a first skirmish which must directly lead to the next campaign whose object is to make people interested in their own education—not only in reading books and adding to their information and knowledge but using them as a means for improving and enriching their life as a whole. So we find the area of our work spreading from knowledge to behaviour, which covers all the fields in which an individual operates, social, political, economic and moral. And, I am afraid, I do not hold with Socrates that knowledge necessarily results in virtue!

Behaviour again, is not merely going through certain set motions in particular contexts. It should be essentially an expression of the values, ideals, and standards which, to some extent, the individual has worked out for himself or at least intelligently assimilated. So, the circle widens further and takes in this domain also which covers the area of philosophy and ethics and morality within its circumference. Sometimes I feel that even, if through our adult education or general education we could teach people simple things like saying 'thank you' and 'please', to lower their voices in conversation, to talk to people in order to communicate rather than talking at them, to learn the art of listening to others, to show some tolerance to people who differ from us and perhaps also not to behave pompously, if we happen to be dressed in petty authority—even a few simple things of this kind could sweeten life and make it more civilized. So, you can see that the humble adult education worker in a poor unimpressive centre is doing—or can do—basically work of the same significance as a distinguished university professor and sharing—not perhaps in your eyes or mine, but in the judgment of the Creator—the glory and the credit which belongs to him. Provided, he does his 'humble' work in a spirit of dedication and sincerity. But that is a condition which applies equally emphatically, if not more so, to the teachers in universities and colleges and, if

Nehru Literacy Award

(Continued from page 1)

reading skills into developing the thought process. The second F developed learning of technical skills for food production and the third F was to help villagers become a better head of the family.

"India has a deep and enduring message to share with the world which desperately needs it. There remains the tremendous communication gap, that division of humanity between the educated and the uneducated. Until India's rural people can unite in extending this message, it will never be clearly heard throughout the world." she said.

Despite the vastness of the problem—"it is easier to cross the ocean between countries than to span gulf between individuals or peoples,"—adult educators, she said, had the courage to continue because they believed that in the essential truth of Gandhiji words that "the human body is like an instrument—any note can be struck on it."

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

The award is in the shape of a plaque with a gold medallion of Nehru held by a floral intaglio in silver. The inscription is in Hindi and English both.

they fail in it, they deserve forgiveness less, for they should certainly have known much better.

Friends, I am afraid I have not been very helpful to you, I have *not* tried to tackle your problems or discuss your techniques of work or assess your difficulties or offer any tentative solutions for any of them. But I thought that is a responsibility which your guides and teachers have been discharging and can discharge much more competently. I have, therefore, confined myself to sharing with you some stray thoughts, possibly useful, that have occurred to me, on the larger issues involved. I would like to say in conclusion:

Gods bless your endeavours, God the omniscient, of whom Browning had this to say:—

All that I had hoped to be,
All that I could never be,
That was I worth to God
Whose wheel the pitcher shaped!



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Adult Education Movement Loses Its Main Pillar

WITH the passing away of Dr. Zakir Husain, the third President of the Indian Republic, in New Delhi on May 3, 1969, the education in general and adult education in particular has suffered a great loss. He was an eminent educationist, a distinguished statesman and a great scholar. He was one of the few adult education leaders who have taken adult education classes and have actually taught adults. Dr. Zakir Husain was Vice-President of the Indian Adult Education Association from 1949-60. He was also its life-member.

Zakir Husain was the third of the seven sons of Fida Husain Khan and was born in Hyderabad on February 8, 1897. His father died when Zakir Saheb was eight. In 1908 he joined the residential school at Etawah. Here he learnt about world events and became an avid reader of newspapers.

After matriculation in 1913, Zakir Husain joined what was then known as the Mohammedan Anglo-Oriental College at Aligarh. His academic record was above average and he won the Harold Cot prize. After graduation he entered the M.A. and Law classes. He also taught students in his spare hours to earn money.

He left college in 1920 at the instance of Gandhiji and was wondering what to do next when through a series of accidents he was enabled to go to Germany to pursue his studies. He got Ph.D in Economics from Berlin University.

Jamia Millia with which Dr. Husain was connected for the best part of his life was started on October 29, 1920. By the time Dr. Husain returned from Germany in 1925, it had fallen on bad days.

It took years for him to collect funds and make the Jamia into a self-supporting university. In this task he was greatly helped by Mahatma Gandhi and Dr. M.A. Ansari.

His experience in education was put into good use by Gandhiji as President of the All India National Educational Conference in 1937. Dr. Husain was an invitee to this conference where Gandhiji outlined his scheme for education through work. This became the essence of the "nayi talim" worked out by Dr. Zakir Husain. Gandhiji appointed Dr. Husain as Chairman of the committee to design the syllabus for basic education.

After independence Dr. Husain went back to Aligarh as Vice-Chancellor of the University. From 1957 to 1962 he served as Governor of Bihar. In 1962 he was elected Vice-President and in 1967 President of Indian Republic.

It has been the great privilege of the Indian Adult Education Association to have had Zakir Husain's blessings on more than one occasion. At each of these he praised the work of the Association and asked to carry the future work with more vigour.

Presiding over the Silver Jubilee Conference of the Indian Adult Education Association in New Delhi in March 1964, Dr. Husain declared:

The Silver Jubilee of this Association is in a way the Silver Jubilee of organised Adult Education in India. The work of Adult Education, for once, assumed the form of an educational movement of the people and this Association became its symbol. I do not propose to dilate on the achievements of the Association during this quarter of a century of its existence. It must, however, be recognised that the Association has kept the torch of adult education burning and through its seminars, publications and conferences has held together the growing band of adult education and social education workers as a brotherhood in a shared and worthy significant effort.

The Adult Education is entering the Universities. Universities have, of course, always dealt with the education of the adult. But they have been pre-occupied with adults who could devote themselves exclusively to this education over a number of years. The new concern is towards those who have to work otherwise to earn their living and yet are anxious to further their education. Evening Colleges have come up in many places to serve this need. Recently the Delhi University has opened correspondence courses in many subjects. The response seems to indicate that this was long overdue and is well capable of further extension.

The Universities have also begun to shed their high-and-dryness and to get interested in the out of the campus community. Recently the Rajasthan University under the able leadership of the President of this Association, Dr. Mohan Sinha Mehta, pioneered in India by opening a regular Department of Adult Education.

Our present progress has been very slow, indeed. During the decade 1949-59 we succeeded in making less than 5½ million persons literate. We shall, I venture to suggest, undertake sizable programmes for the next three plans and see to it that at the end of the sixth plan we have liquidated illiteracy in India. We might start making 50 million persons literate in the 4th, 75 million in the 5th and the rest in the sixth plan. We shall, however, have to remember that literacy is not education. It is a tool for making self education possible. This programme should therefore, be so integrated with some life-interests as to supply the requisite motivation in the persons concerned to apply themselves with keenness to the acquisition of this tool of self-education.

Dr. Zakir Husain was kind enough to give a reception to the delegates of the National Seminar on Adult Education of Women in the Changing Pattern of Society in New Delhi in October 1968.

Dr. Zakir Husain very gladly accepted the request to present the First Nehru Literacy Award instituted by the Indian Adult Education Association to Dr. (Mrs) Welthy Fisher at Rashtrapati Bhawan on March 10, 1969. On that occasion he said that knowledge of three R's was very inadequate. Only functional literacy could enrich individual life, raise the standard of living and thereby contribute to the general development of the country.

At a meeting of the Executive Committee of the Association held on May 6, 1969, the following resolution was passed:

"This meeting of the Executive Committee of the Indian Adult Education Association places on record its deep sense of shock and sorrow on the very sad and sudden demise of Dr. Zakir Husain, President of India and a former Vice-President of this Association, on May 3, 1969 at New Delhi.

"In his passing away the country has lost an eminent educationist, a distinguished statesman and a great scholar and the Adult Education movement a practical leader and an enthusiastic exponent.

"The Association deeply mourns this loss and conveys its heartfelt sympathies to the bereaved family."

The next issue of the Journal will be Special Zakir Husain Number.

A Programme For Adult Farmer Vocational Education

By S.A. Khuraishi, and D.C. Sharp

Shri S.A. Khuraishi is Head, Department of Agriculture, Regional College of Education, Mysore and Shri D.C. Sharp is Consultant, Agriculture Education, Regional College of Education, Mysore.

CONTINUOUS "change" characterises the normal state of any human being or institution. Without change a person dies, a company goes out of business, a society decays. Today more than ever before, changes within our country are coming at an accelerated rate. There are many who believe that our future progress and welfare will be based to a large degree on our ability to bring about change in people and get them to accept and adjust to new ways of doing things. However, drastic changes in agriculture technology in India must be implemented through a disciplined, scientific, carefully managed, and integrated developmental programme involving all segments of the industry if the nation's food and fibre requirements are to be fulfilled in the foreseeable future. Adult Farmer Education in agriculture is a most important link in the chain of communication of technological development in agriculture from the researcher to the implementor. This paper concerns itself with the need for Adult Farmer Agricultural Education in India and the techniques used in the development of such programmes based upon experiences and studies made by the Agriculture Department of the Regional College of Education at Mysore.

Need for Adult Farmer Education in Agriculture

Indian agriculture today is undergoing a period of the most drastic development in the long history of the nation. A recognition of the great need for agricultural development was emphasized even greater when the great drought of 1965 and 1966 created acute food shortages across this great nation of 500 million plus people. Shipload after shipload of food was imported into India from the more affluent agricultural nations that are producing foods in excess of domestic needs. Scarce foreign exchange which was drastically needed for development had to be sacrificed for maintaining the masses of the population facing starvation.

Agricultural University Complexes are being developed in most of the States which are adding sophistication to agricultural education and research. Soil and water conservation in the form of forest management, contour bunding, tank and dam constructions, digging of wells, the extension of irrigation channels are but a few of the activities in progress today to improve the productivity of the land. High producing crop seeds, improved plant protection, and cultivation practices have been developed. Greater tonnages of vastly needed fertilizer ingredients and mixtures have been made available to farmers. Farm production and marketing cooperative schemes have been expanded considerably. Credit is made available to farmers through Cooperatives, Government, private banks as well as the local money lenders.

Many of the farmers of India are knowledgeable of the availability of the additional agricultural inputs that can assist in making them more efficient and profitable producers of food. However, it seems that most farmers are not knowledgeable in the areas of gaining access to and using these new inputs productively.

As a matter of fact, every farmer needs and deserves to know how to use the available new agricultural inputs to their best advantage with maximum benefit to themselves and to the nation. Farmers need an impartial, unbiased understanding of the improved practices associated with the new inputs so that they may select the most desirable plan of action to follow in specific situations. This requires a well planned and organized programme of agricultural education for each of the 570,000 villages in India.

Farmers Want Guidance and Direction

A survey conducted in about forty villages in the vicinity of Mysore revealed that adult farmers seemed to be much more interested in knowing how to improve their lot as farmers than the young boys both in and out of school who will be the prospective farmers.

While conducting this survey, it appeared that as soon as farmers felt themselves to be responsible for making *decisions* pertaining to agriculture they became more and more interested in information that would assist them in making these decisions more rationally. In fact, decision making seemed to be a greater factor than age in the farmers desire for additional knowledge concerning farming activities.

More than three fourth of the farmers were illiterate. These farmers were following indigenous practices. Most of the farmers were interested in learning to implement new practices that would help them make more money or make their operations more profitable. Literate farmers seemed more ready to accept new practices than the illiterate ones. This may have been due to the fact that they usually were in a better position to implement the new practices.

Finance and credit were the most mentioned reasons for not implementing improved practices in farming; yet after investigating in more detail it was found that most farmers were not adequately knowledgeable on how to implement new practices. For example, they would often times know that credit was available for a well, pumpset, fertilizer and improved seed, but would not know how to avail themselves of these services. Even when they get improved seed and fertilizer, they may not know the rate, placement, and other related practices necessary for efficient production.

As a result of these and other findings which indicated that village farmers both literate and illiterate needed and may be receptive to an educational programme in agriculture, it was decided to try a pilot adult vocational agricultural education programme along with the village vocational agricultural programme for middle and secondary school dropouts below 19 years of age.

Objectives for Adult Farmer Education in Agriculture

The primary objective is to help develop the ability of farmers through systematic instruction to solve their problems intelligently so that they may perform the manipulative jobs needed and make their farming interesting, challenging and profitable.

Contributory objectives :

1. To develop abilities of farmers to use up-to-date approved practices and packaged programmes in farming.
2. To develop abilities of farmers to manage their business more effectively.
3. To develop abilities in food production and conservation.
4. To develop abilities in purchasing supplies and marketing the production of their farms.
5. To develop abilities to select and use agricultural equipment effectively.
6. To develop abilities making their farms better place to live.

The above mentioned objectives are expected to be obtained by organizing adult farmer groups and planning for a meaningful instructional programme.

Organizing Adult Farmer Groups

1. **Some characteristics of farmers who are expected to enroll themselves in adult farmer classes.**
 - a. Owners (or and) operators of land
 - b. Persons responsible for making agricultural decisions
 - c. Farmers whose sons are also studying vocational agriculture
 - d. Farmers with families
 - e. Farmers who are in the need of money but have minimum inputs
 - f. Farmers wishing to expand their operations
 - g. Farmers who tend to be innovators
 - h. Farmers who have a desire "to learn by doing".

2. **Getting acquainted with the farmers.**

There seems to be no substitute for working through the hierarchy of the rural organizational

system in India. It is recommended that the teacher organizing adult farmer classes in a village follow a pattern similar to the one given below:

- a. Meet with and discuss the programme with the Assistant Director and Deputy Director of Agriculture and some interested members of their staff.
- b. Discuss the programme with the Taluk Board President, Block Development Officer and their staffs. They will provide names of progressive farmers and leaders in each village.
- c. Discuss the programme with the Chairman, Village Panchayat and his staff. They will provide more specific information about each village. At this point it is advisable to get specific information concerning the village or group of villages encompassing the adult farmer group.
- d. Meet with the village president and other village officers. Discuss the possibilities of adult farmer education with them.
- e. Meet village farmers, sound the interest and survey the interested farmers.
- f. Make an analysis and summary of the data collected from the survey made of individual farmers. Compare the findings with those of the village, the taluk, State and to that of the most prosperous farmers in the taluk and State.
- g. With the assistance of an Advisory Committee composed of the Chairman, Village Panchayat, and the most interested farmers, call a group of farmers together and discuss the summary and analysis of the survey as compared to that of the village, taluk, State, and the most prosperous farmers in the Taluk and State. Identify the major problems and decide priorities for the study of these problems.
- h. Based upon the major needs shown by the survey, the Advisory Committee may be approached in planning the improvement programme. In reference to crop improvement, it is recommended to use "the package of practices" developed by department of agriculture and possibly adjusted to meet the specific needs of each farmer or cultivator.

Planning Instructional Programmes

Instructional programmes should be planned for the maximum implementation of improved practices sought. Programmes should emphasize and contribute directly to the attainment of the objectives laid down for adult farmer education.

1. *The Place*—Convenience of participants and adaptability to the kind of instruction to be

offered are the prime factors to be considered in selecting a place for instructional purposes. The village is the ideal location in reference to convenience of participants. Occasionally an all-day meeting at a college, university, or research station may provide an excellent climate to teach a "package of practices."

2. *Time*—Considering the convenience of participants, seasonability, and the competition of other important events such as festivals, elections, shanties, and exceptionally busy seasons have to be kept in mind. Instruction should usually precede the implementation of the improved practices so that the cultivator may get himself ready for implementation of improved practices to which he is oriented to.
3. *Type of learning activity*
 - a. Demonstrations involving cultivators implementing an improved practice is one of the most effective methods of teaching improved practices.
 - b. Discussions and field trips giving cultivators an opportunity to identify, classify, compare, discriminate, estimate, interpret, predict, justify and judge the value of new practices are also excellent learning activities for adult farmers.
4. *Scheduling the instruction*—Education is necessarily a continuous process. This is especially true in this era of science and knowledge explosion. Research and development in Indian agriculture is taking place at an extremely high rate. Cultivators need to be kept informed of these developments. Therefore schedule of instruction for adult farmers in agriculture should be distributed throughout the year.

Teaching Adult Farmers

The Teacher

Instruction must be provided by a competent well qualified person knowledgeable in the newest developments in techniques and research in agriculture and its implementation. The teacher must have pleasing manners and be able to gain the confidence of the farmer. The teacher must be in a position to teach in the regional language used by the farmers.

The Place

Adult farmer agriculture programmes should be centered in a village middle or secondary school where facilities such as a room, chalk board, benches and desks may be utilized at no extra cost to the participants or the village. The middle or secondary school centre is most accessible to the participants

and hence minimizes the problem of transportation, food, and some of the facilities that may be desirable. The school may also benefit by the increased interest adult farmers exhibit in the school and its development. In some instances other village centres if in existence may prove to be more desirable, especially where time schedules may conflict.

In many instances instruction will be given in the field in the form of a demonstration and participant practice. In such cases the teacher may meet with the group in school to develop some basic understandings and then move to the field for demonstration and practice.

Other times it may be desirable to hold the instructional activity at a demonstration farm, at college or at the university where more facilities may be available to handle a larger group for instruction and practice.

Time

It is usually best to consider the convenience of the participants in selecting the time for group instruction. When the facilities of the middle or secondary schools are used the adult farmer programme should not interfere with the regular school programme.

Methods of Teaching

If adults are interested they will learn. Teaching adults differs somewhat from teaching children. It is necessary that learning is meaningful for adults. The teacher of adult farmers should not insist so much on memorization as on the increased use of reasoning, forming judgments, thinking and creative imagination. Because of the vast experiences of many adult farmers and the additional experiences gained in the adult farmer classes, adult farmers have the ability to think through and solve for themselves most of their problems under the guidance of a competent teacher of agriculture.

The teacher must plan his work carefully when teaching adult farmers, as it is a necessity that the participants respect, trust, and have extreme confidence in the teacher. The teacher should have his objectives clearly kept in mind, problems identified, subject matter and skills adequately organized, references and other learning aids made readily available, and demonstrations meaningfully carried out so as to contribute to the development and solution of the farmers problems.

The teacher should also provide opportunities for the adult farmers to learn by doing, to think through, to observe, to exchange ideas, and to be checked and corrected in the actual practices they are expected to learn and to implement on their farms. Learning activities associated with these general principles will keep adult farmers interested

in learning to implement the new approved practices that will contribute to a prosperous farm business.

“On the Farm Instruction”

“On the farm instruction” involves guidance in the implementation and evaluation of the specific practices or package of practices taught to adult farmers. This is an integral part of adult farmer vocational education and is possibly the most important phase in the programme in reference to the fulfilment of the objectives of the programme. Sponsors of adult farmer vocational education cannot afford to minimize the insistence upon “on the farm instruction” as the primary means promoting implementation and evaluation of adult farmer educational programmes.

Phases of “On the farm instruction” :

1. A visit to the farm of the participant in the adult farmer class to become acquainted with his farm situation and to become knowledgeable of his problems. Also to assist him in identifying problems influencing his effectiveness as a farmer or cultivator.
2. Assist the farmer in associating the solution to his farm problems with the improved practices in agriculture developed in adult farmer classes.
3. Assist the farmer in budgeting and securing the inputs for the implementation of the improved practices identified with the solution of his problems.
4. Guide the farmer in the implementation of the improved practice or package of practices.
5. Assist the farmer in the evaluation of the improved practices. This may be done by observation of growth, yield checks, and by determining the economic value of the improved practices implemented as compared to indigenous practices.

“On the farm instruction” may be implemented with small groups of farmers or with individuals. Practices associated with problems of a personal nature to farmers should be dealt with individually while practices associated with problems common to 2, 3, 4, or 5 farmers may be studied in groups.

“On the farm instruction” must be timely and approached with an attitude of understanding, compassion, and humility to be most successful.

Summary, Conclusions, and Recommendations

It is the opinion of the authors of this paper that the suggestions made could be used as a source of information concerning the need for Adult Farmer Agriculture Education in India and probable techniques that could be used in the development of such programmes.

(Continued on page 16)

UNIVERSITIES AND SOCIAL RESPONSIBILITY

Some Recent Developments Abroad*

By J.R. Kidd

FOR my theme today, I have borrowed the words of an old friend, Shri K.G. Saiyidain: "A university must take the burden of social responsibility and act as the conscience of society." And long before there was talk of university extension and university service, you had your "Servants of India Society" about which I learned from that selfless scholar, the late Dr. N.V. Gadgil, formerly Vice-Chancellor of the University of Poona. The example, and the insights of Dr. M.S. Mehta have not only influenced markedly education in India, but have been sources of stimulus to educationists in other countries.

I have been invited to review some of the developments of university-based intellectual and spiritual service. This is no easy task. There is no adequate history of such phenomena and no systematic reporting even in the present. But I will do what I can, knowing that you will not only forgive my shortcomings but help in filling in the gaps.

Examples or Models

Because I wish to go beyond simple reporting of events of programmes and will attempt some analysis and begin some assessment of the meaning of activities, I shall first present a few of the examples and models for university service that exist. To be fair and complete I should review developments in Jugoslavia, the Soviet Union, and Czechoslovakia, to mention only three countries in eastern Europe; England, France, Norway, and several other countries in western Europe; North and South America, Africa, and the South Pacific. However, while not dismissing the relevance of the contribution or ignoring developments in such countries, my main examples will be drawn from nations where the English language is predominant. Despite the obvious shortcomings in this restriction, I make this selection because I believe that the examples can be understood or applied more readily in India. However, I do it with some reluctance because in my position as editor of an international journal of adult education, I am beginning to learn much from many other countries and cultures.

* Paper read at a Seminar on "Adult Education and the Indian Universities" organised by the University Adult Education Association, at Vallabh Vidya Nagar, in November 1968.

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a. *Extra Mural Departments*

You are reasonably familiar with the model of extra mural work in the English universities. These departments have offered and continue to offer a valuable form of education to many men and women in England and several other countries. Courses of study offered at the universities of Mysore, Poona, and some other Indian universities have been influenced by this model. Particularly in towns and cities where able adult teachers may be recruited, such classes may become of greater importance. Yet I believe that extra mural studies of this kind for adults, if not supported by other university services, are of minimal significance for the future. Incidentally, I will also predict that there will be many changes in extra mural in England during the next decade, just as there have been in the past ten years.

b. *University Extension Departments*

You know something of extension departments in some universities in North America. For example, at the University of British Columbia, in Vancouver, there is an extension department of considerable size with at least 25 senior staff offering some university courses for credit, organizing many courses both for or without credit in the evening or summer terms, courses offered on the campus as well as far away from the university, in the arts, humanities and social sciences, and also for the further education of such business and professional personnel as engineers, teachers, and managers. The Department is well equipped with motion pictures, radio and television, with a printing press and a remarkable extension library. It employs the latest educational methods and devices; it enjoys the confidence of leaders in the arts, the professions, government, and business. This service represents the communication of knowledge derived from many parts of the university to a considerable number of interested "publics." While this model can, I believe, contribute much in an Indian university, that expression must of course be in terms and structures that are relevant and suitable to India.

c. *Agricultural Extension*

Another model is worthy of some examination—Agricultural Extension—by which farming was transformed in the United States. Featured in this model is a form of communication and organization that has assisted millions of farmers to learn about and employ the research and demonstrated practices discovered by agricultural scientists, or on

demonstration farms. There have been some activities in India derived from this model, the success or failure of which I cannot estimate.

d. A New Form—The University as a Focus for Many Kinds of Intellectual Leadership

Still another model may be even closer to Indian needs. I refer to what is almost a new genus of university, those developed to serve all intellectual needs in a particular geographic or political system. Examples are the University of the West Indies at Kingston, Jamaica, and the University of Alaska. The "service" interests of these universities go far beyond the offering of extra mural courses, far beyond leadership in a single vocation, beyond the concept of merely extending the university. These newer universities have been given responsibility for every kind of intellectual leadership—economic, scientific, artistic, social, in the territory that is served by the university. In my opinion, the organization and character of these universities has had much too little attention. And again, in my opinion, it is a model that might have some application in several States in India.

Developments Around the World

I shall now deal directly with my task of describing, and where possible, making some estimate of the importance, of developments in university service around the world.

1. *An International Organization*—The International Congress of University Adult Education was organized in 1960, in the week following the UNESCO World Conference on Adult Education. Since that time representation has increased until more than thirty countries are now in membership. One world conference was held in 1965 and another will be organized in 1970. Members of the Congress have also been instrumental in founding an African Association for Adult Education, with university members in the main and ASPBAE, the Asian South Pacific Bureau of Adult Education, again with a membership in which universities are prominent.

These organizations, and the journals and meetings that have been sponsored, have provided a means for exchange of ideas and experience between scores of universities, as well as the identification of needed research, and some sharing of trained personnel.

2. *Professional or University Training for Adult Education Personnel*—Through the work of the University of Rajasthan, India is now regarded as one of the pioneer countries in offering university training for adult education personnel. A few years ago, only the United States, to some extent Canada, Yugoslavia, and Czechoslovakia, and one university in England, attempted to provide such training. Now it is found in at least twenty countries, usually

accompanied by well planned research enterprises. This will mean that within a decade there will be a much larger pool of well-trained men and women for various university service activities. However, it may take many more years to begin to train the numbers that are needed and will be needed. In Canada we believe that it will take us at least six to eight years to begin to meet some of the expectations of trained adult education personnel for such positions as university extension, post-secondary colleges, libraries, management and manpower training, trade union education, public health education, and many more.

3. *University Leadership in the World Literacy Campaign* :—As you know, the World Literacy Campaign has now commenced in about ten countries and may soon have some impact in fifty countries. Since, in each case, the campaign will feature advance studies and preparation by linguists and social scientists, continuing research, improved training for teachers, and continuing assessment, university personnel will have an important place in literacy campaigns. The main task of a university in a literacy campaign is training of personnel, research, and evaluation, but there are also opportunities for staff members and students who have the taste and the time for such work to engage directly. Universities, can, of course, assume direct responsibility for the illiterates and their families who serve on their campus.

4. *Education of the Professional* : Most professional men now agree, and all professional men tomorrow will accept, that professional personnel must continue to study and learn systematically throughout their professional lives. Consult with any group—doctors, lawyers, engineers, architects, social workers, teachers, nurses—or business and government officials—and you will get the same story. All of them will point to need for keeping up with rapid changes and extensions of knowledge in their callings. Many of them will also recognize the necessity or at least the desirability of obtaining a liberal education—an education to help an engineer or doctor become an effective member of society.

This is an activity of considerable size and scope, the significance of which cannot be measured. Who can estimate the importance of the continuing education of a nation's leaders. It is a task that only the university, with the full collaboration of each professional society, can perform. At a time when many universities are reeling with pressures and attacks from young people, the further education of professional men will bring to the university a core of mature thoughtful students who will represent continuity and responsibility as well as the wish for and the dynamics of change.

In my own institution we are deeply engaged, at the present moment, in studies and work leading to

the improvement of curricula and methods of preparation for all professional as well as the continuing education of professionals.

5. *And now, the Paraprofessional* : In many countries there is a phenomenon of increasing importance, the emergence of a sizable and expanding group of employees which performs at a level requiring ability and a sound education but who are not considered professional, nor do such men typically have an organization behind them. For these employees the rather clumsy term "paraprofessional" is being used. By paraprofessional, I mean such people as hospital aides, nursing aides, teaching aides, rural field staff, middle level civil servants, middle management in business. In some countries what education is provided comes in the secondary school, but in other countries it is offered in special post-secondary institutions. For example, in my province twenty new post-secondary colleges at this level have been opened in the past two years. In Africa and the West Indies such personnel are educated in university extra mural classes. Despite the differences in number and use of such personnel, two points are clear: their numbers will increase in all countries; and so will their need for continuing education. This may become a significant service for many universities.

6. *Residential Centres for Continuing Education*: The building of special centres where, for a weekend or a few days, weeks, or months, adults may have a variety of educational experiences in common by living in residence together, has been accelerating. Residential education for adults was early featured in Scandinavia, later in England, but there are now specialized facilities all over North America, several important centres are found in Africa and Latin America, and a few in Australia and New Zealand. The need in India is no less, in my opinion, than in these other countries, and if facilities are offered I feel sure that the response will be as marked as in Western Europe and elsewhere. You provide such facilities now for younger students and often for government training. Others need them too, and not just in the scant hours or days when they are "not otherwise in use." I would commend to your attention the plans of Dr. M.S. Mehta at Seva Mandir in Udaipur and the plans for a university adult residential centre at the University of Rajasthan.

In many countries (England, France, United States, Sweden, Italy) men of property have been generous in offering great houses and palaces for such purposes. Or governments, when they obtain such estates for tax purposes, have turned them over for such use. Some cost is entailed in refitting them for residential education, but often they have been admirable facilities. There are still some palaces in India used rarely, if at all.

7. *"Educational Technologies"*—Many univer-

sities, in Russia, Czechoslovakia, Holland, Venezuela, Zambia, United States, Australia, are engaged in research and developing programmes and methods in the application of certain "educational technologies" for their tasks. Work at my own institution has been going only for two years but we are already utilizing television and the video tape recorders for helping teachers and students appraise their own performance; telephone lines for lectures at a distance; radio, and motion pictures. Work is going on that will culminate in the use of computer assisted instruction. Next month we will be testing out a new device, entitled the "talking page" which may provide a real breakthrough in aiding literacy campaigns for children and adults. I am fully aware of the financial costs involved. Much of our work is simply experimental where we attempt to learn what are the costs and how much a new device or method is justified.

I would be the last to put my trust in gadgets. But there is much to be learned and much to be gained by a university intent on finding the most effective and least costly means of serving its community. Research and demonstration work, and the improvement of university instruction with these aids, is an important service for universities.

One of the most interesting notions respecting higher education is now being planned for in England. I mean the so-called "open university" where students of all ages will be able to study, either for credit or not, almost any subject regardless of their previous experience. There will be tutors and guides to learning but the materials of instruction will be television broadcasts, video tapes, books, programmed learning, and correspondence courses along with laboratory and field experience. Other examples could be cited from Poland, and East Africa. In Canada we are giving this notion a good deal of attention and as a complementary effort are planning how to develop educational activities in homes, and apartments, market places, and working places.

In the past the character of educational technology emphasized the control by a small group of communicators directing controlled messages to masses of people. Radio, television, and the commercial cinema, are the examples. But the newer technologies will emphasize individual use and individual study. Examples are the cassettes to be fitted into television, "facsimile" printing from broadcasts at the decision of the teacher or user, and the "talking page" to which I referred.

8. *Education by Correspondence*—Many universities, in England, Sweden, Canada, Australia, the United States, and India, are contributing both to the theory and the practice of education by correspondence. Increasingly work at many levels, some of it far beyond under-graduate instruction, is being

performed by various guided study programmes. In combination with face-to-face seminars, the use of libraries and laboratories, and employing some of the electronic kinds of communications, notably television and video tape, these forms of instruction will certainly increase in use and impact. They are comparatively modest in cost and they tend to develop students who are self-reliant.

9. *The Concept of Education Permanente*—The concept of life-long integrated education, or *education permanente*, is being studied and considered this year at UNESCO and in many countries including India. Some universities, notably in France and Jugoslavia, and my own institute, have been making contributions to the theory and practice of this concept. I have brought a short paper in which the notion is explored in its rough outline. In my view, this notion, when it is implemented, will profoundly affect the university, its enrollment procedures, its goverment, its teaching, and its research.

10. *Education through the Arts*—Many universities, in most countries in the world, now give leadership in extending artistic experiences. This is one activity which seems to be a common characteristic all over the world. In the case of several universities in Africa and Latin America, and a few in North America, there has been a remarkable effort to revivify and restore the folk-arts of people. An African writer, Okat p'Bitek has written bitterly of the loss of indigenous culture in Africa:

There is a growing tendency in Africa for people to believe that most of their ills are imported, that the real sources of our problems come from outside.

I believe that most of our social ills are indigenous, that the primary sources of our problems are native. They are rooted in the social set-up, and the most effective solutions cannot be imported, but must be the result of deliberate reorganization of the resources available for tackling specific issues.

If I believe that God existed, I would say the following prayer:

O God protect Africa
From our new rulers
Make them humble
Open their eyes
So that they may see
That material progress
Is not to be equated with spiritual progress.
Lord, open the ears of the African rulers
So that they may appreciate
The music of the drum
And the poetry of their mothers!

And Shri J. C. Mathur, in his book, *NEW LAMPS FOR ALADDIN*, has significant things to say about the importance of folk arts, as well as the most profound arts in India.

11. *Education of Women*—There is a decided trend, all over western Europe and North America and one that is well under way in many African countries, to provide university level education for many more mature women. It is planned particularly for women beyond the time when they must give 24 hours a day care to children. For most women now that release begins around the 35th or 40th year and many women can expect half a lifetime of productive contribution. The education needed has several objectives, to allow a woman to return to a career or take up a new career, or prepare herself for community or national service or simply for development as a person. Respecting the creation of educational opportunities for women, most of us have much to learn from eastern European countries, and Japan and China may soon provide additional examples.

12. *Education of the Decision-maker*—In many universities, in many parts of the world, there is a conscious effort to direct the work of the university towards those men and women who are mainly responsible for *change*, who are the decision-makers. In Russian universities there are courses for parliamentarians and law-makers. I have referred earlier to the continuing education of professional personnel offered in most countries. In Rajasthan, as we began to define our work there, we determined to help with the further education of the primary teachers, the further education of the secondary teachers, the further education of the college teachers, as well as block development officers, managers, trade union leaders. Setting such a goal gives focus to planning.

Conclusion

The map I have drawn is far from complete, it resembles somewhat the sketches drawn by your travelling monks and your sea-faring explorers two to three thousand years ago. There is much more to find out and much more to do. But, already great strides are being taken and we know that we are in good company, with the concerned scholars in the great universities around the world.

The Indian university has the longest and richest traditions of any university. But more than history is needed. Next year, when all the world is celebrating the 100th anniversary of the birth of Gandhi, we may reflect again on his words:

If we are to make progress, we must not repeat history but make new history. We must add to the inheritance left by our ancestors. If we continue to make new discoveries and inventions in the phenomenal world, must we declare our bankruptcy in the spiritual domain? Must man always be brute first and man after, if at all.

"A University must take the burden of social responsibility and act as the conscience of society."

ADULT EDUCATION IN THE SOVIET UNION

By Nikolai Byelov

THE problem of public education is one of the central problems of the Soviet Union's economic and social development.

The campaign for general literacy and for providing general education to adults was started in the Soviet Union immediately after the October Revolution of 1917. It was the most difficult task since 73 per cent of the population in tsarist Russia were illiterate (not counting the children younger than nine). Many Non-Russian peoples were totally illiterate and did not even have their own alphabets.

There was not any system of adult education in the country. The tsarist government was against the dissemination of general knowledge among the working people.

The Soviet Government's Decree on the Elimination of

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Illiteracy Among the Population of the Russian Soviet Federation Socialist Republic signed by Lenin in 1919 played a most important role in the campaign. The government and different public organizations as well as all the literate citizens participated in the elimination of illiteracy campaign.

Two kinds of schools for the adults were organized—elementary schools, whose task was to teach the adults and adolescents how to read and write and to provide them with the necessary amount of basic knowledge, skills and cultural habits, and advanced schools, the next stage in the adults' education.

Workers' departments which were opened at the higher schools, played a special role in the adults' general education. Their task was to prepare the representatives of the working class and working peasants for entering colleges in order to educate the proletarian intelligentsia.

The elimination of illiteracy was mainly completed in the Soviet Union by 1940, when 96 per cent of the men and 83.9 per cent of the women were literate.

Parallel with the elimination of illiteracy and semi-illiteracy the incomplete and complete secondary education of the adults was developing. More than 800,000 people studied at the workers' departments and schools for grown-ups before the second world war.

When the Hitlerite Germany attacked the Soviet Union in 1941 the adults' schools on the largest part of Soviet territory were closed. However, already in 1943, when the Soviet army started its mass offensive clearing the Soviet territory from fascist invaders the USSR Government adopted a decision "On the Education of Adolescents working at the Industrial Enterprises" and the schools for educating working adolescents were organized. In 1944 these schools, where the young people studied without leaving their jobs, were called "young workers' schools." Seven-year schools for those whose working conditions did not allow them to attend regularly young workers' schools or schools for rural youth, were organized in the same year.

The system of adults' education introduced during the war greatly facilitated the improvement in the general-educational level of the population. Many young people who had left schools to go to the front received an opportunity to get a secondary education at the young workers' schools after the war. In the post-war period the number of the adults' school students was rapidly growing. In the past twenty years it increased more than six times over.

Especially great importance is attached to the development of the education of adults and adolescents employed in different branches of the country's national

economy. Their education is regarded as a basic condition for the further improvement in the working people's cultural and technical level and the growth of labour productivity.

Besides, the workers and peasants in the Soviet Union actively participate in governing their state and in public life and enjoy all the cultural benefits. In such conditions they not only have to get a universal education but are interested in getting it.

Adults' education at evening or correspondence schools is widely developed. While the number of people who studied in the evenings or by correspondence was 2.7 million in 1960, in 1967 it was 4.6 million.

More than 700,000 people have graduated from the evening or correspondence secondary schools this year. The total number of people who have received an incomplete or complete secondary education in the post-war period is about 10 million. Now, that the compulsory eight-year education for the children has been introduced, the most important task is to give secondary education to adults through the network of evening and correspondence schools.

The most wide-spread form of evening education for adults is the secondary general-education evening school with the three-year term of study. Any person aged sixteen and older who finished an eight-year school may enter such an evening school. For those who have not finished eight-year schools grades five to eight are organized at the evening schools whenever it is necessary. The adults who wish to study at the evening schools may enter any grade they find most suitable taking into account their previous training.

Those who cannot study at the above-mentioned schools because of the specific working

conditions or for other reasons may continue their education at the correspondence secondary schools or at the correspondence departments of ordinary schools, organized for them. Besides that, three-year foremen schools are organized at large industrial establishments. There highly-qualified workers and foremen who learned their specialities in the course of their practical work and who have incomplete secondary education may further improve their qualifications and technical knowledge, and, at the same time, get a general secondary education.

Whenever there is not enough such people to organize a whole school special classes are organized for them at children's general education schools and foremen classes at the young workers' schools.

The graduates of the eight-year evening and correspondence schools may enter any specialized secondary schools, while those who finish eleven grades may go to the colleges.

As a rule, the school-year at the evening and correspondence school lasts for 36 weeks. The students have 18 lessons and two consultations a week. At grades 8 and 11 extra time is allocated for examinations.

The organization of the educational process at evening and correspondence schools allows their students to combine work in production with study. For example, lessons are conducted in two shifts in the morning and in the evening at many evening schools in the cities to adapt their time-table to the students' working hours. The students who work in the day-time study in the evening and those who work in the evening study in the morning.

The school-year lasts for not more than 28 weeks at many rural schools, but the number of hours allocated for lessons and

consultations is increased to twenty-four a week.

The privileges guaranteed by law to those who study at the evening or correspondence schools play an especially important role in ensuring them the best conditions for successfully combining work with study.

By the Soviet Government decision of 1959 those who are making good progress at evening and correspondence general-education secondary schools may have an extra free-day a week (or the corresponding number of hours) for which they get fifty per cent of their average pay. The managers of industrial enterprises, construction development, offices and other organizations have the right to give their employees who study at evening or correspondence schools one or two more free-days a week without pay.

Besides, eight and eleven graders get extra paid leave of eight working days and twenty working days respectively for taking their examinations.

The content of the adults' education in each union republic depends on the national specificity of a given republic. Education at the evening and correspondence schools is conducted according to the syllabi, curricula and textbooks approved by the Ministries of Education of the Union Republics. These schools in all the republics give their students practically the same amount of knowledge as the general-education children's schools of these republics.

At the non-Russian union republics teaching at evening and correspondence schools is conducted in the native languages of the students or in the Russian language. In many cases some of the classes study in the native language of the local population and other classes—in the Russian language, depending on which language the students know

better, their national composition and personal interests. The students of the classes where teaching is conducted in their native languages (Lithuanian, Georgian, Uzbek, etc.) study the Russian language and literature as their curricular subjects, while the classes where teaching is conducted in Russian study local national language as an obligatory subject.

The senior-graders who never studied these languages before, do not have to attend these lessons. A foreign language (English, French or German) is taught at all the evening schools of the union republics. Special foreign language text-books have been written for the students of evening schools.

At the evening schools approximately as many hours are allocated for humanities as for natural science. For example, at grades 9 to 11, 44.5 per cent of the total amount of time allocated for the study of all the curricular subjects are devoted to humanities (literature, history, social science, economic geography, and foreign languages), 47.5 per cent—to natural sciences (mathematics, physics, astronomy, chemistry, biology and technical drawing), and 10 per cent—for the optional lessons connected with raising the students' qualifications.

Evening (shift) schools must not only give their students a general education but also help them to improve their qualifications.

At the evening schools the teaching of the curricular subjects, and especially, physics, chemistry, biology and mathematics, is closely connected with life and production. The evening school teachers do their best to illustrate the scientific laws they teach their students with the concrete examples of the application of these laws in technology, in industry or in the agricultural production, relying upon

their students' practical experience.

At many evening schools the students are given the whole sets of mathematical, physical and chemical problems which actually are the concrete problems of production. Besides, optional advanced training courses have been introduced there.

At the correspondence schools the main emphasis is laid on the students' independent work. They may have any group or individual consultations given in all the subjects at their own choice. Twelve hours a week are allocated for such consultations. If a correspondence student cannot see his teachers personally he gets the consultations he needs by correspondence. He fulfills all the assignments he is given in the written form and mails them to his teachers who send him their reviews of his work. Correspondence students must take their annual examinations at the end of the school-year to be transferred to the next grade.

Since the network of general-education schools in the Soviet Union is most extensive practically each correspondence student has an opportunity to get a consultation he needs at his neighbourhood eight-year or ten-year schools.

General and occupational training at the three-year foremen schools is organized somewhat differently than at the evening (shift) schools.

Special curriculum has been worked out for these schools and classes. It includes a number of general education subjects and a number of special subjects. 1404 hours out of the total of 2160 hours are allocated for general subjects and 756 hours...for special subjects, that is 57 per cent and 43 per cent of the total number of school hours respectively.

Mutual connection between

the general-educational, general-technical and special courses taught at the foremen schools helps to improve the students' knowledge of all the curricular subjects.

The graduates of the three-year foreman schools get their secondary school-leaving certificates and special certificates which give them the right to work as foremen or production section superintendents.

Rural evening schools play an important role in training highly qualified specialists in agricultural production. At these schools the workers in agriculture are getting simultaneously their general education and occupational training with grade 5.

The students of village evening schools learn the specialities of tractor-drivers, harvester combine operators, truck and car drivers, and repair mechanics. In addition to it, they study the fundamentals of plant-growing and chemisation, the fundamentals of animal husbandry, electrical engineering and the electrification of agriculture, the fundamentals of the economy of Socialist agriculture, etc.

The efficiency of the organization of the working youth and adults education largely depends on the qualification of their teachers, their theoretical and practical knowledge. Most of the evening and correspondence school teacher in the Soviet Union have a higher education.

The teacher of these schools earn as much as the teachers of ordinary secondary schools.

Evening school teachers get their education at the teachers' training colleges. They have a special course dealing with the methods of teaching at evening schools and have their practical work training not only at schools for the children but also at the schools for young workers and rural youth.

(Continued on cover III)

Agricultural Extension— Need of the Day

By A.K. Deva and N.K. Jaiswal

INDIA is a country of village communities, of peasants and pastrolists. The great mass of human life and efforts, represented by at least seven out of every ten persons in the country, is devoted to agriculture. Agriculture is significantly interwoven with socio-economic and cultural matrix of our Indian society. The tremendous significance of agriculture in our national economy is well borne out by the fact that, inspite of great emphasis on industrial development in first two plans, its contribution is expected to be as high as 46.3% in the total national income. But unfortunately we have our depressed classes and depressed industries. Agriculture is one of them which even today, is in backward condition. The condition has been further aggravated due to rapid increase in population during the past few decades.

The result has been obvious. There exists poverty in the land of plenty. In spite of fact that the percentage of cultivated area in the country is highest in the world, the per capita area in the country is one of the lowest. With this small size of holding the need is to obtain more yields per acre. Instead the crop yield in the country has dwindled down to lower level as compared with other such type of country like Japan. With such

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low yields, it is but natural that our agriculturists are poorest in the world.

The problems of agriculture and the causes of its backwardness have been well brought out by various expert committees from time to time. The low yield of the crops, however, is in no way indicative of the fact that our soils or farmers are not capable of producing better crops. These committees pointed out three main factors, natural, economic and social for the backwardness of agriculture. Risk taking against natural factors such as wind, rainfall, floods, drought, disease and insects requires the application of latest scientific discoveries to agriculture and the universal provision of irrigation facilities. Economic factors, like supply and use of improved seeds, manures, implements, insecticides, pesticides, finance and marketing can be solved with the integrated approach of research station and Government machinery. Among social factors conservativeness, want of incentives and desire to produce more, lack of education etc. are most important. Here comes the need of an organization for bringing about changes in human behaviour resulting in a sum-total and integrated development of the rural people.

As India is a democratic country, the methods adopted to teach people, the ways of doing things are that of extension education and persuasion rather than force and pressure. Helping people to help themselves is the essence of extension education. How to make people to understand, accept and put new knowledge to work for them is a gigantic task. At this point teaching presents its great challenge. It is no use communicating a good idea if it is not translated into action. The ways to help rural people learn to improve their level of living by aided self-help through education is the concept of extension education. The problem faced today is how to provide the necessary liaison between the research stations and the farm. The need is to bridge this gap. There must be constant flow of knowledge from research station to the cultivator's fields. Besides, there is need to get back the problems of rural people to the laboratory to workout solution.

Again, the question of communicating scientific information to the rural people, millions of whom are illiterate, assumes considerable importance. Agricultural extension helps in changing the attitudes and mental outlook of the people to bring about continuous improvements. It makes available to the rural people scientific, tested and factual information and training and guidance in application of such information to the solution of the problems of agriculture and rural life.

In the words of Sanders, "at the heart of any development is education and training which is knowledge. And knowledge is power and power can move and change things and conditions." The

history of Extension Services in all developed countries has proved that the abilities of farmers and the decision they make about their farming operations are crucial to the rate of increased agricultural production.

The lag between what is known and what is done by most farmers has been a matter of grave concern in recent years. It is a herculean task to change practices of the people with whom the work is done. An idea or a practice may be good, but it is not essential that farmers will accept it. Even if it is assumed that they accept the new idea and put it to work, it does not mean that such changes will form a permanent phase unless their attitude and mental outlook is changed. Agricultural extension seeks to remedy this state of affairs by practical means.

It was only with the inauguration of the National Extension Service and Community Development Programme that the first integrated approach aiming at all round development through people's own efforts was made. In order to raise the agricultural production intensive effort is being made since last 17 years. N.I.C.D. in its report also noticed that farming has become a very profitable business. The interest in scientific farming which the extension workers have been trying to instill since a long time, has now taken hold.

Increase in agricultural production is crying need of the hour. Increase in production of food grains come at the hands of cultivator and for achieving the objective, it is the cultivator who must be convinced, supplied with scientific information and know-how. So, the Extension Services have to be accordingly reorganised and reoriented. We have to take advantages of modern researches and see that they are translated into action on farmer's fields. For a proper strategy in the Fourth Plan, it is necessary to concentrate our resources namely, men and materials in very responsive and potential pockets in the quickest possible time.

Due to the efforts of the extension workers and working of the various programmes during the last 17 years, the farmers have come to realize that the improved agricultural practices are worth adopting and this has created an awakening in them to know more and more about science and technology. Today a farmer is getting 80-90 maunds of wheat and paddy per acre from his land which hardly yielded 15 maunds per acre. Change in agricultural technology is going on with a rapid rate.

To bring about a change from subsistence agriculture to economic production is a complex task. The impact of technology will be felt when it is combined with rapid economic and social adjustments. Hence it is essential to develop the institutional aspects of the programme also. The days of relative simplicity have gone. The extension workers

MADRAS ADULT EDUCATION ASSOCIATION FORMED

With the encouragement of the Indian Adult Education Association, the Adult Education Association, Madras, has been established.

The constitution of the Association has been approved and the office-bearers elected. Shri C.V. Sethunathan, Registrar, Indian Institute of Technology, Madras is the President, and Miss Sita S. Patankar is the General Secretary of this newly formed Association.

Both the President and the General Secretary of this body had attended the 22nd All India Adult Education Conference at Pondicherry in December last year.

The other office-bearers are:—

Vice-President:	Shri C. Meikandan
Joint Secretary:	Shri R. Sundaresan
Treasurer:	Shri D.P. Ramachandra
Members:	Shri R. Jameel Ahmed
	Miss Prema S. Patankar
	Shri N. Dakshinamurthy
	Shri K. Ramasamy
	Shri G. Sundaram

Summer School in Political Science

The Centre for Continuing Education of the University of Rajasthan in collaboration with the University Department of Political Science, organised a 10 day Summer School in March 1969 at Jaipur. 37 persons participated in the Summer School.

The object of the Summer School was to acquaint teachers of Political Science with the latest development in the subject.

have to help the problems arising in the field at the spot, bring them to research laboratory, and carry the results back to the fields. The whole effort must be action-oriented process. The extension worker should not only advise on crop, husbandry problems but should act as a business consultant to the farmer. All these require that the extension services must be geared again for sound development of agriculture. This does not mean that community development programme should be replaced or over-ridden by only agricultural programme. The programmes should be complementary to each other. Community development is the whole whereas agricultural development is just a part. If the former is achieved, the latter becomes easy.

VOCATIONAL EDUCATION

(Continued from page 6)

Procedures of planning and implementing Adult Farmer Agriculture Education programmes suggested is expected to make it possible to plan an educational programme which will develop those abilities necessary for adult farmers of India to progressively take their places as modern, efficient and successful farmers and citizens in the village in which they live.

The authors specifically recommend:

1. That improved and large scale educational programmes may be developed for Adult Farmers in India in order to bridge the gap between research and practice in agriculture. Such programmes could be made available to 50% of the villages by 1975.
2. That agricultural leaders and adult farmers in India join forces in the development and execution of adult farmer education which will supplement rather than duplicate the efforts of various educational agencies in India which are contributing to the development of adult farmer education.
3. That agricultural leaders and adult farmers make use of this and similar successful experiences in India in developing farmer education programmes.
4. That special emphasis be placed upon providing adult farmer education to those farmers between the ages of 20-40 years, who are in position to make decisions regarding agriculture.
5. That agriculture college graduates with special training in the teaching of agriculture to farmers may be trained and used for teaching adult farmers.
6. That the subject matter content of the adult farmer agriculture education programmes be based on the problems arising from their home farming situations. Such programmes should also take into consideration those educational needs which the adult farmers themselves recognize.
7. That instruction is based upon the experience and needs of the adult farmers as well as research findings in agriculture so that maximum use may be made of the adult farmers ability to reason, make judgments and intelligent decision concerning his agricultural problems.
8. That consideration be given to developing adult farmer programmes which may result in broadening the interests of adult farmers outside their own vocation.

Mysore Vidyapeethas Work Praised

Prof. V.K. Gokak, Vice-Chancellor, Bangalore University and President of the University Adult Education Association praised the services rendered by the Vidyapeethas in Mysore and said that they were doing better service than the universities in the State.

Delivering the convocation address of the Vidyapeethas run by the Mysore State Adult Education Council on March 29, 1969, Prof. Gokak advised the students to implement into action all that they had learnt during their training at Vidyapeethas.

About 170 students, trained in ten Vidyapeethas attended the convocation.

35 Crores Still Illiterate

Some 34.9 crores of Indians are illiterate even though literacy has increased from 17 per cent in 1951 to 33 per cent in 1968-69 according to the Union Education Ministry.

The widening gulf between literates and illiterates is attributed to increase in population.

The Ministry feels that any postponement of the date of liquidation of illiteracy beyond the period of 10 to 15 years may aggravate the problem.

50th Anniversary of I.L.O.

The fiftieth Anniversary of the International Labour Organisation is being celebrated during 1969 throughout the world. Activities like debates, seminars, symposia, lectures by eminent persons, film shows, declamation contests, essay competitions—all on themes connected with work and achievement of I.L.O. would be undertaken during the year.

The literature and material on the International Labour Organisation can be secured from the United Nations Information Service, 21, Curzon Road, New Delhi.

Workshop on English Language and Literature

The Centre for Continuing Education, University of Rajasthan, in collaboration with the University Department of English organised a workshop-cum-seminar on English Language and Literature from March 17 to 23 in Jaipur. 45 persons attended the workshop.

The object of the workshop was to bring together persons engaged in teaching English language at the College level for a programme of orientation in the subject matter and techniques of teaching the language and to acquaint them with recent developments in English and American Literatures.

9. That similar work and study in adult farmer education be made in order to determine needs and techniques in the development of such programmes.

Government to Set up National Youth Board

GOVERNMENT decision to set up a national youth board was announced in New Delhi on April 30, by Dr. V.K.R.V. Rao, Union Minister for Education and Youth Services.

Inaugurating a three-day conference of youth leaders and representatives of youth organisations, he said the constitution and the function of the board had yet to be finalised.

The board's functions should include accreditation of organisations engaged in youth programmes, sponsoring youth programmes both by way of finance and technical and research assistance and in bringing about coordination both generally and in regard to specific items of the programme, he said.

The Minister suggested a 12-point action programme for the non-student youth of the country which would give them opportunity of self expression, comradeship, community life and national service.

Literacy Classes

The main elements of the programme are holding literacy classes; propagation of family planning programmes; eradication of social evils; slum clearance; drought and disaster relief measures; cleanliness drive and adoption of villages and "mohalas" or promotion of service programmes.

The Conference endorsed the need for the training of youth leaders which was considered essential for the promotion of youth programmes in the country.

It was agreed that a national campaign for elimination of illiteracy should be undertaken and each youth body should take up a specific area in the city or specified number of villages with a target date by which every adult in that area could be made literate.

The conference urged the need for setting up of institutes and evening classes for imparting vocational skills for youths in both urban and rural areas.

Soviet Union

(Continued from page 13)

Evening school teachers improve their qualifications at the short-term courses and seminars.

In the union republics the problems of evening and correspondence secondary education are studied by the school research institute. The USSR Academy of Education works out the curricula, prepares all kinds of study and teaching-methods aids, and conducts experiments at schools with the purpose of further improving the organization of adults' education.

The USSR Ministry of Education publishes a special magazine entitled, "Evening Secondary School", which contains articles by the specialists in adults' education, school principals and teachers who share with the readers their rich experience of teaching the adults and discuss the organization, content and methods of teaching.

Not only the Government but also the trade unions, youth and other public organization of industrial establishments, construction developments, collective farms and state farms actively participate in the organization of the working people's education.

In the April of 1967, the leading organs of Soviet trade unions, the Young Communist League and the USSR Ministry of Education adopted a joint decision on the improvement in the general-educational level of the young people working in the national economy. This decision was actually their pledge to do everything to develop the evening and correspondence education system in the Soviet Union.

Mehta Leaves for U.S.

Dr. Mohan Sinha Mehta, President of the Indian Adult Education Association, left for United States on May 7, via Teheran, to receive the William Pearson Tolley Medal for Distinguished Leadership in Adult Education.

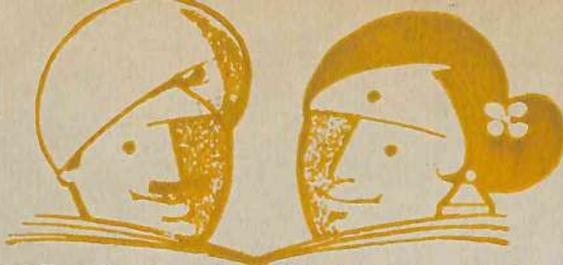
Dr. Mehta is the first non-American to receive this medal named after the Chancellor of the Syracuse University.

List of Publications of the Association

1. Liquidation of Illiteracy	2.00
2. Community Centres	2.50
3. Training of Social Education Workers	3.50
4. Literature for Neo-literates	3.50
5. Organisation of Recreational and Cultural Activities in Social Education	2.50
6. Libraries in Social Education	3.50
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28. The Highways and Byways of Adult Education in Russia—Sohan Singh	1.50
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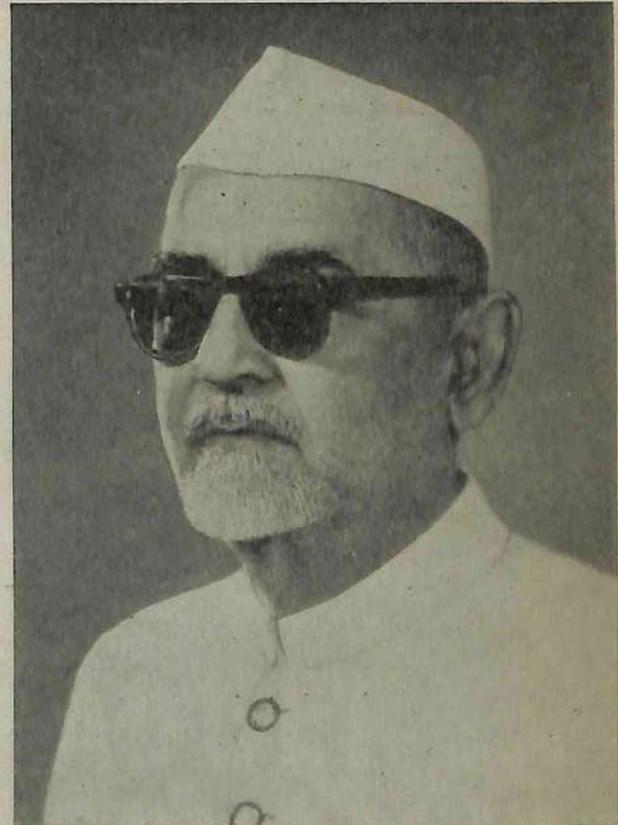
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SPECIAL

ZAKIR HUSAIN

NUMBER



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TRIBUTE TO DR. ZAKIR HUSAIN

“With Gandhiji and Nehru, Dr. Zakir Husain shares the honour of being the finest adult education leader that this country has produced. They propagated right values and ideas—through their personal examples, their speeches and writings—which is the ultimate purpose of adult education. To Zakir Sahib belongs the additional credit of having initiated the first comprehensive and integrated programme of adult education which was so brilliantly carried out by late Shafiq Kidwai. He passed through this vale of trials and sorrow and life was infinitely richer. He has passed away and it is infinitely poorer. Death has gathered the rose. Will it be able to steal its scent also? I do not know but I pray that it may not.”

K.G. Saiyidain

THE BEST MEMORIAL FOR DR. ZAKIR HUSAIN

By Shriman Narayan, Governor of Gujarat

IN my view, the best way in which we could express our real regard for the late President would be to introduce the principles of Basic Education in our academic pattern. Dr. Zakir Husain was essentially an eminent educationist who gave concrete shape to Mahatma Gandhi's scheme of Nai Talim. It was in October 1937 that I had convened a National Educational Conference in Wardha under the presidentship of Gandhiji himself. At the end of that historic conference, Dr. Zakir Husain was appointed the chairman of the syllabus committee which, within a few months, drew up a detailed curriculum for the Basic system of education of seven years' duration. Subsequently, Dr. Husain functioned as the president of the Hindustani Talimi Sangh at Sevagram and strained every nerve to popularise the new scheme throughout the country. Since the Congress was voted to power in several provinces after the 1937 general elections, Basic Education was introduced by the Congress Governments with great enthusiasm. Two years later, soon after the commencement of the Second World War, the Congress Governments went out of office and, as was to be expected, Basic Education was given the go-by.

Then followed the August revolution of 1942 when the nation was engaged in a life-and-death struggle. Though India became a free nation on August 15, 1947, the tragedy of partition engulfed the whole sub-continent into an orgy of violence and blood-shed, and several years were consumed by the difficult and arduous problems of relief and rehabilitation. It was only after the 1952 general elections that the nation could get some respite and settle down to the crucial work of planning and reconstruction.

No Fair Trial

It is, however, a matter of deep regret and dismay that, despite many announcements, there has hardly been any radical change in the current educational system of the country. Although the philosophy of Basic Education has been repeatedly accepted by the Government of India and the State Governments, the fact remains that this scheme has not yet been given even a fair trial. Whenever I happened to meet Dr. Zakir Husain in his different capacities, he invariably expressed his distress and anguish over the fact that we had not adopted the principles of Basic Education in re-orienting our primary and secondary schools. Gandhiji was most anxious to combine hand-culture with mind-culture or productive activity with academic learning in order to transform the social and economic structure

of the country and lay the foundations of a sound and stable democracy. Unhappily, Gandhiji's ideas regarding Basic Education were not taken seriously either by the Government or by the prominent educationists of India. Dr. Zakir Husain felt poignantly aggrieved at this heartless indifference towards educational reconstruction in the real sense of the term. He was convinced that Basic Education of Gandhiji's conception was the only correct and practical answer to the grave problems of unemployment and indiscipline among students. Unless all students at the primary and secondary stages, both in villages as well as cities, were provided with the opportunities of engaging themselves in productive work along with the pursuit of intellectual attainments, it would be impossible to lift our educational system out of the existing morass and stagnation. Dr. Zakir Husain had not the shadow of a doubt that our failure to introduce a creative bias in our schools and colleges would soon push the country down the precipice of disorder and confusion, imperilling the very foundations of democracy and even political freedom.

Now that Dr. Husain is no more, shall we not solemnly resolve to fulfil the genuine wishes of both the Father of the Nation as well as the late President? It is immaterial whether we use the word "Basic" or some other term to connote the underlying principle of imparting good education through productive work. The Education Commission has recommended the introduction of "work-experience" in our educational institutions, and has shied away from the word "Basic". Be that as it may, I for one would be satisfied if we accept without any mental reservations the age-old principle of "learning through doing" and give it a practical shape in our educational system. I am, however, greatly surprised to find that there is no mention of Basic Education or even "work-experience" in the Draft Outline of the Fourth Five Year Plan. High priority has been given in the Plan to the expansion of elementary education as also provision of facilities for backward areas and communities. But the fundamental principle of linking education with economic development and productive activities has been by-passed and forgotten. To my mind, this is a very glaring omission and no time should now be lost in filling this gap in the final Report of the Fourth Five Year Plan.

In Substance

It is, sometimes, contended that Basic and post-

(Continued on page 8)

Dr. Zakir Husain Khan

By M.M. Begg

Principal, School of Correspondence Courses and Continuing Education, University of Delhi

SINCE his early childhood, and throughout his educational career, Zakir Sahib lived and moved and had his being in an environment which prepared him for the discharge of duties and responsibilities that the nation was to entrust him with later in life.

As a young child he came under the influence of Peer Hassan Shah, a disciple of Shah Talib Husain, and a very learned and devoutly religious man. Peer Hassan Shah would give books on Mysticism and biographies of Mystics to Zakir Sahib, then aged eleven, to copy. This gave Zakir Sahib an insight into the lives of godly men and made him chose for himself a simple, austere way of life dedicated to learning and to the service of his fellow human beings.

Very few people know that Peer Hassan Shah would often leave small sums of money with his young disciple to be distributed amongst the poor and the needy. This training in charity so moulded Zakir Sahib's character that throughout his life we find him helping young students, artists and talented people struggling for their livelihood from his meagre resources, often exhausting them to help others. In one of his short stories for children entitled 'Akhri Qadam' or the 'Last Step', Zakir Sahib describes a charitable man who would help all those considered worthy of assistance and then before his death destroying all records of such donations. Whenever I read this story I always think that the noble old man of the story is Zakir Sahib himself.

His desire to help did not know of geographical boundaries. As a school student at Etawah, thirteen or fourteen years old, he learnt that the Turks had suffered heavily in the Bulkan War. Relief Funds for the Turks were being collected all over India by the great leaders of the country under the direction of Mahatma Gandhi, Maulana Mohamed Ali, Hakeem Ajmal Khan, Doctor Ansari and others. The young Zakir Husain, eager to help, started collecting funds from the congregation after the Friday Prayer in an Etawah Mosque. He took off his cap and called out "Each Copper Pice that you give would be converted into a bullet against the enemy." The cap started filling up. An old gentleman was so moved by the young lad's sincere appeal that he emptied his purse containing silver rupees in the Collector's Cap. Zakir Sahib

was so happy and excited that he assured the donor that each one of his Silver rupees would be converted into shells!

At Aligarh he studied for his B.A. and M.A. Degrees and while a student in the M.A. class was also given some teaching work in Economics. He had been accepted as a leader and his fellow students respected him for his learning, his sobriety, and his culture.

After the September 1920 Session of the Congress held in Calcutta in which a resolution had been passed urging the students to leave the Government managed or Government aided Schools, Colleges and Universities, Mahatma Gandhi, Maulana Mohamed Ali, and Maulana Shaukat Ali came to Aligarh and addressed the students in the Union Hall. Zakir Sahib, who had already felt attracted towards Gandhiji and his movement for the liberation of the country, could not be present that day because he had to go to Delhi for treatment. On his return he learnt that the response of the students had not been encouraging. At his suggestion the Union meeting was convened again. The next day, Maulana Mohamed Ali and Maulana Shaukat Ali who had stayed on in Aligarh were invited to address the students again. But they had felt so disappointed the day before that they simply expressed their sorrow at the indifferent response of the students and left the meeting. Zakir Sahib, now twenty three years old, and his friend Ibbet Hassan then spoke to the students. Their speech was so charged with sincere emotion, and their offer to resign their jobs and join the national University proposed by Gandhiji and other national leaders, so moved the students that a large number left the University and joined the newly founded national University—on the Jamia Millia Islamia.

The classes were held in tents and along with other teachers Zakir Sahib started teaching Economics to his fellow students.

In 1923, he asked for permission to go to Germany for further studies, but the British Government give him permission to go to England only. He sailed on that passport but when the ship touched Italy, he disembarked there and went to Germany. He had actually asked for permission to stay for

three weeks, but stayed on for three years and took his Ph. D. in Economics.

Later, whenever he talked of the people that had influenced him most, he would mention the names of Peer Hassan Shah who guided his steps towards spiritual values, of Dr. KERSCHENSTEINER, his teacher in Germany who shaped almost his entire thinking on education and of Mahatma Gandhi who gave an orientation to his nationalism.

The first time I met Dr. Zakir Husain was early in 1926 when he had just returned from Germany and had been appointed Sheikhul Jamia of the Jamia Millia Islamia—then located at Karol Bagh.

I was at that time reading in the Intermediate classes in Delhi and knew that Zakir Sahib, on his return to India, had been offered very lucrative administrative and academic posts but he had preferred to devote himself to the building up of Jamia as an educational institution free from the influence and interference of the alien government. I also knew that it was a creed with Zakir Sahib that education in the hands of unscrupulous and absolute rulers was a dangerous weapon which could prove fatal to the real development of human personality. His concept of a University was that of a community of scholars and students who should be treated as responsible members of a free and academic society, free to think, free to express their thoughts, free to refuse, to conform, free to be unorthodox and even free to err; and it was such a community of scholars and students that he visualised Jamia to be and it was to realise this ideal that he accepted the academic and administrative responsibility of Jamia, and as it turned out later also the responsibility of finding funds for it.

To us, the young students in Delhi, he was already a hero and it was this great man—our hero—that I ventured to meet for the first time forty three years ago.

I was not sure whether I would be allowed to meet him. I was doubtful whether I would be received kindly, but I risked a refusal and a rebuff and went to the Jamia in Karol Bagh.

It was a very simple and small institution then with its primary and secondary sections housed in separate buildings and the office in a separate small house.

The Sheikhul Jamia sat in a small room of this

small house. There were no chairs or tables. Zakir Sahib was sitting on the ground, with a small desk in front of him. The room was very clean, neat and tidy. The floor was covered with a durrie and a spotless white sheet was spread over it. There were a few cushions neatly arranged by the side of the walls and a small square carpet was placed in the centre and it was upon this that Zakir Sahib was sitting when I walked upto the door. I had not yet finished untying my shoes when Zakir Sahib got up and came to the door to receive me. With a smile on his face and his large eyes sparkling with genuine affection he took my hand in both his hands and after a warm handshake, still holding my hand in one of his hands and patting it with the other, he took me to the centre of the room and made me sit near him. All my doubts and fears had vanished and I was able to talk to him freely as a friend. He asked me about my studies, about my college and about my future plans. I felt very much at home but conscious of the papers that were on the desk and of the many teachers and students who had called for some work, when I asked for permission to leave he got up and accompanied me not only to the door of the room but upto the gate of the house—saying how happy he felt that I had called!

This first meeting made a very deep impression and I can even today—after a lapse of forty-three years—recall its minutest detail, because it was a meeting with a gentleman who had more gentlemanly qualities than those enumerated by Newman.

At Jamia, Zakir Sahib would be busy talking to teachers, who very often had their own views about the work and worth of Jamia, he would also find time to meet visitors who wanted information about the aims and methods of Jamia, and he would also be called away from Karol Bagh, or even from Delhi to meet prospective donors who would need long talking for conviction enough to be translated into action. He found time for all this but the work he liked best was that of actual teaching.

He has himself described an ideal teacher as one who is a good teacher not so much through knowledge as through love, love for the individual and for society, whose emotional life is extensive, deep and lasting and the main and predominant ingredients of whose personality are truth, beauty, virtue, goodness, justice and freedom, qualities through which he influences others and gives a shape to their character similar to his own.

According to Zakir Sahib an administrator and a teacher are very different from each other. The one coerces while the other is patient. One compels people to traverse a particular path while the other

leaves them free to go with him. One uses force and compulsion while the other depends upon his own love and service. One is obeyed out of fear while the will of the other is carried out with affection, the one commands while the other guides, the one enslaves while the other befriends.

It was these characteristics of a teacher in the truest sense of the word that Zakir Sahib possessed in abundance and it was these very qualities of his character that enabled him to gather round himself highly talented men who devoted themselves to the work at Jamia, accepting a mere pittance for themselves and leading a very austere life.

With the children at Jamia he had his own methods. While at Germany he had cultivated an understanding of painting and music. He translated these interests into action at the Jamia. It was this desire to create a sense of form and colour in the young which made the Jamia the leading exponent in children's art.

But the children's character had also to be moulded and here I would mention just one incident to illustrate Zakir Sahib's methods.

Jamia has shifted to Okhla. The children are having their night meals in the dining hall. The food is not as delicious as they would have liked and therefore a large portion of their share they have put in the plate meant for bones. Zakir Sahib arrives and stopping at the door of the Dining Hall takes some time in arranging properly the shoes of the children. He enters the room and sits on the floor to eat with the children. He notices that much food rejected by the children is placed in the bone-plate. He pulls this plate towards himself and starts eating. The children can just look and are unable to say a word. After apparently enjoying the food Zakir Sahib says "There are many many children in our country who do not even get the food rejected by you. Let us not waste."

There were occasions when I met him at his house in Karol Bagh which was very simply furnished but artistically. The food was simple and if I happened to be there at meal time Zakir Sahib insisted on my joining him. His culture, his humanity, his kindness were all reflected in his hospitality and it was a joy to be with him. He would talk about many things because his interests were wide and varied, but it was not superficial knowledge acquired just for an interesting and lively conversation. He read much

and with understanding and sympathy and it was this deep and detailed knowledge about things that found expression in his talk—never a long set speech, always in short, pithy sentences, full of truth, simply and often wittily expressed.

During the last forty three years, on many occasions, I had to seek his advice in connection with the administration and academic problems of Delhi College as he was the Chairman of its Governing Body for many years. He would listen attentively and would take very little time in understanding the problem, and even less time in suggesting a solution. He had not to think much—the way people weigh the pros and cons. His very nature, his convictions and creed as a teacher, as a humanist, would suggest an answer which was the correct and human solution of a problem which solved according to the general rules of administration would have left a scar here and a bitterness there.

I remember one particular problem which had caused me many a sleepless night. The problem was a serious one—a very serious one so far as rules of administration were concerned. I went to Aligarh to take Zakir Sahib's advice. He listened attentively as was his wont and for a fraction of a second I saw his face tense, but the tension soon passed away and he was his Smiling Self again and said, "How can you punish them and ruin their career for life (the problem concerned two lecturers of the College). It is human to err. You could have erred I could have erred. They must be given another chance." I returned to Delhi, with a lighter and a happy heart because I had now the moral support of the Chairman for a decision which was right.

Zakir Sahib liked good food but very often he had to obey his doctor and restrict his choice. On the dining table, there would be food meant for the guests and some of it not for him. The guests would insist that the doctor be obeyed to the very letter of his directions while Zakir Sahib very smilingly would make them agree to a compromise which permitted a small portion—just a little bit—of the forbidden delicacy and then as smilingly help himself to a good portion saying "after all I can increase the amount of the medicine prescribed." It was all done so innocently and pleasantly that the guests felt happy as co-conspirators.

Those of us who have known him, respected him, and loved him, will always be conscious of a vacuum which can never—never be filled.

ZAKIR SAHEB

By V.D. Misra

Advocate, Supreme Court

ON May 3, 1969 at about 12.30 P.M. as I was about to go out, a friend of mine rang up to break the sad news of Dr. Zakir Husain's sudden death. I would not just believe it. Further queries showed that he had died of sudden heart attack while eminent doctors were waiting in the adjoining room to give him a formal check up and allow the public to meet him. In him the country lost a true patriot, sincere well wisher, selfless and humble worker, great educationist and above all a perfect Indian gentleman. He was the last noble stalwart of Gandhian era, who practised first before preaching. Everyone, who had met him even once, lost in him a warm hearted and charming friend and guide.

Social workers of Delhi who had been living here before the partition of the country, had various occasions to meet Zakir Saheb, as he was popularly known, and exchange ideas. For him difficulties and handicaps, financial or otherwise, were just routine things and none ever heard complaining him of these. But every time a social worker complained to him of his financial difficulties, Zakir Saheb was most sympathetic and suggested ways out of the difficulties. One would come back greatly encouraged and satisfied and start working with redoubled energy and faith.

Highly educated, in Indian and German Universities, as Zakir Saheb was, he could have easily had a lucrative job in a University or a government department. But his concern for the masses was so great that he, not only continuously turned down various offers of employment, was satisfied with drawing Rs. 75/- per month while working for the Jamia Millia. He was conscious that the solution of miseries of Indian people lay in education oriented to the Indian needs. While others had talked about it, he started giving it a practical shape. All types of difficulties and handicaps, including financial and hostility from the foreign rulers, lay in wait for him. He accepted the challenge and, once for all, gave up the paths to easy life. He threw himself wholeheartedly in his work and forgot about the worries, including his own health. The only loss which mattered with him was failure in his mission. Hard, selfless and sincere work was reward for itself. Not only did he successfully established the new ideas in education in the regional language of Delhi, he succeeded in giving indigenous version of Scouting. New proficiency badges relating to Indian handicraft were introduced for the boy scouts of Jamia. The methods of training were also modified and a new shape was given.

His keen interest in nature was well known. In his young days he used to collect perfect shaped stones from the river banks. Later in his life he succeeded in having a unique collection of various kinds of rocks. Flowers, whether roses, bougainvillas, crotons, or other rare and ordinary flowers, were his weak points. He would like to see every plant healthy, clean and neatly labelled. Anyone who had lately seen the Moghul Gardens of Rashtrapati Bhavan could not help noticing neat labels for every plant found in the garden. Beautiful birds, like cranes and pigeons, unmindful of the visitors were found roaming freely.

For our Scout Association, whose Patron-in-Chief he was, he was a great pillar of strength. The gates of Rashtrapati Bhavan were always open for us. He always admired how successfully we had paid the price of the land allotted for "Chhatari Hut" from public donations only. He remembered the names of all scout workers and their interests in life and surprised them by calling them by their names.

When I was once talking about his health he told me that recent attack of flu had left him weak and he was getting pains in the joints resulting in difficulty in walking. But he immediately added that one day one must die in spite of best doctors and the only important thing in life was continuous hard work. And he did live up to his ideals.

DR. ZAKIR HUSAIN

1897-1969

Third President of India

What can bring us together and keep us together is not an equally high standard of living but an equally high standard of truthfulness to ourselves, of tolerance of ways of life different from our own and the effortless sense of equality as men and women.

Then we can stand before God and our conscience, united in humility and determination to make our lives and actions the expression of an inner striving for perfection.

—Convocation Address
University of Michigan
Ann Arbor, 1967

—SPAN SUPPLEMENT MAY, 1969

Dr Zakir Husain—a Profile

By Humayun Kabir

I MET Dr Zakir Husain for the first time in 1936 when he had come to Calcutta to raise funds for Jamia Millia. He was then not yet forty but had already made a name for himself as an ardent nationalist and one of the leading educationists of the country.

It was then customary for able and ambitious young men to go to Oxford or Cambridge for higher studies. The scholars who went to the USA or the Continental universities were not many. Dr Zakir Husain had gone to Berlin and many were curious to find out the impact of German scholarship on the mind of this sensitive and highly intellectual Indian. The University of Berlin in those days had a world wide reputation and had on its staff great names like Einstein, Max Born and many others.

Dr Zakir Husain was known to be a keen student of economics and his studies in Marxism at a time when Marx was not yet very well known in India gave an added aura to his reputation. His interest in philosophy was equally well known. His translation of Plato's Republic into Urdu was evidence of his scholarship and love of theory and equally a demonstration of his love for Urdu.

Rare Urbanity

It was not, however, his scholarship or even his standing as an educationist which made the greatest impression on me and others who met him then. The first and most abiding impression was of a man of almost infinite gentleness and delicacy of feelings. Normally, those who are passionately devoted to a cause tend to become intense and even narrow. From dedication to a cause to fanaticism is a very short step. Dr Zakir Husain's devotion to Jamia Millia and the cause of education was beyond question. Equally unquestioned was his patriotism and sense of dedication to scholarship. The intensity and depth of his feeling for the Jamia and education was however combined with an urbanity of manners and suaveness that was as striking as it was rare. One reads of Sir Galahad in the Arthurian Romance as the man who feared none because his heart was pure and yet whose nature was so gentle and sweet that even his opponents could not dislike him. In many ways, Dr Zakir Husain was and remained a Galahad throughout his life.

Jamia Millia was Dr Zakir Husain's first love and remained his prime concern till almost his last day. His love for education soon brought him into a larger field and he became one of the closest colleagues of Mahatma Gandhi in framing a national

system of education for the illiterate masses of India. There is perhaps nothing basically new in the idea of basic education, and yet the formulation of the programme of basic education marked a turning point in the history of education in the country.

Gokhale's Scheme

With the growth of political democracy throughout the World, there has been increasing recognition of the importance of education. In India, Gokhale as early as the first decade of the century prepared a scheme of compulsory universal primary education, but it could not be implemented because of the reluctance of an alien Government to provide adequate funds for the purpose. It was to resolve this problem of lack of resources that a new craft-centred programme of education was formulated in which education would at least partially create its own resources. The idea of activity as a central principle of education was already well known but Dr Zakir Husain gave to activity a socially useful orientation to make education both more creative and more independent of grants from external sources.

Basic education has not made the impact on India which Dr Zakir Husain had expected but, as he himself pointed out on more occasions than one, this was because a greater emphasis was placed on the forms and techniques rather than the essential spirit of basic education.

It is not necessary to dilate on the sad story of estrangement, mistrust and bitterness which ultimately led to the partition of India. On the eve of and immediately after partition, passions rose so high that even men and women normally sane and civilized lost their balance. Many dark and cruel deeds were done in those bitter and tempestuous days but there were also many acts of great chivalry, courage and humanity. Dr Zakir Husain was a member of the minority which radiated sweetness and light in the midst of the storms of passion and hatred. Even when the waves of darkness sought to engulf him personally, he never allowed any bitterness to enter his soul.

Many will remember that he himself was at the point of being killed but the bravery of some Sikh and Hindu railwaymen and police saved his life. Undaunted by this experience, Dr Zakir Husain went about freely through riot-torn areas and brought solace and comfort to many aggrieved individuals and families without distinction of religion, caste or region. He was a tower of strength to all nationalist forces in and around Delhi and the

way in which he organized relief and sought to restore fraternal feelings, between people of different communities will always be remembered with affection and gratitude.

Partition's Impact

The partition of India had seriously shaken the morale of Indian Muslims. Many of them had earlier been swept away by passion and lost their sense of balance and judgment. Many did not at first realize the consequences of partition and, when ultimately it started them in the face, there was consternation and despair in many hearts. The Aligarh Muslim University had played a glorious role during the twenties and thirties of this century, but in the forties it had been one of the instruments for the achievement of Pakistan. When Pakistan came into being, many of the teachers and students were completely dazed. It was at this critical juncture that Dr Zakir Husain came forward to shoulder the burdens of the university and restore normalcy and balance among its alumini. Aligarh was in many ways a symbol of Muslim India and Dr Zakir Husain's role in bringing Aligarh into the mainstream of national life was a service not only to Indian Muslims but to the entire Indian nation.

Essential Humanity

Dr Zakir Husain was a great scholar and educationist but for him knowledge was not confined merely to the gymnastics of the intellect. Whatever is beautiful in nature and man's handiwork attracted him. He was a great lover of flowers and trees and equally of stones and fossils, manuscripts and paintings—modern, mediæval and ancient. He had great qualities of head and heart but perhaps of even greater significance was his essential humanity. This was in fact the predominant impression he made on any one who came into contact with him. I have seen a small child of two, at first a little awed by his beard and majestic appearance, soon lose all fear and walk up to him to be caressed. I have seen men and women of all ages and of all strata of society put at ease by his kind and considerate approach to their problems. He was gentle and courteous to every one and markedly so to those who occupied an inferior position in social, political or economic status. No man is a hero to his valet says the English proverb but Dr Zakir Husain disproved this proverb and was indeed a hero to his valet. Perhaps there can be no greater test of a man's courtesy and gentleness of spirit than to retain the regard and affection of those who live with him day and night. Dr Zakir Husain passed this test and will be remembered as much for his gentleness and compassion as his integrity, courage and intellectual distinction.

The Best Memorial

(Continued from page 2)

Basic schools are more costly than primary and secondary schools of the general pattern. This is again a misconception which must be erased without delay. The whole idea of Basic Education arose out of the practical need for making education free and compulsory to all children without burdening the nation with excessive expenditure. Furthermore, imparting education with a productive bias makes for better learning even from the academic point of view. Systematic efforts should, therefore, be made to utilise all the existing development activities in the rural and urban areas for enriching the educational process and making it more practical and purposeful. For example, various programmes connected with agriculture, animal husbandry, minor irrigation, soil and water conservation, afforestation, community development and cottage industries could be harnessed for the success of work-oriented education without trying to attach separate farms and workshops to Basic or Post-Basic institutions.

In substance, we should enable every student to participate in some creative activity and imbibe the dignity of labour as an integral part of his personality. This basic ideal has been accepted all the world over in some form or other by distinguished educationists. I had the privilege of meeting Professor John Dewey in New York several years ago. When I explained to him the scheme of Basic Education as propounded by Mahatma Gandhi, he feelingly remarked: "Gandhiji's system of education is, I am sure, one step ahead of all the other systems. It is full of immense potentialities, and we hope to learn much from India in this revolutionary educational effort." It is thus our sacred duty to introduce Basic Education in India with a sense of urgency and dedication. Even Professor Gunnar Myrdal, in his recent publication the *Asian Drama*, has strongly pleaded for the introduction of "basic-oriented" primary education as the ideal solution to the much-needed reform of the curriculum and teaching methods in our primary and secondary schools.

Let us, therefore, take a firm decision to re-orient our educational institutions towards the Basic pattern during the Fourth Five Year Plan period. I have no manner of doubt that this would be the best way to perpetuate the memory of our late President in a purposeful manner at this time which also happens to be the Gandhi Centenary Year. I should like to appeal to all the State Governments, with the utmost sincerity that I can command, to consider this matter in all seriousness and initiate the necessary steps in this direction with maximum expedition and sense of urgency. What could unfortunately not be achieved during Dr Zakir Husain's lifetime may yet be accomplished in his hallowed memory in the crucial years that lie ahead.

Dr. Zakir Husain

and

Continuing Education

By S.R. Mohsini

Principal, Jamia School of Social Work

THOSE who had the fortune of knowing Dr. Zakir Husain personally were always absorbed in adoring his magnificent personality and could not find much time to devote to an understanding and appraisal of his educational thoughts or his life work, that is Jamia Millia Islamia. Now that he is no more with us, I am sure people will make efforts to be familiar with his educational thinking through the collections of his addresses and speeches and to understand what he tried to achieve at the Jamia. This paper deals with some aspects of his educational experiments which he carried out at the Jamia. I have chosen this subject as I was very much impressed by it even when I was a student of the Jamia College during 1939-43. But the concepts became more clear to me when I had the privilege of compiling its brief history on the occasion of its Silver Jubilee in 1946. Besides consulting the record available in the Office of the Registrar and the Jamia Library, I had to have a number of interviews with members of the Staff who took part for building up the Jamia under the inspiring leadership of Zakir Sahib. I had also some discussion with him and tried to grasp his educational thinking on which the edifice of the Jamia was erected. My impressions about the social concern of the Jamia became deeper when I joined the Staff of the Idara Talim-o-Taraqqi and I had the chance of working under the guidance of Shafiqur Rehman Kidwai the great disciple and wonderful colleague of my esteemed teacher, Dr. Zakir Husain. These impressions became so deep that I could not resist the temptation of preparing a case study of the Idara Talim-o-Taraqqi which I did under the title of "Adult and Community Education—An Indian Experiment."

The central idea in educational thinking of Dr. Zakir Husain is that information and skill are not synonymous with education. They, when passed on to us by some one and not acquired by us through our own experience, may be called instruction. Education signifies internal development which may be achieved only through an "experience of bringing some task as near to perfection as possible and not leaving it till that has happened." This process of education can be set on motion, according to Zakir

Sahib by providing encounters with the cultural goods. The mental and moral development of the individual mind, the end of the educative process, is thus the result of its "association with and assimilation of the cultural goods of the society in which it is placed." The assimilation of the cultural goods is best acquired when an individual participates in some purposeful and educative activities. Such an experience can be provided to their students by educational institutions which are "consciously organised as units of community living, as communities of work-manual and mental, and as communities of shared values and shared standards of excellence." "In order to educate for social responsibility", Zakir Sahib once stressed, these institutions should themselves be organised as units of community living. One learns to swim by swimming in water; one learns to serve by serving in society. Unless this principle becomes the life breath of our educational institutions, all other forms will be just patch work. For how else will the moral value of a sound social organization be experienced except by living as a member of such organization?"

In a democratic society individuals should share the responsibility of making the life of the society a better life. The individual mind, in the words of Zakir Sahib, "cannot grow to its fullest possibilities without a corresponding advance of the collective social existence. One who aims at excellence in the individual must almost inevitably aim at it and look for it, in society." Educational institutions, to perform their duties properly, not only need to provide ample opportunities of social service to their students but also require to associate themselves with the movement aiming at the advancement of their neighbouring communities and the society at large.

An educational institution, which likes to come nearer to these ideals, must strive to provide its students opportunities of coming into contact with a variety of goods of culture, of having educative work experience and of getting involved in some form of social service or other. It should also organise itself as a unit of community living and attempt to help its neighbouring communities and

the society at large to have "a better and juster and more graceful way of life." Let us now try to see how Zakir Sahib, with the help of his handful but devoted workers tried at the Jamia to reach closer to the ideals that were so dear to his heart. I want in this regard to discuss two projects which he started in 1928 and through which Jamia participated in the nation building programmes and contributed its share in bringing about general awakening in the country.

Historical Background

The Jamia was on the verge of being closed down when its stewardship was entrusted to Dr. Zakir Husain in 1926. It was, at that time, in debt and there was no provision to meet even its recurring expenditure. The structure of the Jamia as the National Muslim Institution had almost collapsed. The system of getting other schools and colleges affiliated with it was the first to be dropped, as it was found to be too expensive for the meagre resources of the Jamia when it was transferred to Delhi in 1925. The instruction in vocations had also to be discontinued. The Honours Courses had to be gradually closed. The enrolment in the primary and secondary school and the college all put together came down consequently to 80.

Such were the conditions when Zakir Sahib started preparing plans for putting the Jamia on its feet and for making it a pioneer institution in education. The first thing that he did was the building up of a society of devoted members who took a pledge of twenty years unconditional service and under-took the responsibility of collecting donations from general public to meet the recurring expenditure of the Jamia. The very existence of the Jamia, then, depended on public support. Zakir Sahib had to explain to the public the ideals and aspiration on which the educational programme of the Jamia was based and to bring it closer to the needs and expectations of the people. He selected such activities and projects which were needed most but did not require large funds for their maintenance. The scheme of re-organization, which he prepared, in consultation with his colleagues, aimed at developing the Jamia, as a model educational institution, based on national needs and aspirations and at making it a cultural centre for the Indians in general and for the Indian Muslims in particular. Being a small institution with limited resources, whose degrees and certificates were not recognised, the Jamia could not compete with the recognised universities in the programmes of post-graduate studies and research. It had to find for the expansion of its activities, new fields of education which had so far remained unexplored. The decision was taken, therefore, to develop the Maktaba Jamia (The Jamia Publishing House), and to concentrate on building its primary

school at Karol Bagh as a centre for the education of the whole community.

Urdu Academy and Maktaba Jamia

Urdu Academy and Maktaba Jamia were given a prominent place in the scheme which Zakir Sahib had prepared for the development of the Jamia in 1928. According to this scheme the Jamia was not to confine its activities within the boundaries of formal education on the pattern of the prevalent system of education at that time. It was decided to develop it as a centre for bringing about general intellectual awakening in the country. The Urdu Academy and the Maktaba Jamia were to serve this purpose. Urdu Academy besides helping the Maktaba Jamia in the preparation of its plans for literature production and in the maintenance of good standard in its publications, started publishing a monthly magazine known as "Jamia" for the general public and the other for children. It also arranged for an annual essay competition on scientific subjects, organised literary gatherings and induced general public to form reading habits. The Maktaba Jamia published books according to the plan agreed upon and distributed them throughout the country.

Besides publishing a number of books of high academic standard and specializing in children's literature, supplementary reading material, and text books, the Maktaba Jamia also published popular literature and books of general interest. In the series of popular literature, a large number of books written by eminent scholars were published on political, social, economic and cultural topics of common interest. The substantial work done by the Maktaba helped to stimulate a taste for knowledge and literature in the students as well as in the general public. It was due to this work that the Jamia became known to Urdu knowing people all over India. The popularity so acquired helped it to get public support for its other educational projects.

Jamia Talimi Markaz No. 1

One very important result of the policy of striking new paths and exploring new fields much wider than those of formal education was that when Mahatama Gandhi initiated his constructive programme, the Jamia responded enthusiastically and took considerable interest in social service activities. While preparing his plan for the future development of the Jamia, Zakir Sahib blended the educational items of the constructive work with his conception of community education which he had probably developed during his stay in Europe. At the Jamia Primary School in Karol Bagh, besides having a system of education for the children through disciplined mental, manual and social activity, a number of other educational

activities were organised for the community at large. The first building of the Jamia, which was constructed in 1932 on Ajmal Khan road, had in its plan a few rooms for the primary section, a hall for extension lectures and social functions, a few rooms for the night school and adult education activities and some accommodation for the library and reading room for adults. The whole unit was named as Talimi Markaz (Education Centre) No. 1. The intention was as its name implied to have a chain of similar centres all over the city of Delhi.

Night School and Adult Education Section

The night school, was started in 1926 with the help of the teachers and senior students of the Jamia who considered it a privilege for themselves to have the opportunity of contributing their share to the nation building programme. The curriculum at the School included reading and writing Urdu, elementary Arithmetic and General Knowledge. After the initial enthusiasm, the adult literates withdrew themselves from the night school. The need was felt, then, to educate them, through other means in healthy living, in civic affairs, and on religious and social matters. A separate section for Adult Education was, therefore, established in 1928. It organised, for the adult population of the community, lectures and magic lantern shows on such topics as problems of health and hygiene, contagious diseases, preventive measures against seasonal diseases, religion and advantages of literacy etc. A small lending library and reading room was also started for the literate adults. Arrangements were also made to read out newspapers, stories and books of general interest to the illiterates. Another important activity of the section organised occasionally were the drives of cleanliness. The students and staff, including Dr. Zakir Husain, the Vice-Chancellor, used to take rounds of the locality on such occasions and did the cleaning of the streets as well as of the houses.

Extension Lectures

Zakir Sahib conceived education as a continuous process and was conscious of the need for stimulating interests which might widen the mental horizon of the educated people, enrich the community as a whole and enliven its social and cultural life. He never missed an opportunity of inviting the educated people of the locality to participate in the Jamia's social, literary and educational gatherings. Such opportunities were provided very frequently by the Students' Union of the Jamia College and the Urdu Academy of the Maktaba Jamia, which invited eminent persons such as Mahatma Gandhi, Maulana Abul Kalam Azad, Pandit Jawaharlal Nehru, Mrs.

Sarojini Naidu, Maulana Syed Sulaiman Nadvi, Dr. Mohd Iqbal, Prof. Wahajuddin, K.G. Saiyidain, Maulana Aslam Jairajpuri, Kazi Abdul Ghaffar and others, to speak or read papers on some aspects of cultural, educational, religious, social or political life in India.

The eagerness shown by the educated people of the locality, encouraged the Jamia to organise a series of extension lecturers every year. Arrangements were made to invite eminent persons like Mr. Husain Rauf Bey, Dr. Bahjat Wahabi, and Halide Edib, all from Turkey, to deliver a series of lectures each in 1932, 33 and 34 respectively. They dealt with History of Islam, Modern History of the Turks and Turkish Social and Cultural life.

All such activities came under the purview of the Idara Talim-o-Taraqqi when it was started in 1928. The work done by this department of the Jamia is well known to the readers of this journal and needs no repetition. Let me end this discussion with the English translation of an extract from a speech of Dr Zakir Husain which he delivered in Hindustani at the time of inauguration of the Talimi Markaz Hall on March 3, 1945. Addressing the members of the Hall he said:

“They deceive themselves who, after leaving schools and colleges, consider their education to have been completed and who feel no need for further education. Education does not mean only to instruct the children in schools in rudiments of reading and writing and to teach the youth in colleges and universities a few selected books in two or more subjects. These are not the only fronts on which the battle against ignorance has to be fought. It is also an important function of any system of education to make arrangements for further education of the educated and to provide for them an opportunity to go on refreshing their knowledge and bringing it up-to-date. The Talimi Markaz Hall is an effort to meet this very need. I hope it will bear fruit with your determination and courage. But please do not think that your responsibility would be over if you go on increasing your knowledge and refreshing it. The purpose which the institution of this type has to achieve is more than that. There are many in your community who do not get an opportunity for acquiring even that much knowledge which you have been fortunate to have. Remember, if you forget this section of your community, your education and knowledge would remain useless and serve no useful purpose. On the other hand if you succeed in securing for them their share in knowledge, advancement and progress you would have done a great job.”

Dr. Zakir Husain, as I knew him

By Smt. Raksha Saran

WHEN I first came to Delhi in 1934, one of the first persons I met was Dr Zakir Husain. I was impressed by his subtle humour, dignity, poise and hunger for learning. In those days he was economically poor but rich in devotion to education and through education he wished to serve the Indian people.

Undoubtedly it was refreshing to meet a person who was highly educated from Aligarh and Germany, a linguist and a practical idealist. He talked about the shape of things to come and how to bring about a social and political change in our country in a peaceful and organised manner.

I met him at formal and informal occasions including his daughter's wedding but never did I see him looking untidy, angry or moody. He always welcomed one with a broad smile, looked like a perfect advertisement for a 'Hearty Welcome!', dressed in well-fitting sherwani and tight pygamas made of immaculate white khadi. Having met him once, one could not forget him. He was a fine gentleman endowed with gifts of courtesy and grace so rarely to be found these days. He represented the best in our composite culture and in the world's heritage of civilization. He was not satisfied with the second best. His quest for excellence was never ending.

Zakir Saheb knew my late husband Shri Raghunandan Saran well. He too believed that without education no progress could be made. Both were convinced that the retardation or acceptance of any progress whether it was of new methods in agriculture, industry or whether it was in the field of family planning and social innovations depended entirely on whether it involved people who were literate and aware or people who were not illiterate and ignorant.

Both of them agreed that there was a great need for awakening, it was the awakening of a sense of social responsibility and the acceptance of these responsibilities by individuals and organisations. They accepted this challenge and set to work.

In those days Dr Zakir Husain lived in a small house in Karol Bagh when he could have, with his educational qualifications, easily got a highly paid job which would have provided him and his family with a spacious, comfortable home. Zakir Saheb chose the stony path in life, that is a life of hardship and selfless work.

My husband, Zakir Saheb, Col. B.H. Zaidi and a few other friends decided to start a school and regularly spent hours looking for a suitable site. At last they liked the place where Jamia Millia stands today and bought a small piece of land as they did not have enough funds for purchasing acres of land required for a developing educational institution. Jamia has suffered from a chronic shortage of

finances and therefore even to this day it has not been able to buy one large area of land. It is shocking to know that the present Jamia buildings stand on separated patches of land like a patchwork quilt, as pieces of land in between belong to other people. As the result of this awkward situation, occasionally there arise administrative and other problems. It should be the effort of Doctor's friends and admirers to make sure that the least they can do is to make Jamia Millia University into a compact one and save it from its present odd and unsatisfactory position. Today it is difficult to believe that the location of Jamia was selected mainly because of its rural surroundings. The main idea was to establish a centre of educational experiments in a village realising the importance of the overwhelming majority of the people who lived in the villages.

After independence, a succession of high offices came to him unsought and each office he filled with grace and distinction. He visited many countries of Asia, Africa and the West. In 1963 he was awarded the highest honour of the land, the Bharat Ratna for his great services to the nation.

He wrote extensively. Among his books are an Urdu translation of Plato's Republic, a critique of Capitalism, translations of several works on economics and education. He loved children and wrote books for them.

I remember attending his evening lectures in the University of Delhi. He was an eloquent speaker and master of his subject.

Dr. Zakir Husain was profoundly moved by Mahatma Gandhi's doctrine of Satyagraha. He said, "I began my public career at the feet of Gandhiji and he has been my guide and inspirer." He summed up Gandhiji's teachings and his own ideal in these words; to lead a pure life, individual and social; to insist on the means being as pure as the end; to have an active and sustained sympathy for the weak and the down-trodden; to forge unity among the diverse sections of the Indian people. And Dr. Zakir Husain's life was the very embodiment of these ideals.

Delhi has lost a simple and affectionate friend who started his life as a humble school teacher in New Delhi and who gave away half his salary to finance the education of poor boys. He belonged to an austere intellectual elite, dedicated to simple living and high thinking. He was undoubtedly a fine example to his students. In Smt. Indira Gandhi's words, "Distinguished and poised, he chose the profession of a teacher and throughout his life he taught us greater sensitivity, greater devotion to ideals and to selfless work. The nation mourns a great President and a great representative of the true spirit of India."

THE NEVER-ENDING PURSUIT OF LEARNING*

By Dr. Zakir Husain

ONE readily grants the significance of education as an academic discipline which helps man to march forward in his eternal quest for truth and excellence. But a debate is often raised about the individual and social aims of education. It must be remembered that the relationship between the individual and society is really mutual and complementary. The development of the individual enriches and improves society; and a well-organized, free, and just society provides wider opportunities for the individual to grow. In certain situations, however, a greater emphasis deliberately has to be placed on the social purposes of education, and *education has to be used as an instrument of social change*. This situation is found especially in developing countries like India.

The tasks which we have set before ourselves are as formidable as they are noble. We want to raise our standard of living substantially, and to assure a minimum income to each family, or, at least, to each planned family. We want to create a new social order based on justice, equality, freedom, and the dignity of the individual. We want to adopt modern science and technology, and, side by side, develop a sense of social responsibility; to generate moral and spiritual values based on our own great traditions and on the valuable contributions of other cultures. This is not a utopian or even an overambitious programme. It is the minimum needed for an honourable national existence. In implementing it, we can have no greater ally than *education, which is the most powerful instrument of national development*. *What we need most urgently, therefore, is a revolution in education which can trigger off the necessary cultural, economic, and social revolution.*

Why is it that we have not yet been able to spark off this revolution whose need and importance are universally granted? The failure is certainly not due to lack of knowledge. All the great Indian leaders were also great educationists. Tagore, Gandhi, Lala Lajpat Rai, Dr. Radhakrishnan, and others have said so much about education and have given such valuable guidelines that a vigorous and

sustained implementation of even a fraction of their teachings would have done the trick. I also refuse to believe, although this argument is more plausible, that the failure was due to lack of finance. *I do not think that any country can be so poor that it cannot give work and fair education to all its people.* Nations often get into a vicious circle in which they cannot educate their people because they cannot provide good education to all their citizens. But such vicious circles can be, and have been, broken through dedication and human effort. If we had had these in adequate measure, lack of funds could not have barred our progress.

I personally would be inclined to attribute this failure to the absence of the proper type of educational leadership. Ideas are important, no doubt. But they cannot be effective unless there is an adequate number of competent and dedicated individuals who can stand behind them and help them to take root, to grow, to flower, and to bear fruit. Money is, indeed, important. But it cannot necessarily create such workers. The crucial resource needed is the right type of leadership, and, if it exists, the required funds will be found or ways will be discovered to achieve the desired objectives, even with meagre material resources.

The large-scale reconstruction of national life which we envisage can be accomplished only with the help of an intelligentsia of adequate size and competence, and of deep commitment to the service of the masses and to the development of the nation. Its size is important if an impact is to be made on the people as a whole. Its competence is of greater significance, especially in the modern world of rapidly expanding knowledge and quick social change. But most important of all is its close affinity with the masses of people and its commitment to national development. *It is only the universities which can provide this leadership; and if they can do so all difficulties which now loom large on the horizon and seem to hinder our progress will vanish like darkness at sunrise.* That is why Gandhi used to say that "the aim of university education should be to turn out true servants of the people who will live and die for the country." The principal thesis that I would like to place before you therefore is this: the breakthrough in our educational reconstruction in the first instance, and ultimately in national develop-

* Extracts from the Convocation Address of Bombay University, August 21, 1967.

ment itself, can come only if we can so reconstruct our higher education that it sends out bands of young men and women who are competent, disciplined, and dedicated to the service of the masses and to the development of the country.

How can the universities fulfil this heavy responsibility? In my view, they will have to develop five important functions for this purpose. The traditional universities had three main functions—teaching, research, and the training of leadership in a few select fields. Modern universities will have to continue to expand these functions to cover all walks of life, and to add two others: service to the community, and adult education. This is especially important in developing countries.

With these new functions, our universities have a long and difficult journey ahead. They have to widen their scope to cover several new fields and to deal with large enrolments that are doubling every seven or eight years. They need a symbiotic development of teaching and research to ensure that every student acquires an adequate competence in his field and cultivates a sense of curiosity, a scientific temper of mind, a capacity to think and judge for himself, and a problem-solving ability. Like all first steps, these are essential and important, *but not enough*. The universities must build up close liaison with their local communities, and involve themselves intensively in the study of national problems and in the implementation of programmes of community service or national development. These new activities will provide proper scope for the development of research, make teaching more realistic and effective, and create in the student body an awareness and an understanding of national problems which will be a refreshing contrast to the apathy and ignorance that is now common.

All university students, irrespective of their fields of study, should be given a basic course in citizenship: students should be increasingly involved in participating in meaningful and challenging activities of social or national service. In fact, the objective should be to develop a large-scale and varied programme which could ultimately include all students. I visualize the establishment of strong extension departments in universities to look after programmes of community contact, and social or national service. A beginning may be made where the necessary

atmosphere already exists, and the essential enthusiasm and leadership are available. But, very soon, the activity should be extended to all universities.

When they do come into existence, the extension departments should also develop programmes of adult education. Intensive drives have to be organized for liquidating mass illiteracy, and teachers and students in higher education can play a valuable role in them. They can make a still greater contribution through the training of rural leadership. Studies have shown that the size of this leadership is small, about two per thousand of the total population. Unfortunately, its educational equipment is limited. The large majority has received only primary education; some are illiterate and only less than two percent have received secondary or higher education. The vast bulk of this leadership cannot, therefore, be expected to come to the universities. If the university teachers—now numbering about 100,000—can meet this leadership in small seminars or groups, and discuss with them the major issues facing the country, and its programmes of development, the entire character of the Government policies, the quality of public participation in them, and the efficiency of their implementation will be revolutionized.

We have no time to lose. The next five or ten years will probably be the crucial period. If the programmes I have suggested can be developed, the university students can be a great force for good and can regenerate the entire life of the nation. On the other hand, if education continues to be ineffective, if a climate of hard work and dedication cannot be generated, if the crisis of confidence between teachers and students continues to persist, if the link between the universities and the community remains weak, and if indiscipline continues, this very student body may accelerate social disintegration. The need for immediate and effective action on right lines is thus obvious and cannot be overstressed.

It is in this sense that I would like to recall what Pandit Jawaharlal Nehru said at the Convocation of the University of Allahabad some years ago: "A University stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search of truth. If it stands for the onward march of the human race towards ever higher then it is well with the nation and the people."

NEW TRENDS IN ADULT EDUCATION*

By Dr. Zakir Husain

AS a conscious voluntary social activity we have the beginnings of Adult Education in the last quarter of the 19th century. The chief emphasis this time was on literacy, but as the foreign government of the day was indifferent to an enterprise of that nature the work did not assume any considerable dimensions. It was with the formation of popular Ministries in 1937 that some Provincial Governments accepted the responsibility for Adult Education. The Silver Jubilee of this Association is in a way the Silver Jubilee of organised Adult Education in India. The work of Adult Education, for once, assumed the form of an educational movement of the people and this Association became its symbol. I do not propose to dilate on the achievements of the Association during this quarter of a century of its existence. It must, however, be recognised that the Association has kept the torch of adult education burning and through its seminars, publications and conferences has held together the growing band of adult education and social education workers as a brotherhood in a shared and worthy significant effort.

Let us congratulate the Association on what it has done and give it our good wishes and our support for the great work that lies ahead and for which the first 25 years have really been a period of preliminary exploration and experiment. It should be clear by now to every worker in the field of Adult Education that his work will henceforth have to combine the task which our ancient methods of cultural diffusion performed with the one of making the adult literate, giving him the essential tool of educating himself on his own. No worker in the field can ignore to notice two big changes in the old map of adult education as well as a number of minor ones. A very significant change is the advent of the Community Development Movement which in the last analysis is an adult education movement. In fact community development has, during the last few years, assumed the dimensions of a worldwide movement for the education of adults in the vast far flung areas of the developing countries inhabited by the majority of mankind.

The other big change in the adult education map of India has been the launching of a movement for workers' education. The Community Development Movement is confined almost entirely to rural areas, but in a society taking such rapid strides in industrialising itself, such as our society, the education of workers can be neglected only at our peril. It is a matter of great satisfaction to know that not only the Government but also the trade unions and the employers have realised this and the Central Board

of Workers' Education enjoys the support of all the three bodies interested in healthy industrial growth in the country.

There have been other developments too. The need for continuation in education and training, for instance, is being more widely realised. The device of in-service training—already known to the Army—is now being used in many government departments and is spreading fairly rapidly in industry both in the public and the private sectors. I have no doubt that this trend will increase with the passing of years and perhaps the Indian Adult Education Association can do something to further it.

Then Adult Education is entering the Universities. Universities have, of course, always dealt with the education of the adult. But they have been preoccupied with adults who could devote themselves exclusively to this education over a number of years. The new concern is towards those who have to work otherwise to earn their living and yet are anxious to further their education. Evening Colleges have come up in many places to serve this need. Recently the Delhi University has opened correspondence courses in many subjects. The response seems to indicate that this was long overdue and is well capable of further extension.

The Universities have also begun to shed their high-and-dryness and to get interested in the out of the campus community. Recently the Rajasthan University under the able leadership of the President of this Association, Dr. Mohan Sinha Mehta, pioneered in India by opening a regular Department of Adult Education.

These are all encouraging signs. But we should not fail to remember that the principal field to which Adult Education operations have to be directed is that of the vast mass of our illiterate population. A properly motivated programme of literacy, motivated that is by its relevance as a tool for objectives in which interest should be assured, has to be planned.

It has to be planned in all seriousness as meeting an urgent need of the nation which cannot wait indefinitely to be satisfied. It has not to be given just a courtesy recognition in a programme that spreads itself over an unmanageable field. It is not my purpose to apportion blame, but it cannot be denied that by the end of the 3rd Plan we shall not be in a position to claim for the social education programme any satisfactory success. We should plan more courageously, for the problem to be tackled is enormous. It has been estimated that the total population of India in 1966 will be over 490 million. It will be safe to presume that the illiterate population in the age group 15-45 will be of the order of 200 million. We should know that we do not have the resources to meet the entire need. But we should not dissipate resources on an easy going

* Extracts from the Presidential Address of the Silver Jubilee Conference of the Indian Adult Education Association, held in New Delhi in March 1964.

programme that may last indefinitely. Our present progress has been very slow, indeed. During the decade 1949-59 we succeeded in making less than 5½ million persons literate. We shall, I venture to suggest, undertake sizable programmes for the next three plans and see to it that at the end of the sixth plan we have liquidated illiteracy in India. We might start making 50 million persons literate in the 4th, 75 million in the 5th and the rest in the sixth plan. **We shall, however, have to remember that literacy is not education. It is a tool for making self-education possible. This programme should, therefore, be so integrated with some life-interests as to supply the requisite motivation in the persons concerned to apply themselves with keenness to the acquisition of this tool of self education.** Many things have been suggested for this side of the programme and, given the ingenuity which the scheme-makers usually have in ample measure, many more would, in course of time, be probably suggested. But I feel the programme should primarily insist on establishing among the educands three basic convictions in which they have a personal involvement.

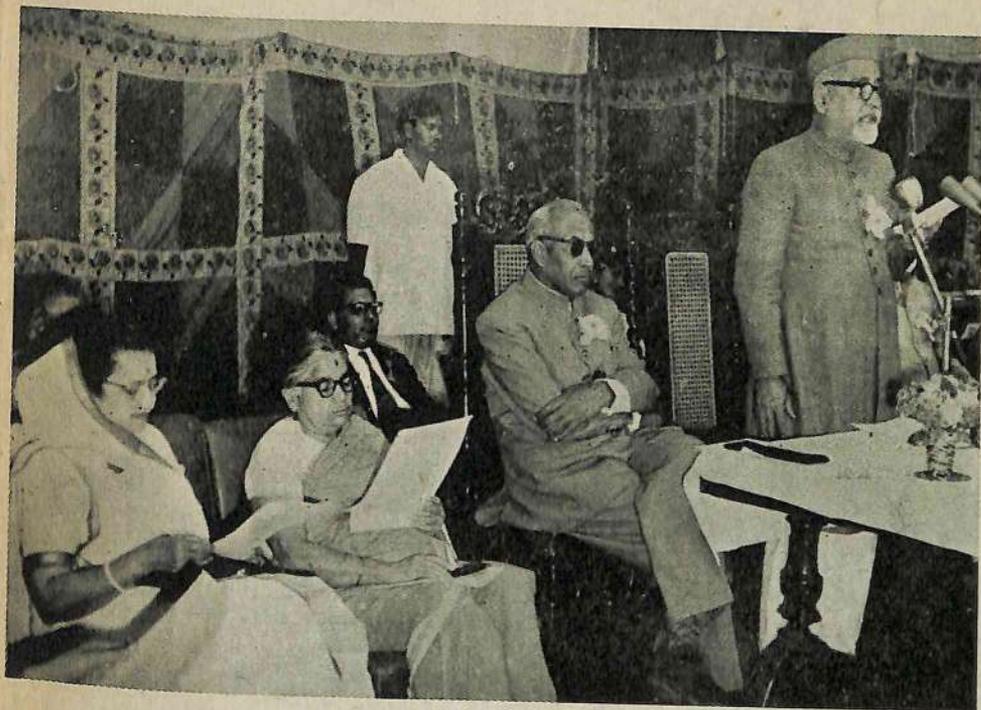
The conviction should be engrained in them that the free country of which they are citizens is on the march. A great change is coming over it and coming by our own free choice and deliberate action. They should be made to realise that it is a change from a traditional to a rational outlook on life, from an empirical to a scientific technique, from resignation to expectation and from fatalistic inertia to planned endeavour. They have to change their attitudes to be worthy architects of this change. They should get the consciousness of the possibility of making their methods of work more efficient and thus their work more fruitful. They should also learn to take pride in their work as part of the enchanting enterprise of building up a better society. They should learn to regard their work, wherever they may be placed, as an integral part of the national effort. They should be made keenly alive to the social implications of their work. This can start a chain reaction of self-improvement in which learning to read and write will easily be the first step.

Another conviction that has to be brought home to them is the necessity of planning their families. The year 1921 has been called the Great Divide in relation to population growth in India. During the 30 years before 1921 population had increased only by 12 millions, in the 30 years after 1921 it increased by as much as 109 million. As against 30 years prior to 1921 which showed no consistent trend towards increase, the 30 years after 1921 display a process of accelerated growth, the number added to the population during each decade substantially exceeded the number added in the previous decade. If we project this trend we shall have a population of 555 million in 1971 and 719 million in 1981. This should give all of us much to think. But the individuals who build families are not usually impressed by the planners' figures in their intimately personal enterprise of family build-

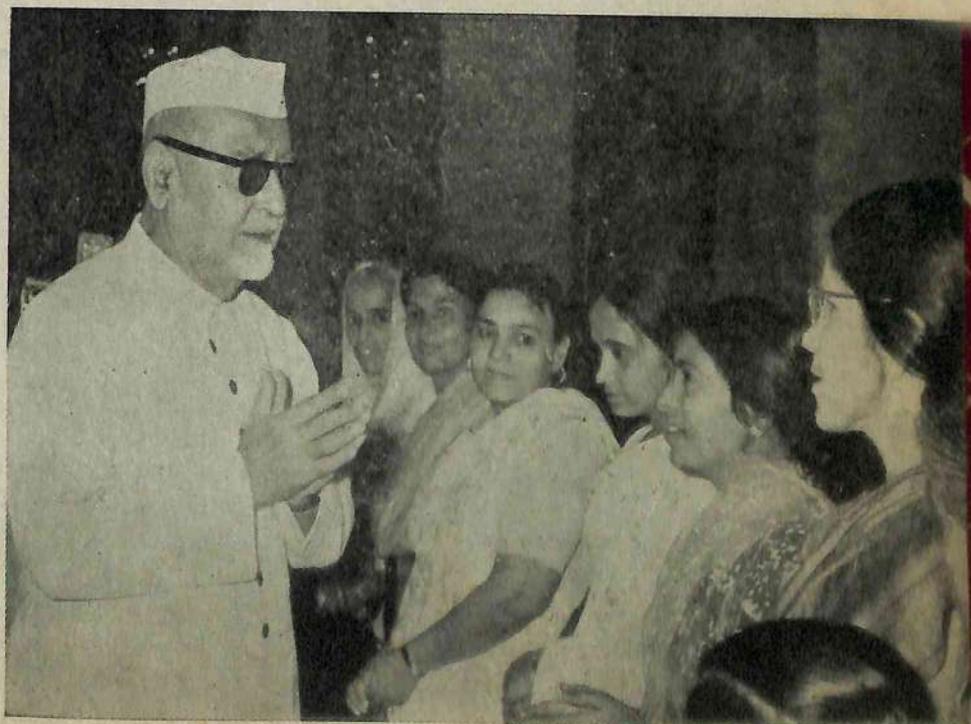
ing. But they can be made to respond to the considerations of human dignity involved in bringing up a family. They can be made to understand that planning his family is inherent in the nature of man, as distinct from the mere animal, and he should build up a family as a spiritual complex with deliberation. It is inherent in this dignified nature of man that he should have children by choice and not by chance. It is inherent in it to safeguard the mother's physical well-being and not to allow it indifferently to be undermined by frequent unspaced and unwanted pregnancies. It is inherent in it to be deeply concerned about the proper upbringing of the children. It is inherent in it not to tolerate seeing human children die like flies for want of food and care or to grow into sub human social liabilities for want of good breeding. The Adult Education worker should awaken this inherent consciousness and then lead him on to the written word for the clarification and amplification of his notions.

The third conviction which it seems to me the Adult Education workers should be concerned to awaken and establish among each one the millions who will come into contact with them is that he is the citizen of a free land with a great past which he has inherited and a greater future which he is called upon to participate in building up. He should be made aware of the moral foundations of the Indian State. He should be made to realise that our State is not the mere embodiment of technical competence and unlicensed power but is an institution built on moral foundations. It seeks to combine power with morality, technique with ethics, progress with social justice. He should learn to commit himself to the objectives of this State and to love his people and his State above all else. It should be so dear to him that he should not shirk the highest price for defending it. He should be convinced that freedom of his people is the necessary condition of his own moral growth and that there are terms on which life is not worth keeping and being deprived of freedom is one such. He should be made to realise that good and responsible citizenship is the readiness to be where national duty calls, where the weak must be supported to gain strength, where narrow loyalties of caste and creed, language and religion are to be willingly sacrificed for the wider loyalty to the Indian State. Heart-warming ideas like these have to be conveyed to the millions of adults and then should lead them here again to the written word, for a well-organised and efficiently executed programme of publication, libraries and reading rooms, should take over from where the field worker by word of mouth has brought the adult to these basic convictions. It is an immense task. Many agencies—official and non-official—will have to cooperate in accomplishing it. I congratulate the Indian Adult Education Association on completing 25 years of creditable work and hope and pray that in the years to come it shall be able to render even more valuable service to the great cause which represents one of the basic needs of our people.

The memories we cherish



*Dr. Zakir Husain
delivering the
Presidential address
of the Silver Jubilee
Conference of the
Indian Adult Education
Association, New
Delhi, March 1, 1964.*



*Dr. Zakir Husain
meeting the delegates of
the National Seminar
on 'Adult Education of
Women in the Changing
Pattern of Society'
at Rashtrapati Bhavan
on October 28, 1968.*



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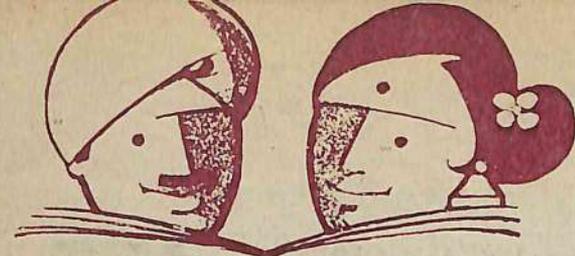
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**ADULT EDUCATION AND
NATIONAL INTEGRATION
National Seminar in Gauhati**

THE 17th National Seminar of the Indian Adult Education Association will be held in Gauhati from October 26 to 28, 1969. The subject of the Seminar is "Adult Education and National Integration." Shri J. P. Naik, Adviser, Ministry of Education and Youth Services, Government of India, will be the Director of the Seminar.

Shri D. Sarma, State Social Education Officer, Assam, has very kindly agreed to look after the local arrangements of boarding and lodging. All the delegates will be provided free lodging, but the boarding charges will be borne by the delegates at Rs. 7/- per day per delegate.

The 23rd All India Adult Education Conference will also be held in Gauhati on 30th and 31st October, 1969.

All educational workers connected with adult education are entitled to attend the Seminar and the Conference. To secure accommodation, the railway concession form and to receive reading material, the intending participants are requested to send delegation fee of Rs. 5/- each for the Seminar and the Conference to the Hony. General Secretary by August 25, 1969.

***Removal of Political Illiteracy
IAEA to Launch A New Programme***

The Indian Adult Education Association is shortly launching upon a programme for the eradication of political illiteracy from among the masses. For this purpose an Institute is being set up. The Institute named as Institute of Adult Education for Democracy will organise short term courses in parliamentary democracy for different groups and levels; organise study camps, study circles and lectures for civic education; produce reading material on the subject and organise correspondence courses for various groups.

To discuss and draw up a blueprint for the institute, the Association has called a Round Table of Experts in New Delhi on July 19, 20, 21, this year. The Institute is proposed to be run jointly with the Institute of Constitutional and Parliamentary Studies.

The Union Minister for Education and Youth Services, Dr. V.K.R.V. Rao, will inaugurate the Round Table on July 19.

FORMAL AND INFORMAL EDUCATION

B. Schwartz

Formal Education and Non-Formal Education

THE universities have been offering courses for adults for a long time, but it is not being pessimistic to say that the results are far from satisfactory, because the number of adults who take such courses is low and the intellectual level of the courses is comparatively high—which means that the mass of the workers is practically never reached.

Moreover, and most important of all, the universities have made practically no pedagogical effort to adapt their methods and the content of the courses to adults.

In general, the universities have not understood that adult education has characteristics of its own. There are many who

think that there is no difference between the education of children and of adults. Moreover—and this is much more serious—there are many who have not understood in what way education greatly exceeds the mere supplying of knowledge.

Hence, some of them have purely and simply rejected all the new methods which non-formal educators were attempting to use, while others, willing to co-operate but not having understood the meaning, have merely adopted a few ideas. University professors, specialists to the core, feel that their job is to provide knowledge in their respective specialities, and they see no difference in whether the audience before them consists of adolescents or adults.

Alongside of this "formal" education, other organizations and individuals have tried experiments which were all the more reformatory and revolutionary in that they were recognized by the traditional universities. The first of these were responsible for the "popular" type of education for adults. They followed or worked out for themselves absolutely new methods, and that made them appear to be opponents of the formal educational methods. In that way, there began to be created a dissociation between the two forms and that dissociation has become increasingly accentuated. As a matter of fact, the non-formal educators feared, and still fear today, to be swallowed up by the enormous mass of formal educators arrayed against them. That is why educators of adults, even when they believe (as we do) that there are not, and should not be separately—an education for minors and an education for adults, but a "life-long education," are very much afraid of being integrated and swallowed up. Paradoxically, it is they who want to maintain the separation.

What progress must be made in order to integrate and esta-

lish a balance between formal education and informal education and in order to strengthen the role of non-formal education?

In view of the fact that, as we have seen, the two forms of education are dissociated because their targets as well as their methods are different—the formal educators not having taken into account the specific qualities of adults—a conciliatory solution will consist of a transformation of the *formal methods* based on consideration of what adults actually are and a transformation of *informal education* based on considerations of the objectives of life-long education.

In this connection, we will examine successively two forms of education, the first consisting of instruction in educational institutions (evening courses in particular) and being in the nature of formal education, and then, after having shown in what way this form is inadequate, we shall examine a type of informal education.

Institutional or Formal Education: An Instruction of Isolated Individuals

By isolated individuals we mean persons who come separately to attend courses, each of them from a different environment, each working in a different enterprise and each having his own centre of interest. In short, nothing exists in this form of education but the individual attending the course, the institution and the teacher, and no thought is given to the society in which both the teacher and the student live.

That is in fact the traditional form of the so-called formal education. The problem is to change its methods in order to take into account the specific nature of "adults". In order to determine the right methods, the teacher and the institution must take basically into account,

on the one hand, the adult himself, his motivations and his characteristics, and on the other hand their own objectives.

Any study on teaching methods must therefore begin with research into the motivations of adults and the specific nature of their behaviour. We shall first outline the study and research which we have effected along that line, especially, at Nancy, France.

A Study of Adults Motivations

Our purpose here has not been to draw up a list of all these motivations, but to draw attention to their importance from the standpoint of teaching by pointing out some of them which now seem to be the most essential from the point of view of adult education.

It must be noted that in many cases the motivations are multiple in number and that it is therefore not easy for the teacher to take them into account. One of the most common motivations—at least outside of the category of adults who are taking a socio-cultural type of instruction—is the effort to make a change of social status. It is not only a salary increase which is aimed at but at least to as great an extent a change in the kind of work in order to have a better opportunity to assert one's personality.

To that motivation has now been added, as we have said, the desire of not having to become a victim of a downgrading changeover, but to be able to take it in stride.

It is not necessary to dwell further on this point in order to show that these motivations cannot be present, at least not in the same form, in children or in adolescents.

b) Specific characteristics of adults

We are not trying to contrast

adolescents and adults. There is obviously no charm between them. However, persons who have been out of school for five years already show quite different characteristics from school pupils or students. Let us indicate the major differences:

—Mental image of what education is

Some adults imagine education or "culture" to be "goods purchased"; in other words, they consider that once the schooling, or rather the "programme", is finished, they have "completed their education." Moreover, they often tend to confuse schooling and knowledge, knowledge and memorizing, without being able to see that the essential thing is the formation of attitudes. To know is, in some way, to be able to "recite." To learn is, for many, a physical effort. There are even those for whom getting an education consists in attending a course.

—Difficulty in learning

The adult, especially one who stopped his schooling very early, in other words the one who has the greatest need to start studying again, often finds himself in great difficulty when he starts studying again. He cannot read easily the documents assigned to him, nor take notes, and he does not know how to listen or to make use of the means available to him.

Moreover, in the case of evening courses, it is obvious that most adults encounter considerable material difficulties (lack of time, physical and nervous fatigue, lack of relaxation and of leisure).

—Mental image of the outside world

On this point, the adult differs very decidedly from the child or adolescent. While his occupational, family and social experience often gives the adult better knowledge of certain phenomena, there is also usually a decline in

book learning by having forgotten and even by the integration of partial and very hazy mental images of the phenomena which surround him, his observations being almost always based on the effect and not on the cause or the essence.

The same thing applies, of course, to children, but many children do not try to form a mental image of what surrounds them. Children admit, for example, that they do not know what is meant by "pressure" or how and why an aeroplane flies, while it is probably rare for adults not to have ideas and mental concepts of such things.

Research on this problem has shown that these mental images are in some cases so firmly anchored in the mind of adults attending courses that it is very difficult for them to absorb new knowledge, because they cling to the images already fixed in their minds even when they are in contradiction with reality. For example, chemical workers only define an acid as "that stuff that stings", while foundry workers will describe a tempering bath as "what makes it (the metal) shine."

B—The Instructional Targets of the Adult Education Institution

An institution providing adult education should establish targets, and these targets may consist in having no other objectives than those of the adult students themselves or they may be partially different. The targets established have a most important bearing on the teaching methods used.

For example, the effort to train self-sufficient persons, not dependent on others but capable of making a place for themselves and directing their own lives, the determination to consider them as agents of change, as persons who receive from their environment and at the same time contribute to it (unlike children who

go to school to receive but do not contribute anything to anyone else), is a target—and it is our target—very different from “training technicians to perform work in some speciality.”

An Attempt to Provide the Pedagogical Answer

The problem then becomes a matter of taking all the preceding factors duly into account. Having reached this stage, we believe that the only solution, to concrete, is to give examples. We will not go into a description of methods at this point, but will limit ourselves to stating few principles which we have followed (as have some other educators also) for a number of years.

First Principle: Starting with the needs which are felt

We consider it increasingly important to determine the content of the instruction on the basis of the needs as they are defined by the adults to be taught and not as they are defined by the teaching staff. That is basic pedagogical strategy, and it presupposes the right of the educational institution to adapt its programmes of instruction to the results of the analysis of the student's needs.

However, even in the case where the instruction programmes are not laid down in advance, where the adult educators have full liberty, the problem is still not solved. Actually, in order to eliminate stereotyped instruction and to help adults to discover what they really need to learn, it is necessary to put them in the position of learning.

The best instruction always results from converting unfelt needs into needs which are really felt. For example, for an electrician, instruction in electricity will not really be a development for him unless he discovers that he needs to know and understand certain laws. Starting with examples, it becomes necessary for him to go beyond them in order

to grasp the theory and then he needs to learn a bit of mathematics, and in doing this he discovers problems of expression, and thus one need leads to another. That is the generating force which puts the adult in a position of really learning and on the pathway to a truly lifelong education.

This poses, a difficult problem for the teacher, who, in many cases, teaches children or adolescents during the daytime by the traditional methods. The teacher must make an effort of the imagination and at the same time be constantly sensitive to the progress of his adult pupils, in other words he must struggle against his own tendency to plan that progress in advance.

Second Principle: Self-Evaluation

In order to combat the frequent tendency of adults to lower the concept of education to merely acquiring information, the methods adopted should facilitate thoughtful consideration concerning methods of evaluation, which could be changed. In fact, the existence of examinations should be subject to question. There are several reasons to be given on this point:

—One of the justifications for examinations is that they constitute a stimulant for school pupils and students but that is no longer necessary for adults.

—The prospect of taking an examination will accentuate the feeling of dependency on the part of the adult, while we are trying to make him self-sufficient.

—Examinations strengthen the scholastic attitude, while the adult, in order to learn, needs constantly to link knowledge and experience together.

If the principle of cutting out examinations is accepted, it will of course be necessary to install in their place a constant and systematic control of the absorp-

tion of knowledge and also of attitudes. That is a critical problem and is the object of much research at Nancy. The conclusions and consequences which we have deduced from this research have led us to install what we call “self-evaluation.” After each session of a course or of practical exercises, all the adult pupils are given a written interrogation concerning a simple question. When they have finished, the teacher gives the correct answer and explains it. They are then asked to correct their own papers, not by grading them or assigning a rating, which would be absurd, but by trying to analyze their mistakes, the causes of the mistakes and the nature of them. The teacher then collects the papers, concerning which a point to be stressed is that they do not have to put their names—because the purpose is not to judge each adult pupil but to help each one to correct himself. He comments on the interrogations and the self-evaluation, and then each one takes back his paper. In this way, each adult has the opportunity not only of knowing the answer but also of checking his own errors of appreciation and correction and of finding out what the teacher himself would have replied.

This self-evaluation does not, however, eliminate all evaluation of the pupils' results by the teacher. The teacher evaluation is chiefly accomplished in small groups so that there is a constant check between the teacher's evaluation and that of the adult pupil himself. That is the basic pedagogical act.

Considering the adult as an agent of change, the self-evaluation constitutes an essential element in his training with a view to enabling him to judge himself and to reach a point of self-sufficiency in regard to the field of knowledge.

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The Present Society and the Youth Programmes

By S.C. Dutta

*Hony. General Secretary,
Indian Adult Education Association*

ALL the world over the youth is in ferment. The old values do not attract them, the new values are yet to be created. The present do not inspire them. There is crisis of confidence. The youth today has no picture in their mind about the world order in which they would like to live and prosper. There is no image with which the youth could identify themselves. In the circumstance the task before the planners and youth leaders is to create that image and provide the youth with a picture of a new world order. We must try to restore faith in the younger generation in their own abilities, and arouse them to creative and cooperative action.

This task is not very easy. It requires patience and tolerance. It does not admit of copy book treatment. It requires joint and sustained effort. The planners, social reformers, social scientists, educators, administrators must sit together with the representatives of young men and women and give them the feel of responsibility. There must be willingness to share responsibility, with a view to enable the youth to develop leadership qualities—qualities of discrimination, judgment, sense of responsibility, sense of values and sense of proportion.

The most crucial and much neglected group among the youth is that of the non-student youth. They are much larger in number and they have not much institutional facility for getting together.

To meet this situation, a section of Youth Services has been set up in the Ministry of Education, which has been named as the Ministry of Education and Youth Services and a youthful minister, Dr. V.K.R.V. Rao has been appointed to hold this portfolio. This has been done to emphasise the earnestness of the Union Government to have a close look at the problems of youth and their solution.

The objective of Youth Services should be to provide opportunities to the youth for self-expression, self-development and cultural attainment. It should include preparation and training for work and family life, so as to enable young men and women to assume social and civic responsibilities. Another objective should be to develop in them spirit of comradeship, patriotism and national integration. The youth should also be persuaded and enabled to participate in planning and implementation of the programmes of community and national development.

The purpose of youth programmes should not only be to ensure what youth can do for the society but also to enable the society to fulfil its obligations to the youth in providing facilities for the development of their personality and making them socially useful, functionally efficient and economically productive. Actually fulfilment of its obligations, by the society, to the youth, should be the basic philosophy of a youth movement, to make it meaningful or significant.

In a vast and democratic society like ours, there can be no single or uniform youth programme applicable to all parts of the country; they are bound to be different in industrial centres, large towns, and in rural areas; and programmes have to be developed in accordance with the needs, abilities and aptitudes of youths in these areas. All the same, some commonly agreed objective and purposes have to be highlighted.

Youth movements can be successful and can be sustained only if they are linked with certain national tasks. Youth programme should be carried on in the context of national integration, secular outlook, and social, economic, personality and recreational development, aiming at securing social and economic justice. Further the programme should ensure human interest. The involvement of youth in the planning and promotion of youth movement as well as in the development of national programmes has to be ensured from the very beginning and kept up at all stages of implementation.

We must provide recreational facilities for youth. For this purpose youth clubs should be organised. These clubs, in addition to recreational activities

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LABOUR-MANAGEMENT RELATIONS IN A CHANGING WORLD

David A. Morse

Director-General, International Labour Office

THE International Labour Organisation is celebrating its 50th Anniversary. These past 50 years have seen constant efforts by the ILO to promote the dignity and welfare of man by world-wide co-operation of governments, employers and workers.

The ILO, composed of 118 member States representing different levels of economic development and many political shades, exemplifies the principle that it is only through action by men of good will that human dignity, welfare and security can be achieved. We have learned that economic growth and social progress go hand in hand, and that one of the conditions for this growth and progress is the existence of a sound system of industrial relations.

The ILO is celebrating its 50th Anniversary, at the same time that a major re-examination of labour relations systems and problems is going on throughout the world. In a number of instances this has led to important reforms in legislation or government policy, reforms with which the ILO was associated.

While this is not the first time that the whole fabric of labour relations has been re-examined by the member States of the ILO, the present activity has been prompted by a deeper anxiety and a greater sense of purpose than ever before. This is particularly true in the developing countries, concerned lest weaknesses in their labour relations systems jeopardize their social and economic development programmes. These countries realize that peaceful relations between management and workers are essential for economic growth, while poor industrial relations are a threat to political stability and a barrier to the improvement of living standards.

These countries are therefore not seeking merely to avoid industrial conflict, but rather to develop viable labour relations systems which would mobilize all energies available to promote economic development. What many areas of the world are groping for today are practical patterns of industrial relations that will withstand the strains of structural and technical changes, at the same time contributing to the social advancement and well-being of the population as a whole.

The ILO's role in this search is to provide a forum in which ideas may take shape and be

formulated into guidelines for practical action. The actual patterns evolved will vary in accordance with the traditions, aspirations and institutions of the different countries. Stable and constructive industrial relations can be achieved in a variety of ways, and it would be unthinkable for the ILO to try to transpose to one country the solutions reached in another.

But there are two essential elements in all forms of constructive labour relations—the development of an adequate institutional framework, and the education and training of both labour and management.

On the institutional side, labour-management relations function best where both parties are free to form and join independent organizations of their own choosing to represent their interests. The basic principles of freedom of association and the right to organize have been enshrined in ILO Conventions, and on the basis of its half century of experience, the ILO remains firmly committed to the view that no sound system of labour relations can develop where these fundamental rights are denied.

Improvement of working conditions and the living standard of workers through collective bargaining is possible only if trade unions are matched by strong, efficient and progressive managements, willing to share in this responsibility. The concept of constructive working relations, moreover, reaches beyond the negotiation of day-to-day working conditions. In modern industry, which is subject to sudden and drastic change, employers and workers must constantly adapt to new problems, perhaps the most vital of which is job security.

A worker's job may be threatened either by an arbitrary act of the employer or by retrenchments within the firm due to economic conditions. The ILO Recommendation on Termination of Employment, adopted in 1963, deals with both these instances. It establishes the principle that a worker should not be dismissed without a valid reason and that a procedure for appeal against unjustified dismissal should be available.

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PRE-TESTING READING MATERIALS FOR NEO-LITERATES

T.R. Singh

PRE-TESTING is a technique employed to ascertain communication potential of some reading material for neo-literates. Communication potentiality of the reading material depends mainly on the words used in the material, arrangement of words to convey the intended meaning, and comprehension ability of the readers. Therefore, pre-testing is conducted to find out whether words that occur in the reading materials are a part of the vocabulary of the readers, whether the words are so arranged as to communicate the intended message, and whether the reading material is in accordance with the comprehension ability of the prospective readers. The purpose of pre-testing is not to evaluate the reading and comprehension ability of neo-literates, it is to evaluate the reading material as a communication tool.

The following steps may be taken in pre-testing a reading material: 1. Selection of reading material; 2. Preparation of pre-test instruments; 3. Drawing sample for pre-testing; 4. Establishing rapport with sample readers and administering pre-tests; 5. Analy-

sis and reporting results. Each of these are discussed below in some detail.

1. *The Reading Material:* Reading material may be a book or a booklet running into several pages or it may be a leaflet or a pamphlet with one or two pages. If it is a book or a booklet, word to word, or cover to cover pre-testing is unnecessary. Certain paragraphs, passages or even sentences may be selected reducing the reading matter to 250-500 running words. However, care should be taken that the matter selected for the pre-test remains meaningful and representative of the whole reading material. Ideally, the matter to be tested should not exceed 500 running words. It should be of exactly the same print size and should include all that belongs to the final form. Illustrations, pictures, drawings, if any, should similarly be in the same colour, and of the same size as they are planned for final production.

2. *The Pre-Test Instruments:* The selected matter may further be worked out into word-count list and word-meaning list. The former is a list of total words with the frequency with which they occur in the material. This list may be used for comparing it with the standard word list if there is any. For example, in Literacy House there are two word lists, one for the Naya Savera Primer and the other for the subsequent three Readers. The word-meaning list contains words that the pre-tester might consider to be difficult for the readers to understand.

The third instrument is the readability test. The selected pre-test matter is made into as many copies as the number of persons to be pre-tested. However, these copies should have provision for recording information regarding the respondent, his age, occupation, education, time taken to read the matter, whether reads with average speed or below average speed, wrongly reads words, reads words haltingly, etc. etc. This information can also be recorded on a separate sheet of paper attached to the readability test.

Comprehension Test: This test is devised to test the communication potential of the reading material. It is generally in the form of a simple schedule with some questions based on the contents of the reading material. It may have both probe questions and without probe questions. The questions may be scored for the quantification of the data.

Eligibility Test: This test is essential if pre-testing is to be made more systematic and objective. It is devised to find out what minimum reading and comprehension ability should a person possess so as to be qualified for the pre-test sample. Lists of persons made functional literates are available from governmental and non-governmental agencies but if one desires to have his own way of deciding the

standards, he might prepare a simple test like the one Literacy House has for Functional Literacy Test.

The Sample ; Sampling procedures are many and varied. Of these random and quota sampling are more convenient and useful than others. In random sampling one may select every tenth, twentieth person as may be required from the list of functional literates available from different sources or he may prepare one for himself on the basis of these lists. But the difficulty in this would be that one cannot be sure that all the selected persons in the sample would be available for the interview. However, in quota sampling where one is required to interview only a fixed number of persons, he may go about the job till he completes the quota

Rapport and Administering the Tests: After drawing the sample, it may be useful to have certain amount of knowledge about the respondents, about their place of work, leisure time and leisure time activities, seasonal activities, etc. Visits to the respondents' places, explaining the purpose of the project and displaying interest in their work and activities are the social scientist's ritual which performed properly give better results.

The first task before the pre-tester in the actual pre-test situation is to create a favourable atmosphere for the interview. No hard and fast rules are available for this purpose. Experience and practice are one's own masters. However, an experienced investigator captures the interest of the respondent. Having done this, he might introduce the subject and then begin the pre-test work.

The general procedure of administering the eligibility test and readability test is to hand over one copy to the respondent and one is with the interviewer himself. While the respondent reads out the matter, the investigator follows him closely recording the words read wrongly, haltingly, or with slightly different accent, etc. In the end he records the time taken to complete the reading matter. He might then record the particulars of the respondent. Other tests might follow immediately.

Analysis and Results : Analysis of data depends upon the quality of data one has and the purpose for which he is going to use them. For general purposes, information obtained on respondent's particulars sheet might be taken up first. Tables showing the distribution of respondents by locality, caste, economic standing, education, occupation, etc. might be prepared. Information obtained on eligibility test and on readability and comprehension tests may be organised in terms of what percentage of respondents have high, medium and low reading and comprehension abilities. Words read wrongly may also form another table. If desired the data may further be put to rigorous analysis for statistical treatment.

Kempfers go to Washington

Dr. Homer Kempfer has recently been elected Director, Institute for Independent Study, a non-profit educational organisation which will establish its office in Washington D.C.

Dr. Kempfer has resigned as Director of the United States Armed Forces Institute in Madison, Wisconsin, to join this new institute. Mrs. Helen Kempfer will also join him in Washington.

Both the Kempfers will devote a portion of their time to the New Institute and the remainder to management consultant and contract work in adult education.

Dr. Kempfer formerly was the Director of the Literacy Division of UNESCO.

NEA Adult Education Clearinghouse (NAEC)

The NEA Adult Education Clearinghouse was organised in 1967 under a grant from the Ford Foundation to the University of Maryland in United States with a sub-contract to the National Association for Public School Adult Education. In 1968 NAEC was transferred to the Division of Adult Education Service of the National Education Association.

The primary purpose of NAEC is to promote easier access to information useful in the education, training and re-training of adult and out-of-school youth in adult elementary and secondary education. It works towards this objective by obtaining, processing and disseminating information about all aspects of adult elementary and secondary education.

Ford Foundation Grant for Syracuse University

Syracuse University of United States has been awarded a five-year \$100,000 Ford Foundation grant for its publication programme in continuing education.

This financial help will enable Syracuse University to expand and improve the quality of its publications programme and make available the publications of the Centre for the Study of Liberal Education for Adults (CSLEA). The programme will make a significant contribution not only to the University but to adult education nationally and internationally.

IN spite of scanty publicity in the press as well as on the platform and lack of enthusiasm, we in West Bengal responded to the call of UNESCO and celebrated the Literacy Week from September 8 to 14 last year. As usual the celebration was ritualistic in character—conch shells were blown, garlands went round chief guests and V.I.P.'s attending the celebrations. It could hardly recall past successes with pride, because successes were few in comparison with the massive problem. Of course, new pledges, though insignificant, were presented. Each District Social Education Officer who organised the show announced his pilot projects of making at least one village literate during the coming year. The week was observed and it will come back again this year too. But what will happen in between is the question that perplexes us. Will this year bring us better results, greater hopes, stronger determination, more organised efforts, more powerful techniques, more involvement of the educated public in fighting out illiteracy? Let us hope it will.

Magnitude of the Problem: Have we adequately understood the magnitude of the problem of illiteracy? The UNESCO Survey of 1966 reveals that half of the adult population in the world is illiterate. The mass of illiteracy shows that this illiteracy is concentrated in the developing countries. The percentage of illiteracy declined between 1951 and 1961 but the number of illiterate increased. The Education Commission (1966) reports that "India was more illiterate in 1961 than in 1951, with an addition of about 36 million illiterates. In 1966 it has 20 million more illiterates than in 1961". Compared with the other states West Bengal's position came down to the 9th in the ladder according to 1961 Census with a percentage of literacy as low as 29.3 as against 67.4 per cent of the illiterate Work Force of this country covering

Vitalising Literacy Drive in the Gandhi Centenary Year

H.B. Majumder

Dy. D.P.I., West Bengal

the age group 15-44. The achievement, it is seen, is too low to be proud of.

Reasons for Slow Progress: Apart from the fact that the problem of illiteracy has been accentuated due to tremendous growth in population, the reason for this slow progress in the field of eradication of illiteracy are many. The first reason is that there is the lack of conviction on the part of the national leadership that the education of the masses of illiterates has a direct bearing on economic and social progress and on the quality of national life. Swami Vivekananda discovered after touring the entire country as well as the western countries that poverty and illiteracy of the masses go together. Therefore, so long as the people were illiterate, there could be no social progress. Gandhi too realised this and gave a practical solution to the problem by giving to this country the scheme of *Nai Talim* which includes a programme of universal education not only for children up to the age of fourteen but a workable programme of adult education. While the programme of child education, even in the modified form, was taken up by the national Government on a nation-wide scale after independence, the implementation of work-based adult education pro-

gramme of his conception remained confined to constructive workers belonging to Gandhian school of thought. Social education which came somewhat close to Gandhian concept was however introduced by Government. But the programme did not include 'work'—the motive force for a successful functional literacy programme. Attempts to liquidate illiteracy were however started by voluntary organisations even during the British period and were continued after independence. But these never took the shape of a *campaign* against illiteracy, because our national leaders and the educated public in general were not sufficiently aware of the need.

The Education Commission has rightly remarked that "sustained support and purposeful orientation of literacy programmes depend upon conscious acceptance of certain basic facts. For instance, it should be accepted that the pace of industrialization and modernization of agriculture and in general of the economic progress of the country is inhibited by the large number of illiterates who constitute the Work-force." That literacy and economic progress are co-related has been convincingly demonstrated by the western countries where literacy is no problem and by post-war Japan. Lenin called

illiteracy 'enemy number one' to a balanced economy and therefore in two decades illiteracy was wiped out from his country by launching a planned *movement with strong determination*. Kemal Atatürk is to be long remembered in the history of Adult Literacy for his boldness in introducing Roman letters to facilitate adult literacy and westernize the country. "So intent was the fiery Kemal on pushing through these new measures that he would sometimes stride unannounced into a classroom, brush aside the teacher, go to the blackboard and take charge himself."* Even if we are not prepared to accept what a Sannyasi and the non-violent Gandhi told us long time ago, can we not take the lessons of these countries in shaping our destiny?

The second contributory factor for this appalling and distressing situation is that *no direct, systematic and planned attack* on mass illiteracy has been made so far. The attempts were "too limited in scale to achieve significant advance and generate enthusiasm for further effort." Enthusiasm was raised to its height along with the inception of the Community Development idea (a highly stylised or sophisticated concept after Gandhiji's concept of Samagra Gram Seva again); night schools were started in every village, in many primary or Basic schools. The slogan on 'Each One Teach One' was raised to the top of our voice every year on December 1, the Adult Education Day, a day when the masses in India can hardly be got together as they are engaged in harvesting. Nevertheless we did not care even to work for the domestic servants or the office peons who work for us. But the enthusiasm was lost, the pledge was not fulfilled in course of time when the leadership was removed. Some results were of course achieved through Governmental efforts

and voluntary agencies. But these attempts and the enthusiasm were sporadic and uncoordinated. The experiences as well as the efforts remained in isolation except in certain parts of Maharashtra and Mysore. The attempts did never take the shape of campaign or a movement.

The third factor responsible for this situation is that we have miserably failed to fulfil our commitments in regard to introduction of universal Primary Education. Result has been accumulation of illiteracy in the past twenty years. We tried to open schools in every village, but never cared to adopt strategies which would bring all school going children to schools and to keep them there till the compulsory period of education was over. There had been no organised campaign, no systematic effort in this direction also.

The next most important factor is that the methods and materials developed were not suitable for adults. They did not motivate them to read and write. By and large there was a tendency to adopt the same materials and methods as for children. Research was meagre and the results of experiments were not always easily available to literacy workers. Some important methods did not show results on the Indian soil. The problem of follow-up learning in the case of neo-literates was not adequately tackled through systematic research. On the top of it there has been an arm-chair approach to eradication of illiteracy and to the related research which has been time consuming and findings were far removed from realities. The administration of the programmes lacked dynamic leadership—it did not free itself from the attitude of 'acting through files'. During the last two decades there had been absolute lack of determination to root out the evil and to face the problems resolutely and realistically. True, we reviewed the situation every year, as we

did in the case of introducing universal primary education, but we failed to understand that illiteracy could not be abolished merely by making decisions. We did not find out ways for putting decisions into actions—we did not pool our available resources and utilise the strong man-power that exists in the student body and the youth.

It must be realised that the future of a country depends on the sound education that it provides for boys and girls and on the enlightened mass of adults. If we are keen on modernizing our society by introducing improved methods of production both at the industrial and agricultural sectors, we must have literate adults who can participate intelligently and understandingly in the production processes and use environmental resources intelligently for economic growth. It must also have to be realised that economic and social progress is inhibited if the vast population remains illiterate. It must also be realised that illiterate people tend to resist change and cling to traditional forms of life and that uneducated people cannot make a real democracy which requires participation of people in the organised civic life and in decision making. Adult illiteracy is also a great hindrance to child education. Literate parents realize the value of education and are interested in keeping their children in schools.

What Kind of Literacy: It is expedient that we should be clear about the kind of literacy that our adults need. Ability to read and sign one's own name with difficulty should not be the goal. That kind of Functional Literacy is needed which helps all kinds of workers in the farms, industry, in offices and institutions to do their jobs with understanding, intelligence and efficiency; we need that literacy which helps us to comprehend the forces that change a society; that literacy we want which helps us to know and res-

* M. Burnet, ABC of Literacy (1965), UNESCO. p. 20.

pect our own culture and tradition, that literacy is needed which helps us to live a good life as individuals and as responsible citizens of a cooperative social order which places high regard on the dignity of man, his freedom and his Human Rights. Ability to read and write and to communicate efficiently with comparative ease is only the first step towards achieving this extended goal of Literacy which unlocks the door to the future. Our adults *must be made literate instead of taught to read and write*. It is Functional Literacy—literacy that works, that is needed. Functional Literacy is goal directed, it is purposeful, it is applied to daily living and it motivates self-learning and this *must be work based*.

What is to be done: The first thing to do is to launch a campaign—a well planned movement against eradication of illiteracy and the leadership for this must flow from a properly set up Governmental machinery both at the Centre as well as at the individual States. Let the people feel that the Government is deeply concerned with this problem as it is in the cases of Family Planning and production of food. The Central and State leadership must be provided by the ablest of persons who have emotional attachment and a sense of dedication to the cause. Such people are not difficult to find out. To find them out the ordinary service rules for recruitment must not be applied. They should be the persons who have been tried out on the anvils of dedicated service and experience. The machinery must not adopt the traditional method of administration, it must free itself from desk work, from routine administration through files, it must move out into fields, adopt a system of administration based on human relations and evolve techniques of working with the vast army of field works and with the millions of illiterate adults. This machinery must be

capable of enlisting cooperation of the voluntary workers, of coordinating and directing their efforts and of arousing enthusiasm and sustaining it for years. This machinery must be capable of providing the technical know-how and the necessary materials to fight out illiteracy most effectively and vigorously. This machinery should introduce experimental projects and conduct research for continuous feed back. The findings must be such that they can be used on a larger scale and they must not be enshrined in Doctoral research reports to increase the wealth of knowledge in this field.

The second step that is needed is to have a realistic Master Plan with well defined targets of achievement. The plan must be based on an appraisal of the present situation, on a house to house survey. The survey is to be conducted by students and the teachers belonging to the areas. Every village, every industrial unit, every slum area and every community should be the unit for planning and the targets for each community must be fixed realistically. While fixing targets for each community the resources and the problems of life peculiar to a community must be taken into consideration. Periodic assessment at the end of every six months or each year must be built into the plan. This assessment must help us strengthen our efforts in order to achieve goals within the specified period of time.

Action programmes should follow both institutionalised and informal approaches. While the existing pre-primary, primary and secondary schools, libraries and colleges will be the centres of literacy instruction for illiterates and neo-literates and newspaper, the community, radio, the bulletins, the cine projectors, the posters, wall papers, festivals, cultural meetings, fairs, exhibitions, etc. will be used as directive forces in informal adult

education. Besides these, week-end or monthly parent-teacher conferences and home contacts by teachers will not only give strength to work in schools but will provide ample opportunities for parental education. Each village may have a central place where bulletins on market prices, news of the community and the country, health news, weather reports, farming news etc. can be displayed in the simplest possible language for the information of neo-literates. The time-table and the programme must be adjusted to the convenience of adult students. If necessary literacy class should go to the individual homes or a group of homes. Obviously the adults cannot be subjected to a rigid time-table and a rigid curriculum. The Literacy programme should centre round the work of the individual adult learner.

Furthermore it must be obligatory by legislation on the part of each industrial unit and production centre—small or large—to provide at least three hours of literary instruction in the week to its workers. In the case of neo-literate industrial workers, Saturday should be an off-day for them for participation in courses which have direct relationship with their jobs. If the literacy programme is job oriented and if it centres round the work of the individual adult learner the industrial organisations will be interested to adopt such measures as these will contribute towards better industrial out-put. Industrial workers and farming youths and all other kinds of unskilled workers who have become literate should be encouraged to join Evening Courses of their choice for continuing education.

Finally, we must pool all our resources for a resolute drive for introducing universal primary education for all children up to the age of fourteen. Our programme of introducing compul-

(Continued on Cover III)

Mobilise the Whole Community for Adult Education

INAUGURATING the Second Summer Institute in Adult (Social) Education on May 24, 1969 at the Regional College of Education, Mysore, Dr. K.L. Shrimali, Vice-Chancellor, University of Mysore, emphasised the role and importance of Adult Education in the development of the country. He stressed the point that the future of our democracy to a large extent, depends on the way in which we tackle the problem of Adult Education; for democracy and illiteracy go ill together.

Dr. Shrimali spoke about the several attempts made during the last 50 years or so in the field of adult education in the country. Results have not been satisfactory however. He emphasised that the whole community should be involved in this programme. Educated persons, teachers, professors in the Universities, Government officials, voluntary workers have to be involved in this programme. If a systematic effort is made for mobilising the resources of the entire community, we could ensure that adult education will have its desired impact. He suggested to the participants of the Summer Institute to explore the reasons for adult education in not achieving the desired objectives and for suggesting ways and means by which much headway can be made and bottle-necks removed.

Earlier, Miss A. Chari, Principal, Regional College of Education, Mysore in welcoming the chief guest mentioned about the keen interest and zeal which Dr. Shrimali has always shown to Teacher Education in this country. She expressed the hope that Teacher Education will get the needed support from Dr. Shrimali who has now the responsibility of being the Chairman of the U.G.C. Committee on Teacher Education in this country. Miss Chari mentioned that adult education has been a neglected field and it is encouraging to have such programmes in social education for lecturers in the Teachers Training Colleges.

Dr. T.A. Koshy, Head of the Department of Adult Education and Director, Summer Institute gave a brief account and the background of the Summer Institute. This is a direct outcome of a study made by the Department of Adult Education which showed the need for giving some assistance to Teachers Training Institutions in teaching the subject of social education at the graduate and post-graduate levels. Social education as a subject is included in the syllabus of B Ed. as well as M.Ed. courses in some Universities either as an optional subject or as part of a compulsory paper. In order to meet the need expressed by the Teachers Training Institutions, the first Summer Institute was organised at Delhi last year. It is increasingly being realised that adult and continuing education have a very important role to play in the developing societies as well as in the developed societies. The expenditure on Adult Education is now regarded as an investment in human resources. Dr. Koshy also referred to the projects being undertaken in India such as Farmers' Education and Functional Literacy, Polyvalent Education Centres for Industrial Workers, Programmes of Adult Education for Parliamentary Democracy. Another significant and encouraging development is the active interest shown by a number of Universities in India in adult or continuing education.

The five-week Summer Institute in Adult (Social) Education for Lecturers in Post-Graduate Teachers Training Colleges in India organised by the Department of Adult Education, National Institute of Education, National Council of Educational Research and Training was held at the Regional College of Education, Mysore from May 22, 1969. 20 participants from different parts of the country attended the Summer Institute.

During the 35 days of the Institute, the participants had an opportunity to hear talks on various aspects of adult (social) education by the experts. Besides, lectures, there were group discussions, reading assignments, study visits to Mysore State Adult Education Council and the Vidyapeeths run by them.

A Functional Literacy Project in Sudan

SUDAN, with a land area of about a million square miles, is the largest country in Africa. It has a population of some 13,500,000 inhabitants, of whom about one-seventh are nomadic. The language of approximately half the people is Arabic.

The country's economy is mainly agricultural, and 75% of the population is engaged in farming. The principal subsistence crops are sorghum, millet and maize; the chief exports are gum arabic, ground nuts, and cotton and cotton seeds which account for about 50% of foreign exchange earnings. In order to exploit the agricultural potential more fully, the government has made large investments in land and water development projects and has plans for bringing new acreage under cultivation, for increasing yields from existing cultivated land and for encouraging industries based on agricultural production.

In recent years, there has been a rapid and continuous growth in the country's industries, concentrated mainly around Khartoum and particularly Khartoum North, a trend which is expected to continue. To promote industrial production, the government is paying special attention to the development of both formal education and in-view of the high rate of illiteracy—out-of-school education. The national literacy campaign started in 1948 is now operating in all the provinces. However, since results have not come up to expectations, it has been decided on the one hand to increase the amount of funds allocated to the campaign, and on the other, to explore more intensive, vocationally oriented methods. This is why a three-year pilot project in functional literacy has been started, with aid from the United Nations Development Programme (Special Fund component) and Unesco, to promote both agricultural and industrial development. As far as agriculture is concerned, the project will be centred on Kashm al-Cirba in the Kassala province, east of Khartoum, an agricultural irrigation area where the government is undertaking nomad settlement schemes and providing the necessary services, including health, education and agricultural instruction. Crops of short-staple cotton, wheat, ground nuts

and sorghum will be grown in this area, where there is also a State-owned sugar plantation and refinery. Altogether about 10,000 people will be involved in the functional literacy project. In addition, a sub-project will be launched in Khartoum North, where the textile, food, soap and leather industries are growing rapidly. The literacy programme will be closely linked with vocational training and with the improvement of basic manual skills, industrial safety and hygiene. This technical training will be organized in collaboration with existing vocational training centres operated by the Ministry of Labour.

During the first year, efforts will be directed mainly to gathering basic data for the evaluation of the project as well as to recruiting and training teachers of literacy, home economics, agriculture, civics and industrial techniques. In the next two years, functional literacy programmes will be carried out in the two selected areas. The overall planning, direction and coordination will be the responsibility of the Ministry of Education, working closely with other governmental bodies such as the Ministries of Agriculture, Labour, Finance and Economy.

The contribution of the UNDP, which has designated Unesco as the executing agent, will amount to \$ 471,000 to cover the costs of expert advisers, fellowships and equipment. The Sudanese Government is providing counterpart staff, buildings and equipment at an estimated value of \$ 722,200.

—Unesco Chronicle

Burmese Literacy Campaign

Some 20,000 student volunteers are taking part in a nation-wide literacy campaign launched in Burma in March. Elementary classes are being organised in over 2,000 centres to teach illiterate adults reading, writing and arithmetic. Textbooks are provided by the Governments, and all the teachers are trainee teachers and university and high school students.

—Unesco Features

Book Review

A Handbook of Audio-Visual Aids (in Hindi) by M.M. Qureshi, Lucknow Publishing House, Lucknow, 1969. Pp 167. Price Rs. 10.00.

AUDIO-VISUAL aids play an important part in education of the masses. Their importance has come to be recognised in this country only gradually. However there are few books on the subject written by Indian authors; and indeed few in Hindi. This is thus a timely book on the subject.

This handbook is an introduction to the concept of audio-visual education and different kinds of aids which can be used. The book describes the audio-visual aids which can be successfully utilised for adult education and agricultural extension.

The book has been well illustrated and has amply taken into consideration the prevailing local conditions. The chapter on adult education and audio-visual aids has been ably written.

In the end few national songs have been given which can be used profitably by the field workers. The lists of film libraries and dealers of audio-visual aid material and equipment will go a long way in helping to secure these aids.

It is hoped that this book will be found very useful by those engaged in the education of the masses.

—J.L. Sachdeva

Labour-Management Relations

(Continued from page 6)

Today it is realized that merely giving protection to a worker when he loses his job is not sufficient to deal with rapid industrial change. Countries which seek to achieve rapid industrial progress must also help the worker to adjust to his new situation. This calls for retraining, broadening of education and measures to maintain income during the adjustment period.

The second essential element in constructive labour relations is the education and training of workers and of employers. Here, the ILO is also doing its part.

A broad ILO programme of workers' education is helping to promote competent, active and far-sighted trade union leadership. At the same time, our management development programmes include training designed to give leaders of industry greater understanding of principles and methods of personnel management and sound labour relations policies. In addition, the International Institute for Labour Studies, operating under the auspices of the ILO, has a programme of training for leadership in matters of social policy for persons who will be called upon

Youth Programmes

(Continued from page 5)

should provide facilities for cultural, social and educational activities. In order to help solve unemployment problem, these clubs or centres should provide facilities for the development of skills and competencies and training. Eradication of illiteracy should be undertaken in rural areas as a first step towards the setting up of continuation education classes, short-term courses, condensed courses, and courses for upgrading knowledge and skills. Provision for correspondence course should also be made.

For promoting national integration, holding of inter-state camps are very important and beginning should be made immediately. These camps should be utilised for fighting casteism, parochialism, regionalism and obscurantism. Youth festivals should be organised for non-student youth and holiday homes set up. Holiday homes will promote travel among the youth of the country. Travel itself is a source of great education and lead to emotional and national integration.

The youth centres can also be utilised for the propagation of family planning, eradication of social evils, like drinking, wasteful expenditure on ceremonies, wastage of food grains, etc. and for promoting agricultural production and development of schools, panchayats and co-operatives—the three pillars of rural reconstruction. In urban areas, the youth centres could look after slum clearance, cleanliness drives and civil defence, in addition to family planning and other educational and training programmes.

Setting up of a network of youth clubs and youth centres should be priority one task before the programme planners of the Youth Services. Organisation of camps should be the next step. Advantage should be taken of the experience of the N.C.C. about the camps. N.C.C. camps have proved great success in bringing about national cohesion and integration. These camps have been very popular among boys and girls. Start could be made immediately by organising a number of All India Youth camps in various parts of the country on the lines of the N.C.C. camps, thus paying the well-deserved tribute to the National Cadet Corps for the leadership it has provided to the student youth.

to exercise authority in government, management or the labour movement, particularly in the developing countries.

In our increasingly interdependent world, progress in any domain cannot be achieved in isolation. As an international meeting place for representatives of governments, workers and employers, ILO provides the means whereby all can keep abreast of new patterns of labour-management relations in a rapidly changing world.

INFORMAL EDUCATION

(Continued from page 4)

Third Principle: Teaching by Concepts and Mental Images

The obligation not to base the instruction on courses and not to use traditional textbooks has led us to complete reappraisal of our methods of instruction.

The principle of instruction by the *farming of concepts* was the first to be established. When a teacher speaks, he normally uses terms which are strictly correct but which generally do not mean anything to an adult pupil. Take for example the definition of proportional quantities: "Two quantities are said to be proportional when the quotient of any value of the one divided by the corresponding value of the other is constant." That definition is difficult to understand, or, to put it more exactly, it is easy to grasp if every word or term represents a perfectly well known concept to the person who hears it, but it is, on the contrary, incomprehensible to anyone who does not yet possess those concepts, and specifically to all those who are trying to learn them for the first time.

How can that lack of concept be remedied? The method consists in getting a group of adults to "discover" the concepts to be defined. In the case of proportional quantities, the teacher gives them one or two examples (an aeroplane flies 1000 kms in one hour, 2000 kms in two hours, etc.). Starting with these examples, the group must find other examples until finally either the teacher or a member of the group will suggest one which does not fit (for example, a cyclist pedals 30 kms in one hour and perhaps 60 kms in two hours, but will not pedal 300 kms in ten hours because fatigue will prevent it). The group should then try to deduce what there is in common and what is different in the

examples suggested. That is where the forming of a mental concept comes into the picture: The adults themselves formulate the difference. It is only in this way, and after this long process, which may last an hour or two, that the adults will have grasped the concept of proportional quantity. They will formulate it in *their own terms*, which will probably not be ours and probably not the terms officially recognized, but the important thing is that, in the first stage, they will have absorbed that mental concept. A second phase will provide an opportunity to work out with them later the terms to be used for the definition.

While this pedagogical method has proven to be very effective in the case of subjects which are relatively new to the persons being instructed, that is no longer the case when mental images are already firmly anchored in the minds of the adults. The method then consists in getting them to discuss their different concepts or mental images, to realize the inaccuracy or incompleteness of their respective concepts and then to reconstruct the concept by the entire group when all its members have realized that each of their individual concepts was only partially true.

2) *Collective Education*

In spite of all attempts to improve it from the pedagogical standpoint, the efficiency of this system of education is limited. It is generally difficult for an adult to make his new knowledge count, that is to say by connecting what he has learned to everyday life, to detect his own further needs and thus to be in a position to continue his training.

It is probably that difficulty which explains the small number of persons who take adult education. And that is why it is necessary to introduce an essential factor which in society as a whole serving as a context. The idea which served as the starting point for this concept was that an adult

who is receiving instruction such as we have described is "isolated." It is of course true that he is included in a group of persons, but they usually have nothing in common except the "institution"; that is to say the teacher and the instruction programme. This institution is external to the majority of the adults and by that fact, they profit very little or badly from the instruction given to them. In fact, the instruction is in many cases simply a surface coating applied on them and it does not take root in their everyday subjective life. As a general rule, each is the sole beneficiary in his own respective environment of the knowledge he has received, without any possibility of using it—and therefore really benefiting by it—or of communicating it to others.

From the *intellectual* point of view, the teacher chooses concrete examples to clarify his instruction. But the fact is that what is concrete for one cannot be so for the others, because the members of the course do not come from a homogeneous environment. Hence, not only is the example not a living one for the entire group, but it creates in itself an additional difficulty of comprehension.

Still from the *intellectual* point of view, it is almost impossible for the adult being instructed to understand and assimilate, in other words to connect what he learns with his previous culture, unless he can illustrate his new knowledge with examples which have been, or are, living ones to him. Since the teacher knows nothing of the experience of the adult he is teaching, he can scarcely help him to find examples. In other words, in order for the adult to assimilate new knowledge, this knowledge must be connected with his own experience (in the general sense of the word and not exclusively occupational experience) and he must be taught *to find* and to process for himself his own examples. This is actually feasible

only if the teacher comes from the same environment as the adult receiving the instruction and has the same problems as latter.

The application of this principle offers the additional advantage of allowing the instruction to be deconcentrated and the number of persons instructed to be greatly increased.

There is, however, another reason which led us to experiment with collective training—a sociological reason. An isolated adult, sole beneficiary of the training in his environment, not only cannot communicate it to others, but he may find himself an object of hostility on the part of his fellows when he tries to put it to practical use. Witness those workmen who were trained in good expression and in the preparation of reports but who, when they returned to their work very quickly dropped back into the old system because they were made fun of. Witness also those engineers who were given statistical training but who had to give up using it because their superiors asked them to stop using “alleged science”, of which they were themselves ignorant. Examples of that kind are very numerous.

The instruction therefore is not fully fruitful unless it is linked with daily life, unless the adult is deeply imbued with it and unless a sufficiently large number of adults in the same collectivity are trained simultaneously. This has led to the development of new forms of education no longer directed towards isolated individuals but towards groups bringing together persons of the same collectivity and expressing similar needs and motivations. That type of instruction applies to all, it includes vocational, general and cultural education, and it facilitates mutual understanding and the appreciation of socio-vocational and cultural contacts. It constitutes in this way a real factor of personal development for all.

Conclusions

All the experiments which have just been described are still only incipient experiences. Adult education is still only in its beginnings in so far as it is oscillating between the university re-hashed type and the so-called cultural type of education. It must pass that stage and create an overall system which will no longer dissociate (and most of all will not pit one against the other) vocational education, general and methodological education, cultural education and the different types of training associated in a “culture” taken in the sense of “development”, because development should be accomplished simultaneously on the basis of a technical, scientific and cultural content. And collective instruction, as we have seen, favours that development. Then, finally, adult education and the education of children and youth should join together to become a life-long education.

In order for these ideas to be

converted into reality, it will probably be necessary to arrive at a system based upon institutions which could become *regional university centres of an entirely new type* and which could be expected to:

—Synthesise all the educational efforts of the region;

—Conduct active and systematic research on educational activities of the institution itself or carried out in association with other organizations, originating and culminating in educational reality;

—Train teachers for individual and collective work.

A system of that kind seems to us both feasible and capable of developing life long education, the university being also associated in the life-long educational effort at a level at which it alone is qualified (research and teacher training), but without entrusting to the university the direct instruction which it is definitely not prepared, except in rare cases, to provide.

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Vitalising Literacy Drive

(Continued from page 11)

sory education must be completed within the next ten years and there should be a planned attack against reduction of wastage and stagnation at the primary stage to the minimum. Various kinds of strategies suited to varying conditions should be employed and as in the case of adult education, we must redesign and vitalise our administrative system in such a manner that it can be fully geared to the realisation of the targets. Traditional school system may not work well in all communities. Own time education for those children who are compelled to earn wages under force of circumstances is to be provided and the early drop outs should be motivated to join evening classes for continuation education.

Who will do the job: The greatest problems in Adult Education are the problems of *motivation* and the problem of workers for doing a continued job. If literacy education in particular and adult education in general become functional in character, the problem of motivation may be overcome with comparative ease. But to employ an army of paid workers for wiping out illiteracy of the millions is probably out of question. No country in the world has ever adopted such a measure. The Education Commission (1966) therefore rightly points out that "A mass literacy campaign depends largely upon the voluntary services of all educated people, including Government servants, employees of public organisations, lawyers, doctors, engineers and others."

The Education Commission has, however, specially called upon the teachers and the students to bear the brunt of the campaign, because it is on their efforts only that the desired results can be achieved within a reasonable period of time. To

implement this idea teachers must change their role perception and their concept of a school. The schools must become polyvalent centres of education by extending their functions to the community, and become Community Schools, schools for children as well as for grown up adults—schools which establish links between homes and themselves, schools which are living centres for community education. The idea is not difficult. Philippines has shown the way and some good Basic Schools of this country also have amply demonstrated that schools and communities can interact for mutual benefit. The school and its environment, its cleanliness, its arrangement for health and sanitation, its aesthetic look, its experimental kitchen gardens and poultry farms, its cultural functions and its library, its work-process in workshops, and its cooperative store, contribute a good deal informally to community uplift. In addition, the teacher should be able to make himself available for adult education work for at least three days in the week. Can we not also inspire our young students of High Schools, Colleges and Universities to participate in this national service? Is it demanding too much of them if they are required to spend long vacations and weekends throughout the year in rendering this service to the

country and pay back their debt to the vast mass of illiterates at whose cost they enjoy the privilege for education. If in Liberia and Venezuela even school children can respectfully teach adults, if Iran can make such service compulsory amongst students by raising a vast 'Army of Knowledge' to eradicate illiteracy, why can we not take similar action? The Education Commission has recommended that some sort of National Service should be obligatory for our students. It is encouraging that Ministry of Education and Youth Services has now accepted this scheme and two camps have already taken place to implement it. The youth are always ready to catch up an idea and work it out. Let us hold out this ideal before them and let us see whether they respond to this clarion call. Let our Government tackle the problem of illiteracy and universal primary education on a war footing. In addition to mobilising the teacher and student force let us also call upon the Army and the Police to participate actively in this campaign in their free time. May we hope that a new era will be heralded during the Gandhi Centenary Year. The down-trodden and the neglected people were dear to Gandhi's heart. It is only through service to them that Gandhian era can usher in again.

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by

J.R. Kidd

Foreword by M.S. Mehta

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August 1969

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ADULT EDUCATION

Round Table on Adult Education for Democracy

V.K.R.V. Rao Stresses Need For Education of the Voter

A Round Table on "Adult Education for Parliamentary Democracy" was organised by the Indian Adult Education Association in collaboration with the Institute of Constitutional and Parliamentary Studies at New Delhi on July 19 & 20, 1969. Dr. Mohan Sinha Mehta, President, Indian Adult Education Association, was the Chairman and Dr. L.M. Singhvi, Executive Chairman of the Institute of Constitutional and Parliamentary Studies was the Director of the Round Table.

The Round Table was inaugurated by Dr. V.K.R.V. Rao, Union Minister for Education and Youth Services. Dr. Rao emphasised the role of literacy in adult education. He said, "Literacy with-

out adult education is incomplete. Adult education without adult literacy has no foundation. The literacy is the foundation and the adult education is the structure that is built on the foundation. Obviously without a foundation the structure cannot last and without structure a foundation has no meaning at all. Therefore adult literacy and adult education both have to go hand in hand," he added.

Dr. Rao said that if the problem of adult literacy was to be solved in this country it must be started on the basis of a national campaign. The cooperation of various agencies and people including all voluntary bodies, women's organisations, social service organisations, literate people, college students,

high school students etc. was needed to eradicate illiteracy.

"But adult literacy by itself is not enough. It must be followed up by literature, journals and special courses," he added.

Dr. Rao said that the emphasis should not only be on the illiterate people but on the literate adults too. The programme of adult education should be twofold—extension of literacy and utilization of literacy by those who have already acquired it.

The Minister said, "an important way of safeguarding parliamentary democracy is to get the voter to understand his role better."

Dr. Rao stressed the need to educate the voter by providing an objective assessment of the policies, programmes and performance of the various political parties. They should be made to realise that the exercise of the vote is linked up with a programme—political, economic and social and not with caste, language, religion, princely heritage, etc.

He said that the proposed Institute of Adult Education for Democracy should provide a platform where the different political parties should come face to face. This would give to the voters an opportunity to judge between them. Secondly the Institute should provide some programme by which the voters would demand from those who were elected to give periodic reports of their purposes and stand a cross examination.

At the conclusion of the Round Table, it was recommended that a Council for Adult Education for Democracy should be established under the auspices of Indian Adult Education Association and the Institute of Constitutional and Parliamentary Studies.

Among others the Round Table was attended by Shrimati Raksha Saran, former President, All India Women's Conference, Shri J.C. Mathur, Additional Secretary, Ministry of Food and Agriculture, Dr. P.D. Shukla, Joint Educational Adviser, Shri B. Chatterjee, Programme-Coordinator, Ford Foundation, Dr. T.A. Koshy, Head of the Department of Adult Education, NCERT, Shri M.C. Nanavatty, Adviser, Social Welfare, Dr. Dharm Vir, Joint Director, International Cooperative Alliance, Dr. M.S. Asthana, Director, National Cooperative Union, Shri N.K. Pant, Associate Director, School of Correspondence Courses and Continuing Education, Shri I.P. Tewari, Director, Institute of Mass Communication, Shri John Barnabas, Director, Central Institute of Research and Training in Public Cooperation, Shri S.C. Dutta, Chairman, Asian South Pacific Bureau of Adult Education, and Hon. General Secretary, Indian Adult Education Association and Shri N.R. Gupta, Organising Secretary, I.A.E.A.

Unesco Monograph in Hindi

The Indian Adult Education Association, under contract with UNESCO will translate its monograph *School Teachers and the Education of Adults* by A.S.M. Hely in Hindi.

This monograph is fifth in the UNESCO Series 'Manual on Adult and Youth Education.' The Hindi edition it is hoped will be of considerable help to literacy workers in India.

IFWEA

The International Federation of Workers Educational Associations will organise two Seminars during November-December this year.

The first Seminar on "The Role and Function of Workers Education within the concept of life-long integrated learning" will be held at Vienna-Neuwaldegg from November 3 to 7.

The second Seminar on "The Development of Workers Movement in Europe" will be organised at Saarbrücken, West Germany from December 14 to 17. This will be held in collaboration with the Institute of the Friedrich-Ebert-Stiftung.

Interregional Seminar on Adult Education and Development

Since 1953, several training courses in adult education techniques have been organised in Denmark, financed by voluntary contributions from Danish authorities responsible for the UNDP technical assistance and sponsored by the Danish Government and Unesco. This year an interregional seminar is to be held from 25 July to 24 August, organised on similar lines and based on past experience, on the theme "Adult education and economic and social development." The language of the course will be French, and participants will be selected from among French-speaking educators and administrators from developing countries with wide experience in adult and out-of-school youth education.

The course will begin with lectures on what is being done in Denmark in this field, followed by visits to various institutions dealing with educational activities in rural areas, technical industrial training, co-operatives and sport. Talks will then be given by the participants on work being carried on in their own countries in adult education (including literacy), out-of-school education for youth and various related problems, followed by wide ranging discussions.

Finally, a report will be prepared summarizing the principal aspects discussed and indicating new trends in adult education in different world regions.

HISTORY OF UNIVERSITY ADULT EDUCATION IN INDIA

J.L. Sachdeva

IN our country, the term adult education is misunderstood even by the elite and the educated people. Adult education, in their minds, is generally related to adult literacy and is taken to be even co-terminus with it.

For a great country like ours mass illiteracy is a serious and an urgent problem. Abundant resources and serious effort is needed to liquidate illiteracy as early as possible. Adult education however has a wider scope and a much deeper significance.

The universities in India had till now recognized only two functions—teaching and research. While these are important in their own place they cannot be regarded as adequate. Today most universities in west have accepted a new and a third function of service to society—of applying knowledge to problems of life and sharing it with the larger community. They not only impart knowledge to those who come to their portals but also take knowledge to those outside who could not come to their campus.

The First

The first university to embark on extra-mural work was Mysore. The University was established

in 1916 and its interest in extra-mural work was declared at the very first meeting of the Senate by the Chancellor, the late Sir Krishnaraja Wadiyar, the Maharaja of Mysore. He said: "Our university will also be engaged in diffusing knowledge among that section of my people, who for various reasons may not be able to participate in the course and discipline appointed for regular examinations. It is with this object that the scheme provides for the establishment of Extension and Publication Departments."

In fact until 1932 no real attempt was made to realize the aim set forth in this statement. Extension lectures were given mainly in English but a few in Kannada, and only to audiences of well-to-do people in cities of Bangalore and Mysore. This situation was changed with the formation of a University Teachers' Association in 1932. It was felt that the university had a duty to all citizens of the State and began to organise series of lectures given in Kannada at small town centres. The lectures dealt not only with literature and the social sciences but also with modern science and technology.

The university took note of the enthusiasm and support of the public for these lectures and from 1933, made provision to meet the travelling expenses of the lecturers. It also resolved that except on occasions when non-Kannada speaking visitors were lecturing the lectures should be in the Kannada language. The tradition was established that the lectures should be part of the social service given to the community and lecturers have never been paid for their lectures.

From the beginning there has been no set pattern, there are single lectures, lecture series, a number of lectures given in one day or two consecutive days; courses are always given at the request of the people in different localities.

Extension Lecture Hand Books

The practice has developed of publishing the lectures as small books. They are known as the University Extension Lecture Handbook series. They include topics like literature, philosophy, science, engineering, technology, medicine, and public health. The booklets are sold at a nominal price and have made an important contribution in themselves to the dissemination of knowledge in the regional language.

Poona University

The second university in which adult education work is going from a long time is University of Poona. The University commenced its extra-mural work in 1948, when it established a Board of Extra-Mural Studies. The work of the Board consists of popular lectures and the arrangement of Summer Schools, adult education courses and similar courses of instruction. The vastness of the population with

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which it has to deal has caused it to adopt as a policy the establishment of extra-mural centres in towns of 10,000 or more population only.

The centres are managed by small committees, which operate in accordance with rules laid down by the Board of Extra-Mural Studies. The courses offered consist of short courses of three to six lectures, summer and winter schools for primary and secondary school teachers and to other selected persons with similar educational qualifications.

The books are published by the Board for its schools and Extra-Mural Camps. The Board also publishes books and pamphlets in Marathi which are related in subject matter to the courses it provides. It also publishes the synopsis of courses of lectures as an aid to students.

The Board also proposes to launch a scheme of Residential Education Centres for Primary School Teachers within the Poona University area. The scheme is based on the assumption that the primary school teacher, who are the only educated people in the country side having contact with the rural population can make a very effective contribution to the programme designed to promote democratic citizenship, national outlook and emotional integration among the people.

Delhi University

The first systematic attempt to establish a full-fledged department of adult education was made by the University of Delhi in 1950. A resolution to this effect was passed by the University Court, at the instance of Shri S.C. Dutta. The Academic Council of the University after considering the resolution of the Court, appointed a committee, consisting among others of Dr. B.N. Ganguli, Shri A.N. Basu and Shri S.C. Dutta, to consider the question of instituting a department of adult education in the University for training personnel for the Adult and Social Education programme and for carrying out research in techniques and methods of social education suited to this country. The committee was of the opinion that :

- i) A Department of Adult Education with research facilities would serve a very useful purpose particularly in view of the paucity of techniques based on scientific research in the field.
- ii) To begin with a post-graduate diploma course in adult education may be started and in the beginning instead of creating a separate department, the work might be taken up at the Central Institute of Education.

The committee felt that although it may not be possible for the university just now to implement the scheme, in view of the importance of adult education

in the scheme of national education, the scheme should be given a high priority in the development programme of the university which the university may send to the Government of India.

Diploma in Adult Education

Alongwith this recommendation the committee also gave a draft syllabus for Diploma in Adult Education. The course recommended was to consist of both theory and practice of adult education.

The theoretical portion contained the following papers:

- a) Principles of Adult Education including psychology of Adult Learning
- b) History of Adult Education
- c) Organisation and Administration of Adult Education
- d) Basic knowledge for an adult education worker.

The practical work recommended was (a) practical teaching in adult education centres and field work (b) preparation of different kinds of projects and materials aids to teaching.

A meeting of the Executive Council of the University, held on October 26, 1950 accepted the recommendations of the Committee appointed by the Academic Council and resolved that the Executive Council be requested to approach the Government of India to provide the necessary funds for the purpose.

The Delhi University Adult Education work was started in 1957 when the Extension Lecture Board was established. The Board had organised extension lectures at various places on general and specialised subjects. The scheme was designed explicitly to provide for the educated sections of the public. The lectures were delivered mostly by the university teachers and the payment was only for travelling expenses.

The correspondence courses scheme was introduced by the Delhi University in 1962. This was created to meet a situation in which there was not and could not be created enough university places to meet the need for higher education. Through it students prepare to take the examination for a B.A. Pass degree. From the year 1969 degree in science on an experimental basis has also been started. It is proposed to introduce M.A. degree from the current year. The department is having quite a large coverage and thousand of adults from all over the country are taking advantage of this scheme.

From the year 1968, the Extension Lecture Board has merged with the Directorate of Correspondence

Courses which has been renamed as School of Correspondence Courses and Continuing Education.

Rajasthan University

The only university in India which has a full-fledged working department of adult education is the University of Rajasthan. The whole credit for establishing a department of adult education in the university goes to Dr. M.S. Mehta, the then Vice-Chancellor of the University, and President of the Indian Adult Education Association. The Syndicate of the University of Rajasthan in 1960 accepted in principle the proposal of Dr. Mehta to establish a chair of adult education in the university. The functions of the Department would be:

- i) to study the needs of the various sections of society (mainly adults) and prepare a scheme of education.
- ii) organise and encourage research in various aspects of social education.
- iii) enter an investigation of the social education programme already undertaken in society and evaluate them.
- iv) Entire scheme of extension lecture system will be treated as a part of the responsibility of this department.
- v) to organise a short course in different subjects in order to improve the quality of teaching in the various schools and colleges of the State.
- vi) to organise short courses either of one year or two years duration in professional and non-professional subjects.
- vii) organise evening course in certain subjects for those persons who are anxious to improve their educational qualifications.

To begin with the extension lecture programme was launched in the session 1961-62. The response from the community was encouraging. It led to the establishment of the Department of Adult Education with Sardar Sohan Singh as its Director.

Canadian Collaboration

In 1964, the Department received the gift of Colombo Plan Agreement to make available expertise and equipment from Canada to develop the Department. The university of British Columbia of Vancouver, Canada collaborated in the project and six advisers from Canada came to Rajasthan during the four years of assistance to develop the department.

The programmes offered by the Department are mostly non-credit courses consisting of extension lectures, short courses, symposiums, seminars etc.

From the academic year 1967, the Department has also started a post-graduate one year diploma course in adult education.

The financial assistance given by the University Grants Commission has enabled a number of other universities to arrange programmes of adult education. Universities of Bombay, Calcutta, Gujarat, Karnatak and Marthwada are among the few, carrying out adult education work in some way or the other.

Karnataka University

The University of Karnatak in Mysore State has a Department of Extension and Publications. It arranges Extension Lecture Camps every month. The purpose of these is to stimulate the intellectual life of places which have no institutions of higher education and to promote closer contacts between the university and the public.

The university has also organised a circulating library through which groups of twenty villages served by primary school teachers are paid a small honorarium to act as librarians, receive boxes of books which are exchanged regularly according to a timetable.

Bombay University

The University of Bombay provides a number of short courses, given in the English language by university teachers and the still shorter courses for workers. The plans to set-up a Department of Adult Education in the University of Bombay are going from a long time. It is hoped that some foreign university will come forward and help the Bombay University to set up its Adult Education Department as has been done in the case of Rajasthan University.

University Adult Education Association

A Conference on University Adult Education was organised by the Indian Adult Education Association and the University of Rajasthan in Bhopal in 1965. It was attended by a considerable number of people including representatives from eighteen universities. The Conference called upon the universities of India to establish department of adult education with the comprehensive purpose in order that their services might reach a large section of the adult population as possible.

The conference has resulted in the formation of an organisation known as University Adult Education Association. The Association is making sustained efforts to initiate universities to start work in this direction.

The Association has organised a National

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A LOOK AT THE GALAXY CONFERENCE

More than 3,000 educators and members of adult education organisations are likely to participate in the Galaxy Conference of Adult Education Organisations to be held in Washington D.C. from December 6-11 this year.

Theme for the Galaxy Conference is "Learning to Change: A Social Imperative."

According to Conference Coordinator, Alexander N. Charters, Vice-President for Continuing Education, Syracuse University, purpose of the Galaxy Conference is threefold:

- (1) To strengthen the work of all adult education organisations through joint considerations of matters of great common concern.
- (2) To provide individual members of adult education organisations with greater opportunities for professional growth; and
- (3) To provide organisations of adult education with a platform from which to speak with one voice on matters of great national concern.

Each participating Association will develop its own programme under the general theme of the conference and efforts will be made to coordinate sessions relating to common topics.

Several events prior to and following the conference are expected to be tied in with the overall theme. An International Conference on the Comparative Study of Adult Education is to be held at Syracuse University immediately preceding the Galaxy Conference.

Further information about the Galaxy Conference can be had from: Alexander N. Charters, 1969 Galaxy Conference of Adult Education Organisations, Post Office Box 19163, Washington, D.C. 20036.

WEA—Trade Union Postal Education in New Zealand

A unique project of correspondence courses for trade unions, inspired by the late Arnold Hely, was inaugurated in New Zealand in 1968. Direction of the scheme is the responsibility of a joint committee of the Federation of Labour, the Workers' Educational Association, and the National Council of Adult Education. Day-to-day administration remains with the National Council during this first experimental period.

The method of financing is based on the fore-runner experience in Australia. Contributions are paid by the unions involved rather than by the members taking courses. The union pays an affiliation fee of \$ 10 per year, plus 1 cent for each of its members. The balance of the cost is met at present by the National Council. It is felt that the principle of union responsibility for contributions is a good one, despite the problem that the more popular the scheme becomes, the less likely it is to meet its costs.

Three kinds of courses are included: (1) basic remedial courses in English and mathematics; (2) industrial and trade union matters; (3) courses of a general and liberal nature. The typical student completing these first courses is described as a man between 35 and 50, who left school at 15 without a school certificate, who has gained some kind of trade qualification, but has never enrolled before for any kind of non-vocational adult education.

—D.G. James, Newsletter,
National Council of
Adult Education

Mass Literacy Drive in Orissa

The DAV College Trust has launched a project for promoting mass literacy and economic uplift of the under privileged in Orissa.

The scheme envisages a need-oriented education with a "learn and earn content", according to Dr. A.N. Khosla, former Governor of Orissa.

The social status of the Adivasis and Harijans in the State continued to be low and had not under gone any improvement so far. Total literacy in Orissa was 30 per cent. Adivasis and Harijans, who constituted 40 per cent of the population, were mostly illiterates, because of lack of opportunities.

The Government of Orissa and the Central Government has leased 1020 acres of land for 90 years, for a women's polytechnic, medical and vocational training centres to the Trust.

Government allocations so far used by the Trust amount to Rs. 3.5 lakhs. More funds have been assured but the Trust is keen that private individuals come forth to support for the venture.

Preparation Of Reading Cards For Adult Literacy Instruction

T.R. Nagappa

ILLITERACY and ignorance have been the major bottlenecks for progress in all developing countries. India also falls in line with other developing countries in this respect. Nearly 80% of the Indian population live in villages and under the constitution they are the trustees of political power, guiding the destiny of the nation. Democratic decentralisation or panchayatiraj has been introduced in villages and this can become successful only when the villagers have the necessary knowledge and ability to steer the ship of administration.

Five-Year Plans and Population Explosion

Attempts are being made to achieve the concept of a welfare state through the implementation of Five-Year Plans, which aim at the economic and social development of the individual and of the society. However these programmes are being crippled by a continuing population explosion. To check the enormous growth of the population and to help maintain the steady progress of the community, family planning has been introduced.

Package Programmes of Cooperative Services

The package and other developmental programmes of agriculture are meant to feed the millions of hungry people in the country. Services of the Cooperatives are made available to the people actively engaged in food production. All these programmes are inter-linked in one way or the other.

Community Approach

It is necessary for the masses to have a clear picture of these multifarious programmes before they can effectively and actively participate and consequently benefit from these programmes. The masses are being approached through various media of communication, oral as well as written. One of the research studies conducted by the Mysore State Adult Education Council reveals that only a very small portion of the population know about the Five-Year Plans and their interest and preference to know about this current and vital topic is very low. Hence, it is all the more necessary that they should be made to know about it through all means of communication that interests them. It is felt that there can be no better substitute for written word as an effective

communication for it could contain a greater range of information and could deal with the various facts of the problem in detail which can be read and re-read at readers' convenience and at his own rate. He has the option and scope to reflect at will and leisure on the problems discussed in the written material and on solutions offered and to arrive at carefully considered conclusions.

How could the message of the printed material of the several programmes discussed above and others reach the illiterate millions of our country? How can we expect their effective participation in all these programmes without keeping them informed? Hence, as a matter of expediency and necessity the message of literacy should be spread among the illiterate population.

Literacy Programmes

There have been two approaches to the eradication of illiteracy programmes. One is the traditional approach to mass literacy. The other is the selective strategy of work-oriented functional literacy. Any type of literacy programme for adults, if it should become successful and fruitful, must be adequately supported by a follow-up programme. The learning of the three "R's" in the adult literacy course opens the gateway of knowledge. Therefore, care must be taken to make available to the adult neo-literate a number of reading materials. Otherwise, he is likely to relapse into illiteracy and consequently the money and effort invested on the literacy programme will be a waste.

The Third National Seminar on Literature for Neo-Literates organised by the Indian Adult Education Association, has discussed at length the several grades of literature to be provided for neo-literates. It has classified the literature for neo-literates into three grades. They are: (1) First Grade—Single

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Card, folder, miscellany; (2) Second Grade—a miscellany, a connected narrative with a single focus; (3) Third Grade to be focussed on a single subject. The aims of all these three grades of literature for neo-literates are: (1) to provide scope for proficiency in reading; (2) to increase knowledge and (3) to provide recreation.

The concern of this article is to discuss the several qualifications of the reading materials of the first grade—their preparation and production. The topics should be of adult interest. The language should be simple. It should contain mostly spoken vocabulary adoptable for print. Words, familiar and frequently known to the readers should be chosen. The sentences are to be short. Words should avoid conjunct consonants. The printed material should have adequate illustrations of local background and printed in double colours.

It is an accepted fact that the purpose of follow-up literature is to develop the mechanical skills in reading and consequently increase the readers' knowledge and provide him pleasures of reading. A field worker with an experience of adult literacy programmes may raise a question. During the literacy course the only reading material will be the text of literacy instruction. So, how can the student of the adult literacy class, all of a sudden, develop a taste and habit for reading of follow-up books? How many highly literate people read books? How many books do they read on an average in a year? Though there is no correct statistics about the number of potential readers, it could be said that the position of reading of books is not satisfactory. When it is so, what about the adult student of the literacy class who may, for the first time in his life, come out of the literacy class?

It is true that the literacy course must give the adult

students the thrill of useful learning from the very first day of literacy instruction. Will the text of literacy instruction, meant to teach the mechanical skills of reading, be suitable and sufficient to introduce the thrill of reading from the very first day? This purpose is achieved by the use of reading cards of different stages suited to the literacy status acquired by the adult students of the literacy class.

Reading Cards

Kannada script has 52 alphabets. The adult literacy courses run by the Mysore State Adult Education Council make use of three literacy texts for teaching of literacy skills. The first two texts teach the consonants, vowels, vowel formations and also conjuncts and aspirates. The first literacy chart helps the students to recognise and learn 32 simple letters of the alphabets. The first 13 lessons in the second book teach vowel formations. Latter lessons from 14 deal with aspirates and conjuncts. During the course of one month in the beginning, the student will have acquired all the simple alphabets and their vowel formations. This stage of one month is very important and difficult from the point of view of the student as his interest in the literacy course is to be retained and maintained by making him to get the thrill of learning from the very first day he is drawn to the literacy class. This stage has not provided any supplementary reading material. Follow-up literature has been provided after the primary literacy course (after learning conjuncts and aspirates). So, the following kinds of reading materials have been devised to keep the interest of the adult undergoing one month's literacy instruction.

(1) First stage reading cards for those who have completed the recognition of simple letters of the alphabets;

(2) Second stage reading

cards for those who have completed the recognition of the simple letters and vowel formations; and

(3) Supplementary reading booklets for those who have completed the recognition of alphabets, vowel formations, conjuncts and aspirates—primary literacy course.

The experience has shown that the adult student who has completed the first book within 15 days will naturally develop a sort of curiosity to catch hold of any printed material which he comes across and tries to read them. In a way, he feels like testing his own literacy skills so far acquired and incidentally derives pleasure if he can read them well. These reading cards are meant to satisfy the curiosity of such students and help them to practice their literacy skills. In addition, they provide elementary additional information and thrill of reading.

Literacy Workshop

A Literacy Workshop was conducted in Mysore in the year 1967 to prepare reading cards and supplementary booklets. 24 cards and 17 booklets were prepared in the workshop. Some of the topics on which these cards were written are: 1) Civic sense, voting, traffic rules; 2) Folk stories and folk songs; 3) Handicrafts—charkha, the spinning wheel; 4) Importance of forests; 5) Bee-keeping; 6) Vaccination, etc. The average number of different words used in these cards varies from 12 to 94. All these 24 cards are prepared out of the vocabulary of 486 words collected from the text of literacy instruction and the basic vocabulary list prepared by the Council for neo-literates.

A second Literacy Workshop was held at Basava Kalyan for a period of 15 days in 1968. The purpose of the workshop was

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A NEW APPROACH TO ADULT EDUCATION IN DEVELOPING COUNTRIES

By G.L. Cunningham

Introduction

ADULT education in developing countries must be concerned with the processes by which peasants increase their standard of living and decrease the heavy burdens of physical hardship they have to bear. It must be concerned with deve-

lopment and must therefore address itself to the proper preparation of the peasantry for a more effective participation in a country's political and economic life.

In this paper, it is assumed that the traditional approach to adult education in most developing countries has failed to produce the degree and type of development which leaders and well-wishers have expected since the time of independence. By the "traditional approach" to adult education, I mean the "Community Development Approach," which for many countries has meant a programme of adult education based upon a two-pronged attack on the obvious needs of the illiterates, of the sick, and of the badly fed children and adults. For many countries in the developing world, therefore, adult education has meant illiteracy campaigns and health, baby, and child care and nutrition campaigns. In order to support these "development" programmes, a large superstructure of headquarters and field staff has been built up, and a mystique about community development created which has never, unfortunately, had to submit to a thorough analysis of any kind.

Frequently associated with the community development structure are two other kinds of adult education. There are the extension or extra-mural departments of the universities, and residential adult education centres of various kinds. The university's role is normally to provide higher-level, non-residential education in the social sciences and liberal arts. The university, by this means, reaches a few people and does little good or harm, although it does tend to provide higher education at the community's expense to those who already have a considerable amount of education, and therefore should be immediately subject to our suspicion as a misplaced investment of scarce

resources. Residential adult education is usually very small-scale but is generally more effective as it is intense, long-term, and of a relatively high calibre. But one should question who it is that is receiving this type of education in order to ascertain just what role these colleges are playing in the total development process. Possible exceptions to these remarks are the farmers' training centres and related single purpose, low-level, vocational training centres which do worthwhile work in increasing the productivity of basic producers such as cattle herders, peasant agriculturalists, foresters, fishermen, and small-scale miners.

Adult Education for Production

The developing world cannot afford to waste its scarce resources of man-power and capital on unproductive educational ventures, be they adult education, primary education, or any other kind of education. Unfortunately, we have to be very single-minded about this and invest our teachers and classrooms in that kind of education, which will make possible considerable leaps in our ability to provide more adequate social services, including education. Most developing countries are educating half or less than half of the primary school-age population and provide modern health facilities for only a small fraction of the total population. Rapid increases in population, which are likely to continue at the same or even higher rates, absorb whatever improvements countries are able to make in the provision of the essential social services, and therefore very little real progress is made. This is a familiar tale and needs no elaboration. What is not so familiar are viable plans for dealing with this problem. It is our belief in Tanzania that improvements in the provision of social services must be paid for by the community which enjoys them and, therefore, that a more robust tax base must be created at the local government level.

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Current government propaganda in Tanzania emphasises "self-reliance." At the village level, "self-reliance" is translated into encouraging peasants to produce a larger surplus of their cash crops such as maize, cotton, coffee, tobacco, tea, and oil seeds, so that the proceeds of the sale of this produce can be used not only to enrich the life of the individual producing family, but also to generate through various local tax measures sufficient income to provide or improve local education and health institutions. The problem is a simple one: how to improve our propensity to produce surplus, or how to improve our propensity to save. The constraints on our development in Tanzania are not always matters of international trade, or terms of trade, or surplus, stocks, or lack of communications, or some of the other constraints mentioned in the literature on the problems of economic development. Many of our exports are reasonably well received overseas and we have by no means exhausted their market potential: our production costs are low, our expectations are modest, and we can probably even absorb decreases in price if necessary. Our problem, it seems, is largely an internal one—increasing our willingness to work sufficiently hard and with sufficient skill in order to enter into a modest and expanding relationship with the modern international economy.

The Problem Restated

As soon as the problem is seen as not just an economic one, we can make progress forward. In Tanzania we have begun to consider the problem of production and surplus accumulation as primarily political. The peasants need to have some reason for working harder and entering fully into the money economy, and it seems therefore, that we must create a political and cultural environment in which this development is possible. We have begun to experi-

ment with this new approach by using adult education and the primary school system as our vehicles for increasing the motivation of the rural population to produce more surplus and make productive investments.

Primary education and to a lesser extent secondary education are presently undergoing a revolution. Since 87 percent of the graduates for our primary schools go no further, it is now realised that the pupils need a type of education which is relevant to the needs of a young adult whose most reasonable expectation upon completing school is that he will become a peasant producer. Therefore, primary school education in Tanzania is now undergoing a re-examination, the purpose of which is to increase the relevance of the primary schools.

In adult education, two things must be kept in mind when preparing plans for increasing rural productivity. The most important is contained within a programme we call "political education." It is a programme of education aimed at all sections of the community, using all means available, to help the citizens of Tanzania to develop certain basic nationalistic feelings. It is an operation to increase the scale of the peasant's perceptions so that he can understand about his role in the much enlarged society in which he now finds himself. He needs to feel Tanzanian, to identify with its national leaders, and to be aware of its problems and prospects. Radio could be the most significant agent of adult education in achieving these goals and we in Tanzania use it to the best of our ability. The political apparatus also is useful, as it identifies goals, promotes development projects, and acts as the principal agent of politicization. Adult education has now branched out into political education and has recently launched a nationwide programme whose goal is to educate the new rural

leadership, and, later on, the rural peasantry as well. The content of this education is nationalistic in tone, very much simplified, and at present only partially developed. The most obvious parallel can be found in the early nineteenth century Danish Folk High School movement. Our position in Tanzania has some close parallels to that of Denmark of the 1840's and the solutions we are presently considering are strikingly similar. Although political education is not enough, we feel it must come first, as it provides the means by which the peasant will become integrated socially and politically into the new complex society we are trying to build. In any programme of political education, immediate economic results should be obtainable and, therefore, a vocational element introducing modern agricultural techniques should be introduced as well. In Tanzania we have now had many years of experience in this field and it seems that in some cases we have tried to go too fast and have failed to carry the peasants with us. For example, tractor cultivation and aerial spraying of cotton used several years ago in the Lake Victoria region have now been almost abandoned and ox-ploughs are, oddly enough, replacing tractors. In other words, we are returning to a step-by-step process of development which attempts to integrate the economic, political, and social needs of the peasant in one educational process.

A New Structure for Development in the Rural Areas

In Tanzania all agencies in the development field suffer from a lack of skilled manpower, and the rural areas suffer most. But teachers and leaders do exist already. What we have to do, quite simply, is to devise a plan of action which is within our competence. Since the teachers in primary schools are among our most educated people in the rural areas and since there are

over 15,000 of them, it would seem that in the short run at least some of these people should be integrated into whatever adult education programme we devise. There are other educated groups in the rural areas such as local and central government civil servants, the army, missionaries, police, secondary school students; all or most of these could be integrated into our adult education programme.

Political leaders are also an important teaching resource, but their role may lie outside the

classroom in providing the motivational changes we need if peasants are to participate in our adult education movement. Cell groups—teacher and leaders alike—should be educated into a better understanding of their new role in the rural development process. This can be done in a continuous process of education which brings teachers and leaders together for short periods of instruction on the political and economic and social realities of Tanzania on the one hand and the agricultural opportunities on the other.

The programme of adult education at our stage of development should not be too rigid, and it would seem to me that a variety of methods should be utilized in the beginning, from the Cuban style "each one teach one" programme, using secondary school students on their vacations, to intensive, Chinese-style "cadres" in permanent residence in rural areas. Between these extremes there could be the part-time, paid rural teacher, using radio and centrally produced visual aid kits, and working out of his school.

Literacy Programme During the Gandhi Centenary Year

New Venture of Mysore State Adult Education Council

THE Mysore State Adult Education Council has launched a literacy programme during the 'Gandhi Centenary' year. The programme envisages starting of 1,000 literacy classes in the State with the co-operation of the philanthropists, local teachers and the old vidyapeeth students. A sum of Rs. 1,40,000/- has been provided for this programme by the Government of Mysore. Out of this a sum of Rs. 90,000/- goes for cost of materials at the rate of Rs. 90/- per class and a sum of Rs. 50,000/- is ear-marked for remuneration to teachers.

Involvement of Old Vidyapeeth Students in the Programme

The Council has trained 3020 rural youths in its several vidyapeeths namely, Nanjangud, Hassan, Shivaragudda, Kengeri, Yenigadale, Tunga, Banthanal, Kathral and Basavakalyan. The Council intends to utilise the services of 500 old vidyapeeth students to run the literacy classes during the Gandhi Centenary year. They will be provided materials to run the classes, and an honorarium of Rs. 30/- for a period of six months will be paid to them. The Council hopes

that these 500 old boys of vidyapeeths shall be in a position to run this literacy programme very effectively.

The remaining 500 classes would be entrusted to Primary School Teachers or other village educated leaders who would come forward to run the literacy classes. The Council has also made arrangements for follow-up course for a period of 3 months with a remuneration attached to this.

Training

The training of persons who

handle the literacy classes is a 'Must' and so the Council has planned to train 500 old vidyapeeth students and the 500 teachers in the methods of teaching adults and imparting skills in teaching adults. A sum of Rs. 5,000/- has been provided for this and the camps are being organised all over the State for this purpose. The Council will involve other agencies in the field of social work into this literacy programme in order to create a necessary atmosphere in the State.

Still Available

Building for Peace
or
Gandhi's Ideas on
Social (Adult) Education
By D.P. Nayyar

Price Rs. 4/-

Available from;

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

WHY INTERNATIONAL EDUCATION YEAR?

By Richard Greenough

NINETEEN seventy has been officially designated "International Education Year" by the United Nations. Why another special year? There have been the International Human Rights Year—just ended—the International Geophysical Year, the International Years of the Quiet Sun, International Cooperation Year, International Tourist Year, International Mental Health Year, to mention only a few. Why, then, International Education Year?

One of the main reasons can be found in a historic study entitled "World Illiteracy at Mid-Century," published by Unesco in 1957. This was the most comprehensive global view of the status of education ever undertaken. The study covered 198 countries and territories. It showed that a little over 44 per cent of the world adult population over 15 years of age—then estimated at some 700,000,000—were totally illiterate, the great majority of them living in the developing countries. Using the higher yardstick of functional literacy—that is not merely the ability to read and write, but also to play some useful role in today's society—Unesco's survey estimated that 65 per cent of this adult population was illiterate. For good measure, it was further calculated that 250 million children were not even attending school.

This survey helped to focus world attention on the situation of education three years before the United Nation's first Development Decade was launched in 1960. It led to a series of efforts in which Unesco and what was then the United Nations Special Fund and Technical Assistance Programme, as well as inter-governmental and non-governmental organisations, helped States launch their own national programmes designed to close the education gap. As a result of some of these activities, between 1958 and 1963 the number of children attending primary school in Latin America increased by 10,000,000. Mexico alone started a major drive, creating new schoolrooms at the rate of 90 a week and training over 10,000 primary teachers annually.

After this survey Unesco, in collaboration with its Member States in the "Third World", convened regional conferences of Ministers of Education at which targets for educational expansion and development were set, priorities established, problems discussed.

Subsequent conferences of these ministers, often attended also by ministers responsible for economic planning, have since examined, reassessed and, where necessary, modified the original targets. A World Congress of Ministers of Education on the Eradica-

tion of Illiteracy was organized by Unesco in September 1965 in Teheran.

In all its activities directed towards expanding and improving education in the new States of the World, Unesco has laid great stress on help in teacher training and educational planning. In "Black" Africa alone, Unesco with aid from the United Nations Development Programme has assisted in setting up 20 secondary teacher training colleges which, by 1970 should be turning out 2,000 fully qualified teachers annually.

Planning missions of Unesco experts have visited most of the developing countries at their request, in some cases two or three times and more, to help set up education systems, create educational planning machinery geared to local needs, and organize education budgets. Other expert missions have helped plan and run literacy programmes. Assistance is currently being given to seven States for selective projects in an experimental world literacy programme—in which 52 other countries have already asked to participate—and nearly 30 more countries are now receiving technical aid in their literacy activities.

Some immediate results of this first gentle pressure on the panic button of a world education emergency were impressive. Between 1960 and 1965, enrolments rose by 27 per cent in primary, 22 per cent in secondary and by 40 per cent in higher education. Over-all enrolments for 1965 were: primary education: 304 million; secondary: 91 million; higher: 18 million, representing 74 per cent, 22 per cent and 4.4 per cent of each respective age group. Education expenditures also rose at an impressive rate.

Why then is there need for an International Education Year? Because, despite all these strides, education in both the industrialized and the developing worlds is in crisis as was fully recognized at the Conference of European Ministers of Education convened by Unesco in Vienna in 1967. One of the reasons for this is the unprecedented growth in population, especially in developing countries where orderly growth of education is so vital for economic and social expansion. This has made it hard, if not almost impossible, to build enough schools, train enough qualified teachers, produce the necessary textbooks and other materials in order to keep pace with the numbers. While the percentage of the world's totally illiterate population has declined from a little more than 44 per cent—the proportion estimated at the time of the Unesco survey over a decade ago—to a fraction over 33 per cent now, the

actual number of illiterates has increased from 700 million to between 740 and 750 million and rises steadily each year.

In addition, despite encouraging school enrolment figures, the drop-out and "repeater" rates have remained depressingly high. In Africa, for example, seven out of ten children still quit before completing sixth grade.

Reform and modernization in both methods and content of education have not kept up with the time. Much of the educational structure—and again this is especially the case in most of the newly independent States—remains many years behindhand, while other areas of society are taking advantage of the new technology. Other reasons for the crisis are the lack of good jobs, the information "explosion" and the "credibility gap" between what the young are taught in school and what society practices, all of which have created tensions, dissent, often disorder.

Some of the underlying causes of student unrest help to explain this crisis even more. Again, there is an unprecedented growth in the number of young people. Those under the age of 24 are in an absolute numerical majority today: they represent 54 per cent of the world's population, and in Africa, Asia and Latin America 60 per cent.

Then there is the information "explosion." In the scientific world alone, new ideas, or new concepts, applications and uses for old or familiar ideas are pouring forth in an endless flow. It has been calculated that all this information and material adds up to some 15 million pages of new reading matter each year, and that an economist, for instance, would now have to spend 12 hours each day just to keep up with progress in his own field.

Furthermore, the head of the family, or the average teacher, is no longer an accepted fountainhead of knowledge—unless he is a very exceptional parent or teacher. The chances are that a university student of today knows more in some disciplines than they do, and an ordinary computer can certainly store more facts. Finally, there is the "credibility" or morality gap facing the student, who is urged to look deeply and honestly into, for example, the causes of war and injustice, only to graduate into a world where such problems are all too often veiled in hypocrisy or at least in dubious reasoning.

That the international community is acutely aware of the necessity of focussing world attention on this crisis in education was seen when the United Nations General Assembly on 17 December 1968 unanimously adopted a resolution proclaiming 1970 "International Education Year."

The idea for undertaking some world-wide con-

certed action had long been considered in the United Nations which had, in fact, briefed Unesco to prepare a detailed plan. In view of the Organization's long concern over the situation and its determination to try to suggest a workable remedy, it is hardly surprising that when the International Education Year was announced, Mr. Rene Maheu, Director-General of Unesco, warned that: "International Education Year must be more than a mere celebration. Its purpose should be to promote concerted action by Member States and by the international community towards four main objectives: to take stock of the present situation throughout the world; to focus attention on a number of major requirements for both the expansion and the improvement of education; to make available greater resources for education, and to strengthen international co-operation."

Three principles underlie the proposal for International Education Year. First, education should be taken in its broadest sense to include all forms of training. This emphasizes the new concept that education does not end with the final school or university years, but is a lifelong process. Second, though action programmes will be nationally executed, the International Education Year should be conceived as a concerted activity by the whole United Nations system based on the idea of the essential contribution of education to economic and social development. Third, programmes should have a practical focus on promoting reflection and action by governments themselves as well as by the international community at large.

The choice of 1970 for International Education Year is appropriate in that it falls at the end of the first Development Decade and on the threshold of the second. Moreover, this year, 1969, the International Labour Organisation will complete its preparation of a World Employment Plan, which will naturally direct increased attention to education and training.

Through its special preoccupation with education in the United Nations family, Unesco in collaboration with other United Nations bodies—especially ILO—and taking into account suggestions made by them, will assume primary responsibility for the preparation and execution of an international, concerted programme.

Generally speaking, the goal of the International Education Year is to foster national efforts in the training and education field so as to produce a new, dynamic approach to the development of human resources at the outset of the second Development Decade. The common role of all United Nations agencies is to "mobilize energies and inspire initiatives in education and training."

Suggestions have already been made concerning

a number of objectives and fields of activity which could lead to elaboration of a global strategy for education for the next decade. These include: functional literacy for adults; equal access of girls and women to education; the training of middle and higher level personnel for development; the adaptation of all education, both general and technical, to the needs of the modern world, especially in rural areas; the pre-service and in-service training of teachers. In addition, development of educational research, comparative education, and study of new methods and media, the promotion of the idea of life-long education, and emphasis on education as a means for promoting greater international understanding are other important objectives within the scope of action for the International Education Year.

This action, both national and international, will be carried out along three lines—study, operations, information—all leading to a synthesis in policy decisions.

Study and stock taking will enable countries to assess their education and training systems, in some cases with expert help from the United Nations and its appropriate agencies. Moreover, valid international generalizations on parts or the whole of these systems should further assist countries to view their own systems objectively.

In the operations phase, specific projects will be developed in the course of the year, usually of an experimental nature related in one way or another to some of the above-mentioned objectives. The main stress here will be on innovatory activities, those which may throw new light on the age old problems of what to teach and how.

As for information, this is a vital field for contributing to the success of the International Education Year. The information services of the United Nations and its agencies have already pledged their co-operation and will co-ordinate efforts to support and stimulate national public information programmes.

But the real goal of the International Education Year is to bring about changes in policies and practices in respect of education and training. Regional and international conferences held during 1970 will provide one means of defining some of the policy consequences of the International Education Year. These include the Food and Agriculture Organization's world conference on agricultural education in the summer of 1970, Unesco's International Conference on Public Education, to be held at that time and, in a more general form, the sixteenth session of Unesco's General Conference which will take place at the end of the year may be expected to address itself to a critical reappraisal of modern education, and to adopt a report for submission to the United Nations General Assembly.

The Open University

The recent report of the planning committee proposes early inauguration of the Open University in England. Two innovations appear to be of special importance.

First, by introducing the credit system into its degree structure, the Open University has broken from the residential concept of a university. Students will be able to build up credits at their own pace, and the regional structure of the organization will ensure staff-student contact both at local centres throughout the year and in residential summer schools.

Second, the Open University will bring to higher education a deliberate "systems approach" to learning: television, radio, programmed learning, specially-designed printed and audio-visual materials. It is believed that the success of the university will depend to a large extent on the pace of development of its educational technology.

The Reluctant Revolution

The high price of daily newspapers is the most powerful force preventing the newspaper revolution in Asia, according to Amitabha Chowdhury, Chief Executive of the Press Foundation of Asia. This price factor offsets almost all the advantages of enhancing literacy, and prevents the growth of readership. In relative terms, newspapers published in Calcutta, Bangkok, and Manila are four to six times more costly than New York or London papers.

Comparison of the wage scale and the price of newspapers, in various countries in Asia, reveals that the rate of diffusion has a close correlation with the ratio of newspaper price and income. Thus there is a high rate of diffusion in Japan (428 copies for 1,000 persons), and a low rate that cripples the growth of newspapers in India, Pakistan, Ceylon, Indonesia, Thailand, and the Philippines. Special cases are Hong Kong and Singapore with relatively high incomes, and Korea which has low priced newspapers.

Recent studies by the Press Foundation of Asia show that cooperative regional newsprint mills are feasible; and even before mills are built, Asian newspapers can benefit by combining into a newsprint buyers' cooperative. It is only by reducing production costs that newspaper prices can be lowered to act as a catalyst to circulation in Asia.

The much quoted statement by H. G. Wells that human history is a "race between education and catastrophe" well applies to the crisis today. But education *can* win the race if all available resources are mobilized to meet the pressing needs of a better world that all are trying to create. And this is the aim of the International Education Year.

—Unesco Chronicle,
April, 1969

Preparation Of Reading Cards

(Continued from page 8)

to prepare the adult literacy texts in Urdu, Marathi and reading cards in these languages. Besides, it was intended to produce cards and folders on topics connected with agriculture in Kannada.

The workshop was a team work of teachers of secondary schools, expert representatives from the departments of agriculture, horticulture, health, veterinary and co-operation. These representatives were familiar with the rural folk and the vocabulary of the area. The participation of experts from the several departments solved the problem of documentation on the respective topics. There was no need for the participants to approach the subject-matter specialists. Besides the information to be communicated in these reading cards were of elementary nature motivating the readers for more information. The workshop had the facility of an artist who was one among the participants. This helped the participants to consult the artist at leisure for drawing the illustrations. The artist was in a better position, through his participation in the deliberations of the workshop, to understand the minds of the authors and thus, was able to draw appropriate illustrations.

The techniques, the vocabulary to be used and methods of presentation were discussed at length and topics of adult interest were taken up for writing. From the very first day, the participants resorted to the drafting of reading cards and folders. In case of doubt or need for more information, they had the help of the extension workers of the National Extension Service and the facility of reference library in the office of the National Extension Service. The manuscripts were examined and discussed in detail by the working group, particularly, the language,

the vocabulary used in the manuscripts. This method of intimate and detailed discussion helped the authors to prepare the final drafts of the manuscripts ready for evaluation.

Pre-Testing of Manuscripts

The manuscripts were taken to three villages without prior intimation to the villagers. Since there was hardly any time for printing, they could not be printed. The manuscripts were got legibly written. A few of the manuscripts were read to the group of villagers, both illiterate and literate, by the authors of the manuscripts. While they were being read, the reaction of the people were noted and their spontaneous discussions with their friends during and after reading were observed. After each material was read, a few searching questions were put to them to ascertain whether the matter was understood and the development of the topic appreciated. Some of the scripts which were legible were placed in the hands of the readers and they were asked to go through them. It was found that 80% to 90% of the matter in the scripts could be understood by them. It was found that some of the elderly illiterates showed a better understanding of the reading material than the literates present. The group made an effort to judge as clearly as possible, the simplicity of language, the familiarity of the vocabulary and the comprehensibility of the content during the evaluation conducted with the prospective readers.

The following are the topics on which the reading cards were written: 1) sheep breeding; 2) Papaya plantation; 3) Cattle disease; 4) Importance of pumpsets; 5) Guru Manika; 6) Sharana Basaveswara. The folders prepared were on: 1) Grama Panchayat; and 2) Hybrid Jowar.

The reading card on Sheep Breeding contains 61 different words. The help of the Co-

operative to take up sheep breeding and rearing of a special breed called "Marwar" and its advantages over other breeds are dealt with in this card. It is illustrated with four pictures.

Papaya is a profitable item of horticulture. Washington is a type of special seed which profits the farmer. The way in which it has to be cultivated is explained. A situation of contrast where a ryot observes another ryot growing papaya, understands its advantages and seeks the help of the department of horticulture to develop his papaya plantation. This is the subject-matter of the card having 131 different words.

The card on Cattle disease deals with a common deadly disease which takes toll of hundreds of cattle and the immediate care to be taken to protect the cattle from this disease through the department of Animal Husbandry. This card contains 83 different words.

In the absence of regular rainfall, dependent on the goodness of nature, the need for alternative arrangement to secure water for crops by the installation of pumpsets, and the progress in agriculture achieved by a ryot who has installed pumpsets are described in the card on Importance of Pumpsets. A ryot sees for himself the progress made by his fellow-ryot and determines to instal a pumpset in his own land. This card consists of 98 different words.

It was found during the evaluation mentioned earlier that these topics which are of rural interest were correctly chosen. The language and vocabulary used in most of the cards were suited to the standards of the neo-literates and, therefore, could be used to give practice in reading, to provide them with elementary information on their professions, to motivate them to seek further information and provide the readers with the pleasures of reading.

Bengal Social Service League Certificate Presentation Function

At a very largely attended function in Calcutta on June 20, 1969, over 70 trainees received certificates as qualified teachers in Adult Education and Adult Literacy. About 20 of these teachers were given training in Hindi. The function was presided over by Dr. K.L. Bhattacharjee, Minister of Agriculture, Government of West Bengal and the Chief Guest was Shri Charu Mihir Sarkar, Minister of Community Development, Government of West Bengal.

Shri Satyen Maitra, Secretary of Bengal Social Service League, emphasized the importance of linking up of literacy with Agriculture and Development Plan of the country. The Ministers praised highly the big role played by the Institution and expressed keenness to utilise the services of Bengal Social Service League for the extension of education among the farmers and rural workers.

The meeting was also addressed by other prominent speakers.

University Adult Education

(Continued from page 5)

Seminar on "Adult Education and the Indian Universities" at Vallabh Vidya Nagar in November 1968. The Seminar has recommended that Indian Universities should recognise that service to the community as important a function of the university as service to the discipline. The speed with which knowledge is expanding makes continuing education an imperative necessity. Universities therefore, must have faith in adult education and a commitment to serve the community.

Asian Seminar

The University Adult Education Association has a heavy programme on its hands including an Asian Seminar to be organised in India in 1970 and much effort is needed before the programme of adult education takes root in the universities.

The climate it seems has altered now and universities have an increased desire for participation in the adult education work.

Roman Church to Intensify Literacy Work

The Papal Commission for Justice and Peace has recently created a committee, under the presidency of the Archbishop of Bahia (Brazil), to co-ordinate and promote the contribution of the Roman Catholic Church to the basic education of illiterates throughout the world. Pope Paul VI has emphasized that this step was taken in response to an appeal by the Director-General of Unesco.

International Aid For Vocational Education in Korea and Malaysia

Unesco experts helped in the preparation of two vocational education projects in Korea and Malaysia which have now been awarded financial assistance by the World Bank.

In Korea, 32 technical and agricultural schools and four university departments will be enlarged and improved to enable enrolment to increase from 27,800 to 36,300 by 1974. Emphasis will be on providing new equipment and facilities geared to the teaching of agricultural, commercial, scientific and industrial subjects.

Compulsory primary education has reduced illiteracy in Korea from 78% in 1945 to 11% in 1965, one of the lowest in Asia. Few secondary schools, however, are adequately equipped and staffed to provide a sufficient output of suitably trained graduates to help fill the needs of Korea's growing commerce and industry, where progress has already outstripped the supply of skilled manpower.

The Korean project will last five years and cost an estimated \$26.8 million, of which \$ 14.8 million will be met by a 50 year interest-free credit from the World Bank.

In Malaysia, the World Bank is providing a \$8.8 million loan towards a government project which will provide 10,900 new student places, mainly in vocational, technical and agricultural schools. To staff these extra schools—the most urgent need in the country's educational system—the Government of Malaysia is setting up a new technical teacher training college with assistance from the Canadian Government.

U.S. Students Teach Young Adult Illiterates

A group of 25 students at the Georgia Institute of Technology is tackling the problem of adult functional illiteracy in the Atlanta area by offering a free course covering the same ground as the high school programme. About 100 young adults have enrolled so far.

—UNESCO FEATURES

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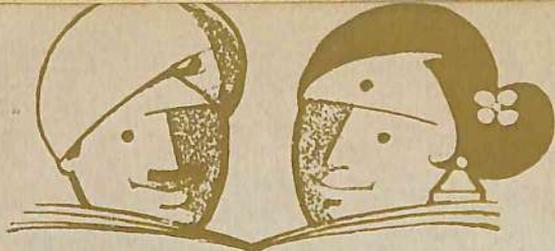
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Jayaprakash Narayan to Preside over the Adult Education Conference B.K. Nehru to Inaugurate

A two-day All India Adult Education Conference of the Indian Adult Education Association will begin in Gauhati, Assam, on October 30, 1969. The Sarvodya leader Shri Jayaprakash Narayan has very kindly agreed to preside over the conference. It will be inaugurated by the Governor of Assam and Nagaland, Shri B.K. Nehru.

The Conference will mainly concentrate on the progress of adult education in general and the relationship between Adult Education and Family Planning as well as Social Welfare Organisations in Adult Education.

The Conference will be preceded by a National Seminar on "Adult Education and National Integration" to be held in Gauhati from October 26 to 28, 1969. Shri J.P. Naik, Adviser on Education, Government of India will be the Director of the Seminar. It will be inaugurated by the Chief Minister of Assam, Shri B.P. Chaliha and Shri J.B. Hogjer, Education Minister of Assam will preside.

A Souvenir on the occasion will also be brought out.

1969 NEHRU LITERACY AWARD FOR Mrs Kulsum Sayani

The 1969 Nehru Literacy Award of the Indian Adult Education Association has been awarded to Mrs Kulsum Sayani, Vice-President, Bombay City Social Education Committee for her outstanding contribution to the promotion of adult literacy in India.

This award was announced on September 8, at an official function held in New Delhi on the occasion of the International Literacy Day.

DEVELOPMENT OF ADULT EDUCATION*

Dr. M.S. Mehta

President, Indian Adult Education Association

MY uppermost feeling at this moment is to pay my tribute of respect, admiration and gratitude to your distinguished Chancellor for establishing this Award. It is an evidence—though no evidence is needed—of his vision, intellectual power and historical perspective. With one bold stroke of imagination, followed by a broad minded act, he has lifted into prominence the concept of life-long education, the value of which is worthy of much greater recognition in society than it generally receives. Then again in selecting an Indian for this honour, you have brought into relief the universality of your concept and the need for its world-wide application—a proper and time-honoured function of a University. The Award was presented first to Professor Cyril Houle who has been, over a number of years, engaged, both by his writings and his teaching functions at the University of Chicago, in raising the dignity of Adult Education as a discipline, a proper part of University curriculum. Now by conferring the honour on a field worker in a remote corner of the globe, your University has further stressed the social significance of adult education in its numerous ways and aspects, as the practical need of the hour for the general all-round advancement of the world community.

Ancient India

Between two and three thousand years ago Indian intellectual thought carried on a vigorous pursuit of truth, undertook studies in the fields of the liberal arts, philosophy, law and humanities. Even after the peak period of its glory had passed and there came the time of decline, ample evidence is available of its achievement in the fields of arts and letters. The archeological finds also confirm this conclusion. The epics of Ramayana and Mahabharata, the remarkable dialogue between Shri Krishna and Arjuna which is the world-famous Bhagwad Gita, the Puranas which were a later addition, signify the heights of the attainment of the human mind and spirit. The Ajanta and Elora cave frescoes and temples are a unique example of the synthesis of the arts of painting, sculpture and architecture at a single spot. There have been poets whose language and imagination still move the deepest emotion.

To take one such example, the moving play, Shakuntala, one of the great works of the famous and versatile Sanskrit poet, Kalidas, was first trans-

lated into German. On reading it this is what the great poet, Goethe wrote:

“Wouldst thou the young year’s blossoms
and the fruits of its decline,
And all by which the soul is charmed,
enraptured, feast and fed,
Wouldst thou the earth and heaven itself
in one sole name combine,
I name thee, O Shakuntala, and all at once
is said.”

Before and shortly after the beginning of the Christian era, some Chinese philosophers visiting India witnessed how Indian society had developed its arts, literature, culture and religion. Their writings are available to us. Vedas, the earliest works on Hindu religion and social organisation, were introduced to the Western world through German translation. They are the basis of Hindu social life and Aryan religion.

Delivering lectures at Cambridge University, Max Muller said:

“If I were asked to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of the choicest gifts, has most deeply pondered on the greatest problems of life, and has found solution of some of them, which will deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but transfigured and eternal life—again I should point to India.”

These are perhaps words of exaggeration. Indeed it is embarrassing for an Indian to read out this passage from Max Muller’s utterances. However the main reason for inflicting on you a rather longish extract from the views of the celebrated German scholar is to indicate that the Indian material to that “of the inward and the intellectual world...leading up to the beginning of rational thought...of the

* Excerpts from Dr. Mehta’s Acceptance speech on the occasion of the presentation of the Syracuse University’s Tolley Medal for Distinguished Leadership in Adult Education, Syracuse (USA) May 19, 1969.

study of ourselves, of our trueselves," and in this, according to him, India occupies a place second to none in the world."

Even then it should not be supposed that Indian classics, India's literature, philosophy and socio-logical systems were assessed by all Western thinkers in the same way. Only a few distinguished orient-als like Sir William Jones, Thomas Colebrooke and some others, gathered pearls from the deep sea of Sanskrit literature. There were, on the contrary, a number of eminent persons who found nothing valuable in Indian thought, and philosophy or social tradition. In fact they rejected it as superficial and valueless. Mention may be made, for example, of Macaulay (1800-1859), renowned as a scholar, literateur and a jurist. He may be considered the father of the modern penal code of India. In his powerful words which he wrote in 1835 when the English East India Company was governing India from London, there is found a strong and emphatic repudiation of the views held by Max Muller. At the time of determining the future educational policy for India, Macaulay expressed himself in these words about the quality of eastern learning:

"A single shelf of a good European library was worth the whole native literature of India and Arabia."

In eulogising the utility of English language and condemning the languages of India, Macaulay with characteristic force and self-confidence expressed himself thus:

"The question now before us is simply whether, when it is in our power to teach this language, we shall teach language in which, by universal confession, there are no books on any subject which deserve to be compared with our own, whether, when we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe differ for the worse, and whether when we can patronise sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigns a thousand years long, and geography made of seas of treacle and seas of butter."

It may be perhaps interesting to quote the great Sanskritist, Sir William Jones (1756-1794) on the language issue. Regarding Sanskrit, Sir William considered its issue:

"Wonderful structure more perfect than the Greek, more copious than the Latin and more exquisitely refined than either."

We here are not called upon to resolve such controversies. Perhaps the truth lies, as is often the case, in the middle, if the extremes born of im-balances are left aside. What is, however, relevant for the present discussion is that after hundreds of years of all round progress, prosperity and intellec-tual achievement, the wheels of change moved the Indian chariot away from what was its golden age into a period decline and decay. This span also covered a few centuries during which social life became rigid, customs hardened almost into superstition, intellectual stagnation and internal strife slowly sapped the strength of the society.

Importance of Adult Education

Through the ages, men of vision and wisdom have turned to Education as the principal and effective, though long term, cure for social, and economic ills from which mankind has suffered. It is the firm base from which the former can be attacked and overcome. In these extraordinary times even the educational approach has to be revolutionised in order to meet the changing situation. It has been rightly observed by Professor *Richard Mckeon* that "the history of education reflects the history of thought. He further remarks that 'wandering scholars and itinerant professors have always been familiar symptoms of change, cultural communication and intellectual upheaval.'" The implication of this view is passively accepted but not grasped with a conscious conviction. The whole subject is of crucial impor-tance for man's well being and calls for active thinking. He should not let the wind blow him about in any direction. In these times education has to be dynamic and adaptable in its content, quality and techniques.

The Education of the adult (out-of-school citi-zen) has assumed new dimensions and greater urgency. Scientific thought discards the view that educational programme is meant only for the young people. This approach is suicidal for society. With the rapid growth of knowledge an educated person soon becomes uneducated unless he keeps up his learning process. In fact there are some departments of knowledge in which adults learn more easily and quickly than the young. Moreover the citizen of a democratic society cannot discharge his civic duties unless his education is kept continuously going. The importance of education of out-of-school people is growing day by day. There is much truth in Living-stone's view that today the problem of education is the problem of adult education! In order to deserve the title, adult education has to be integrated with the most serious issues of society, such as food pro-duction, population control, peace, economic devel-opment, modernisation of agriculture, proper use of leisure, particularly in the industrial areas and the conduct of international relations. All centres of Educational activities, as the late Prime Minister Nehru remarked, are 'Like lamps spreading their light more and more in the surrounding darkness.'

Adult Education as a human institution is as old as the hills. In fact it preceded formal schooling, it existed before the Alphabet was born or any school was established! It built up folk-lore and tribal tradition. All vocational skill and knowledge required for building up the occupation of the individual and the economic organisation of the community in the ancient times and the middle ages was generally transmitted by adults to adults. Socrates preferred to conduct his dialogues with young adults. Most of the ancient 'ashrams' of Hindu Rishis took adults as their disciples. It seems, therefore, paradoxical that the proper recognition of the social values of adult education in society should be a recent phenomenon. It would appear that this important aspect of educational philosophy was unconsciously neglected and thus fell into oblivion. Education and proper upbringing of the young is, of course, very important and deserves adequate attention. It's constant care, improvement and expansion is and remains a live issue in human affairs. It is, however, ridiculous to think that it covers the whole areas of educational thought or activity. It is desirable for enlightened section of public opinion to understand and support the wisdom of the professor, one of those bright young pupils went up to him to receive the master's blessings, as he had 'finished' his education and was leaving college on graduation. The wise teacher quietly told the young man: "my dear boy, far from finishing, your education has only begun now."

Scope of Adult Education

The term 'Adult Education' as we know it has a comprehensive scope, it is as wide and deep as life itself. It covers all activities affecting the well being and progress of human beings—individual and social, moral and material, cultural and intellectual. It is said that the expression was first coined in early nineteenth century England and travelled later across the Atlantic. In the States it acquired wider meaning and greater dimensions. "Definitions of adult education are as multitudinous as the autumn leaves; yet none satisfies many workers engaged in it." The numerous forms of activities and emphasis do not imply differences in the underlying theory. Indeed as has been rightly observed by J.W. Powell: "Philosophical theories have, therefore, little conscious effect upon the hundreds of thousands of learning activities now being pursued by millions of people." Deliberate, purposeful effort by which men and women engaged in the ordinary business of life, voluntarily seek to increase their knowledge is the essence of adult education. It may be related either to their personal life, profession, of their functions as a citizen. All fields of knowledge are covered. Adult education has now assumed the power and purpose of a movement. Indeed a whole philosophy has grown around the concept and its practice.

It has been rightly observed that the education of

adult people actually started in some forms in North America right from the day that the first settlers landed in Jamestown in 1607. The foundation of adult education was laid in propitious conditions. Grattan would consider Benjamin Franklin as the patron-saint of the idea because of the unique discussion club of eleven cronies which he started in 1727. It was an effective device for self-education. The whole movement slowly gathered momentum all round. Professor Malcolm Knowles writes:

"The Forces unleashed by independence, westward expansion, the industrial revolution and the European Enlightenment conspired to produce a compulsion for knowledge never before noted in the annals of history...the common man was mastering his new role of citizen ruler, the world of knowledge was being illuminated by the dawn of the age of science."

Thus it is most remarkable that some far sighted humanists in America and Canada bore the cross and carried the gospel to the remote corners of society. They were the valiant crusaders of the great cause. Through different organisations and under various names the mission was continued. The Lyceums of America, the Mechanics Institutes of Canada, the educational settlements on both sides of the Atlantic ocean, the philosophical societies, the Library Associations, the Chautauqua movement and several other efforts brought their separate but valuable contributions to this great nation-building programme. Chautauqua with its modest beginning in 1854 has been called 'One of the brightest new stars to light to adult education skies.' In the whole history of people's general education, North America has been a pioneer and torch-bearer. The world owes a deep debt to your noble ancestors. In England and Wales the W.E.A. (Workers' Education Association) has also had a fine record of service, indeed of monumental importance.

Adult Education in India

The Indian scene in this context is different and depressing. The old traditional lines of communications for transmitting knowledge have become weak, indeed they appear to have snapped at many points. This is a sad story. An uphill task faces the community. A vast deal of ignorance and apathy towards the whole subject has to be overcome. Considering its enormous proportions, the difficulties due to lack of resources and indifference of even the elite become indeed frightening. But there are a few persons of vision who have put the shoulders to the wheel. There is the strong will to carry on the struggle against obstacles. In fact it seems that the dark night may not continue for long. The dawn will sooner or later break out with the first rays of light. The nation-wide Community Development Programme officially launched after

(Continued on page 13)

SOME GUIDELINES FOR PLANNING TRAINING COURSES*

By Dr. H.S. Bhola**

WE know today enough about how individuals and groups learn, about teaching methods and materials, and about testing and evaluation so that we can improve the effectiveness of most training programmes to a more or lesser degree. We will examine below some important ideas about designing training programmes.

As trainers of "Induction Courses" for rural development assistants in the regions you will face some important questions for which you will have to find answers. Some of the questions will be answered for you administratively. The Ministry will certainly decide upon basic programme priorities in the country. Also they will decide

what duties the rural development workers will perform in the field. The Ministry, again, may decide the maximum and minimum of time periods to be allocated to training programmes. But some other questions will have to be answered by trainers in the regions. You will have to find answers for these questions from your own professional experience and knowledge. What follows may be helpful first in raising appropriate questions and then in finding suitable answers.

The questions a trainer must ask himself while preparing to conduct any training course are:

1. Who Will be Trained?
2. By Whom?
3. For What Work and Where?
4. With What Instructional Resources and Available Training Time? and
5. With What Provisions for Feedback and Follow-up?

Who Will be Trained?

Who will be your trainees? What will they be like? If you do not have a fairly good idea of the

competences and potential of your would-be trainees you may plan a programme that your trainees may not be able to profit from or one that may not challenge them at all. We cannot make absolutely precise predictions about our trainees but some indicators are useful for a trainer designing, revising or adapting his syllabus and subject matter content. These are: (1) educational background, (2) age, (3) rural vs urban residence, (4) membership of community groups, and (5) occupational experience.

We can think of some of the implications of these indicators for designing a training programme. For example, while designing a training course for literacy teachers in India I had in view high school graduates. But while designing a course for literacy teachers for the Unesco Work-Oriented Adult Literacy Pilot Project in the Lake Regions of Tanzania I knew that I would be mostly dealing with Primary School leavers or less. Obviously, the educational background of my potential trainees will have to be reflected in the syllabus and curriculum designed for them. Again, if I know that I will have to draw college graduates from urban areas as field work officers in rural areas it should suggest to me immediately that some orientation to rural life will have to be part of the training programme of those urban graduates. We learnt this lesson from our experience of community development work in India. We found that CD workers drawn from urban areas were not always sympathetic to the peoples they were supposed to serve. Age and sex of trainees makes a lot of difference in their potential for performance and thereby also for their training. Nearer here in Tanzania, to take one more example, an active member of Tanu would be a different person from a non-member and may need less of leadership training and more of orientation to the requirements of a specific field

*The paper was specially written for a trainers' seminar at the Local Government and Rural Development Training Centre, Mzumbe, Tanzania during October 14 to November 14, 1968. The trainers were later to organize induction courses for rural development assistants, the counterparts of VLW's in India.

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work job. Examples can be multiplied.

In your particular case it would be important for you as trainers of RDA's to have an idea of the age, educational backgrounds, and work experience of your prospective trainees. It should be very useful to make a test combined with an interview schedule to be given to the trainees as soon as they come to begin the course. This would give you as trainers important information on the *entering behaviour* of your trainees. This would help you later to find how far the training course helped the trainees in learning new ideas and procedures, in clarifying old ideas, and in removing misconceptions.

Who are the Trainers?

The next important question is: who will be the trainers for a particular course of training? In developing countries the resources of both men and money are limited and so are the available choices. In a particular area or region there may be only one officer who may be required to administer a field work programme as well as to train his junior officers and village level workers. But whenever choices are available training duties should be assigned to those officers who are attitudinally inclined toward teaching and training and who have the competence to develop into good trainers. As a trainer may not be an excellent field worker every field worker cannot necessarily be developed into a good trainer. There may be a field worker who may have an excellent feel for working with individuals and groups in village communities but who may never have subjected himself to self-examination and may never have analysed his work to be able to communicate well to his trainees.

As trainers you must remember that training is not just one more file on the table. A training

course, however short, cannot be somehow squeezed into the normal day-to-day work of the district and regional officer. It must be given adequate time for planning and it must be given adequate time for conducting. A whole-time course is a whole-time job for the training officer even when he is not teaching himself the whole time. The trainer must be fully immersed in the training programme, working like a conductor of an orchestra keeping each and every different instructional activity tuned toward the pre-determined objectives of a particular training course.

A district or regional rural development officer should not think himself as being the one and only man who will carry the whole burden of running an Induction Course. He must look around for help and think in terms of a *teaching team* with himself as the team leader. A senior RD assistant with considerable experience may be around and should be one member of the team. There may be officers in Agriculture, and Animal Husbandry who may not only have considerable field work experience but who may have had formal training in extension methods. Other community resources may be available—a headmaster, a highly educated Tanu leader, resident tutor of the Institute of Adult Education.

A trainer must, however, remember some very important points while getting help from local officers and instructors:

1. While it is important and desirable to use local resources the trainer must be very sure that he needs those invited to do *specific* jobs. The training course should not become an opportunity merely for courtesy invitations for delivering some talks somehow related to the objectives of the training course. General education of the trainees is good, and providing them opportunities for contacts with local

officials and party leadership is good but the training time is always short and the training objectives do have prior importance.

2. A trainer must, without fail, share with those invited the general objectives of the course and also the specific objectives of the particular lecture for which a guest lecturer is being invited. Suppose you invite the district agricultural officer for a lecture at the "Induction Course." Write him a letter giving in detail the objectives of the course. Tell him of the importance of agricultural work in rural development and the need, therefore, to orient RD assistants towards agricultural problems. Explain to him as specifically as possible what you expect the trainees to learn from him. Request him for a brief outline of the talk, if possible.

3. Lastly, a trainer must formally recognize the contributions made by all others to the training course and must thank all if possible in writing for what they did to make the training course possible.

Training for What Work?—Start with the Duty Roster

One may find it hard to believe but it is true that many training directors have a very diffused idea of what the training is for? Again, even where it is somewhat clear as to what the trainees would be doing after training no use is made of this information for designing the course. The planners sit down to make a list of some topics which look related to the general subject of the training course. When made ready such lists look like a table of contents of a school or college textbook. Often already available lists or syllabuses in other places, even other countries, are changed into new ones with changing some words here and there and dropping this topic or that. Also, topics are included to be able to accommodate another colleague on the

campus, or a professor in a local college, or a wellknown and influential leader in the area. Sometimes some tourist interest visits are also thrown into the training course, especially if the training course attracts people from outside and far off places. When such activities are included they should be handled *outside* the time allotted to the seminar or training course and not packaged along with the training programme.

A training syllabus is not just a list of topics. It is a well-organized, well-planned strategy for achieving certain very definite and specific objectives. A training syllabus seeks to prepare some people for some very specific jobs requiring very specific competences. The syllabus should therefore start with what the trainees will do after training. It should then decide upon the kinds of things the trainees should learn to be able to do that job. It should select information and activities which will teach the trainees the needed skills. After the trainees have gone through the designed syllabus, it is hypothesised, that something will happen to them which will enable them to perform better.

A trainer should, therefore, begin with an exact description of the *role* for which a trainee is being prepared. Designations do not always help because a community development worker in various countries and at various times would really be doing very different things. What is needed is a *task analysis* of the work that a RD assistant would be assigned to do in your area under the current policy of the government. A detailed list should be prepared of the tasks that the trainee will have to perform as part of his day-to-day work. Once a comprehensive list of such tasks has been made ready then the first step for designing a training course has been taken.

Learning can be of, at least, three kinds. First, there is learn-

ing of information or factual material. Examples of such learning are the geography of Tanzania; the constitutional relationship between Tanu and Government; the Governmental Circulars on rural development; the names and types of cotton diseases and suggested measures for fighting them; the days of a week; etc.

The other type of learning is learning of attitudes. Some information may be involved because we may have to quote statistics and data to convince but the basic intention is to change the learner's point of view. Examples are: learning to like manual work; learning to be good cooperative members and to be self-reliant socialists; learning to think ourselves as one country and one nation; and learning to discard mini-skirts!

There is a third type of learning—learning to perform. Examples are: driving a car; swimming a lake; making a modern house; grading cotton; mending a cart; giving first aid; and building a latrine.

Very often trainers think that everything can be taught by lecturing at the same one time. It should be clear, however, that swimming is not learnt by listening and attitudes are not necessarily changed by ill-designed and half-hearted activities. When special objectives like those of performance and of attitudinal change are intended then the syllabus must provide for the time and for the strategy for teaching those. This then is the second step for a training designer: to analyse the types of learning expected and to provide adequately for each of those if the objectives of training should so demand.

Related with the types of learning is the level of learning. The question of the level of performance must also be decided at this stage. You cannot teach all about everything to the trainees in a short course. A doctor

needs a different training from a nurse and a nurse different one from a hospital orderly even though all of them are engaged in the task of patient care. Similarly, in education and community development one must be able to clarify the level of performance being expected from the prospective trainees who must be prepared for it.

Selection should then be made of what content would be taught in the classroom to achieve the information, attitude and performance objectives at the level previously decided upon. This part of curriculum construction is partly intuitive and lots of good guesses are involved. But experience of one course, if studied objectively, can give useful data for improvement of the next.

Where Will the Trainees Work?

Where will the people trained by you work after the training they receive? First of all different nations have different political systems with individual rights differently defined. In one place the word of the development officer may be final; in other places it may just have the status of a suggestion and no more.

In one place communities may be obliged to form work groups for social work and community development; in others it may be done only through patient persuasion by the worker—extended over many months! This obviously defines the style of group dynamics in the communities and it should be apparent that in the training courses for rural development we should be talking about the group interaction that they will be facing in their work.

President Nyerere in his speech to the recent TANU National Executive Committee meeting in Tanga declared against the use of force or coercion in development of communi-

ties but at the same time approved of the use of traditional punishment for the uncooperative and lazy in local communities. In a very real sense he has defined the quality and style of community development work in Tanzania. Of course this should be reflected in the preparation of the rural development workers at all levels. No doubt a field worker in India or USSR or China or Canada would have to be taught a little different rules of interaction within groups and communities just because the communities are different, traditions are different, social expectations are different and political norms are different.

Within the same country different smaller communities will have different social structures and varied patterns of decision-making. It is important, therefore, to know where your trainees will go to work and to try to prepare them as best as possible for work in those communities. Even such considerations as to whether the area of work for the trainees is thickly populated or sparsely populated will affect the content of the training programme. The methods of work will change, distribution of inputs will be affected, the programming strategy may change from extensive to intensive and selective, and also the extent of "coverage" of area by one village level worker. Surely roads, rivers, postal services affect the nature of duties in the field and, therefore, the preparation for discharging those duties.

What is the Available Training Time?

Training takes time. Sufficient training takes sufficiently long time. There is no such thing as instant training. And yet adult educators and rural development trainers are always in a hurry.

In developing countries, almost as a rule, adult educators and rural development workers have

scarce resources for training. While a period of two years may be allocated to the training of primary school teachers, for adult education, rural development and literacy training some weeks or months are considered enough. Trainers should not start with such a statement; "Let us have 2-weeks training." They should ask themselves: What minimum time would be required to achieve the instructional objectives designed for trainees for particular work at a specified level of performance? In in-service training courses it is seldom possible to get all the time you need. But one must not forget to reconcile training objectives and available time. When time is too short the objectives should be suitably modified and provision should be made for follow-up training or self-study programme of some kind.

Trainers should make sure that every minute of the instructional time is well spent. One cannot afford, in short courses, to invest too much time in preparation, filling forms, registration and visiting. Not only these activities, if not handled well, take away from your already scarce time resources but they demoralize the trainees.

Again, training days have to be longer than usual working days. Lots and lots of money has been often spent on salaries, travel, and considerable resources have been invested in organizing the training. Trainers, therefore, always want to make the most of trainees' presence and one thing they do is to increase the working hours of the day. But attempt should be made to make working schedules reasonable. Too big schedules break down and every one winks at periods missed, and coming late with long tired breaks in the classroom!

What Instructional Resources are Available?

By instructional resources, it

is meant here, the new audio-visual aids like educational films, teaching tapes, radio broadcasts, instructional television, charts, posters, pictorial books, flashcards and flannelgraph stories. These are the fruits of modern technology of teaching and propaganda.

Modern instructional technology essentially does three things: it can *store* knowledge, it can *duplicate* it and it can *broadcast* it. We can store our ideas now on paper, in books and pamphlets and folders. We can store scenes and events on photographs and films and videotapes. We can store also voices on tapes and discs.

We don't only store we can duplicate information. Books may be printed into editions of millions as some paperbacks are. From one master tape or disc we make thousands. And from one positive print we may make copies of an educational film. Again, information can be distributed instantaneously over hundreds of miles in thousands of classrooms in lakhs of homes over the radio and instructional television.

From the point of view of educators and trainers it means that they can bring the excellent teacher or a well-trained trainer into the classroom. You can bring the voices of those in the classroom who have studied their subjects and problems for years, have thought of proper solutions and can speak with authority. Training programmes can thus be enriched by using appropriate films, filmstrips, and tapes. If the trainer has none of these available obviously he would be restricted in many ways with regard to how much he can do and how well he can do it.

Reading materials are another rich instructional resource and a trainer should make good use of it. When no textbooks or manuals are available some reading material can be developed by

the trainers by making extracts from different books which by themselves and in their totality may not be useful. Excerpts can be taken from newspapers, periodicals and other published materials, cyclostyled and given to trainees for reading and later use. In rural development and literacy we have very little materials yet available and the trainers will have to produce and duplicate some of their own materials. These they should share with other trainers in other district training centres to contribute to and learn from each other.

What are the Provisions for Feedback and Follow-up?

A trainer must find out as to how well the course offered by him did. He must, that is, get some feedback from the learners and trainees about the content of the course and about the methods of teaching and training used by him. This cannot be left to one's own impressions which can be tricky. Trainers must establish some objective procedures to find out the amount of learning by trainees and also of their general attitudes about training. Only with this feedback made available one can revise the course so that it is more effective next time.

Generally, it happens that trainers give to the trainees a questionnaire at the end of the course to find their views about the course and to point out the deficiencies of the training. Such questionnaires only have limited utility. In the first place trainees may like to be diplomatic and not really say what they should have said. Also such material tends to be attitudinal telling us how the trainees felt rather than what they learnt. Also this questionnaire since it comes at the end of the course does not provide any benefit to the current course. Two things, therefore, must be kept in mind about feedback:

1. Not merely attitudes but

also the amount of learning should be tested.

2. Evaluation should be *continuous throughout the course* so that the current course itself can benefit from the feedback.

The first suggestion is really linked with the ideas discussed under an earlier section entitled, "Training for What Work?—Start with the Duty Roster." Without a detailed description of the objectives of the course we cannot really receive any feedback. Unless we know what we are wanting to teach we cannot test whether we taught what was intended. Separate tests then can be devised for testing information and knowledge aquired; for attitudes learnt; and for checking on performance of what they were supposed to be actually able to do with their own hands in the fields or around homes.

Trainers can learn to make good enough objective tests to check learning of information. Making attitude tests are more difficult but for these help can be obtained from such places as Evaluation Unit of the Mzumbe Training Centre or the Department of Psychology of the University College in Dar es Salaam.

How often during the training course should we organize tests and evaluations? This is an important question. There are some who would suggest that every instructional activity (lecture/demonstration/field visit) should be briefly evaluated. Some would suggest evaluations at the end of each teaching unit—a

group of instructional activities organized around the same theme. It should be realized that if examinations, tests and evaluations are used as diagnostic tools they are not a waste of time. In fact the learning potential in them is tremendous. Not only do they tell the trainer how well he is doing but by keeping the trainees alert and by requiring them to respond to questions and problems it helps them organize, apply, and assimilate their learning.

Short trainings are inadequate as a rule. They are often by way of inductions to the work, trainees will be doing in their working life. They only initiate; they do not make a full-fledged worker prepared for a life-time of work. Trainers must, therefore, plan, as part of the short training course itself, the follow-up help that will be offered to their trainees. This may be another course some months later. It may take the form of on-the-job training under supervision. It may take the form of a monthly newsletter discussing an actual field problem or forwarding a useful excerpt from a book or periodical or newspaper for study. Sometimes it could even be a correspondence course.

Training design is thus a dynamic process continuously coping with problems of the workers and needs of social change and development. In the process of training design the trainer himself has his rewards: he himself learns and grows as a professional worker!

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ADULT EDUCATION IN GUJARAT

By G.P. Bhatt

Introduction

THE State of Gujarat forms the part of western India, comprising 19 districts. It has a population of 20.6 million people.

A hilly stretch forms its eastern border, while the Arabian Sea washes it, on the west. The Desert of Kutch and the arid track touching the southern expanse of the Rajasthan desert mark the north of Gujarat.

The middle region is a most fertile plain and so too, its southern stretch watered by the Narmada, the Tapi and several other rivers. A considerable portion of the southern area is covered by the thick forest of the Dangs, with a rich variety of wild life and various other peculiarities. The other forest of Gujarat is Gir which is the only cover that boasts of lions in all Asia.

Before the advent of Swaraj, literacy was very low in backward areas of Gujarat, being no higher than 14% in Saurashtra. At present the figure for the whole State of Gujarat is 30% comprising 41.1% among men and 19.1% among women. Ranging from 9% up to 41.9%, it is still as low as 9% in the Dangs and 12.7% in Banaskantha, the northernmost region of Gujarat. That is because our effort had to be directed not only towards attacking illiteracy but also towards bringing about a change in the economic life of the backward and tribal people and towards acquainting them with rudiments of democracy. A downright frontal attack was neither feasible nor planned.

The backward and tribal people by themselves account for 20% of the total population of Gujarat. This fact together with the peculiar condition of Kutch having a tongue of its own has made the social workers' task pretty trying.

Gujarat State Social Education Committee

The Social Education Committee of Gujarat has done pioneering work in the field of Adult Literacy and here we may refer to some of their programmes:

Try-out Approaches for Adult Education

To eradicate illiteracy various approaches were made. Some of them were as under:

- (i) Individual approach.
- (ii) Selected area approach.
- (iii) Village approach.
- (iv) Socio-economic approach.
- (v) Group approach.
- (vi) Mass approach.

(i) *Individual approach:* The individual approach was tried through holding Gharshalas, where individuals mostly students undertook teaching the adults. But the scheme worked well for a short time only, for without any guidance the workers began to lose their early enthusiasm. The individual approach can, however, produce good results if the drive should be properly organised through schools, colleges, villages, village volunteer force, youth clubs, Mahila Mandals (women's clubs). It should awaken local interest and provide inspiration and guidance keeping contact with the Panchayats.

(ii) *Selected area approach:* After the advent of freedom great efforts were made to stamp out illiteracy in some 30 selected areas of Gujarat. Officers were appointed and concentrated work in this direction was done in these selected areas but the scheme was discontinued due to economical reasons.

Appreciable work through such an approach was done already before freedom in Gadhada Taluka in the State of Bhawanagar, and through the "Surat Jilla Niraksharata Nivaran Sangh" of Surat District.

(iii) *The village approach:* In the Saurashtra region, Mass Literacy Drives were organised in development blocks and each block was given a target of 100 per cent literacy for the age group 14-40 in at least two villages. This target was fixed to be hit during the literacy drive period itself. As many as 2% villages i.e. 68 villages in 52 blocks of Saurashtra have been able to hit the target and achieved 100% literacy in some of the blocks.

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Name of the district *No. of villages* **Follow-up**

Rajkot	district	12
Bhavanagar	"	23
Surendranagar	"	7
Jamnagar	"	16
Junagadh	"	10

(iv) *The socio-economic approach:* The experience of literacy workers has shown that illiterate adults could not take advantage of the literacy classes owing to their economic backwardness. After a hard day's toil for earning their bread they were too exhausted. So, under the influence of Gandhian-philosophy an 18 point programme of socio-economic uplift of masses was launched under the name of "Saghana Kshetra Yojana" (scheme for intensive development of villages) in selected areas. The project aimed at originating a change in the socio-economic condition. Adult literacy was obviously a part of the project planned to run for about 5 years in the first stage. The scheme was undertaken in 16 places and the total number of adults made literate has been 5833.

(v-vi) *Group And The Mass Approach :* Normal literacy classes for tests I and II are being conducted under the scheme sponsored by the State Department of Education and Community Development and efforts to stamp out illiteracy, are carried on. To awaken mass enthusiasm for literacy, short duration campaigns with specific targets were also launched. These drives were pushed in selected blocks, districts of the State with a specific target of making 1,000 persons literate in each block within the drive period. The purpose of these drives was to carry the message right to the farmers and other working places of the illiterate as also to achieve quick results within a short period by enlisting public co-operation through the village, taluka and the district. A literacy drive committee was specially organised with this purpose in view.

The following table shows the achievements of the various drives launched in the former States of Saurashtra and Bombay and at present in Gujarat State. Before May, 1960 Gujarat Area was part of Bombay State while Saurashtra was a State by itself. At present Gujarat itself is a State and Saurashtra forms part of it. The figures relate to adults made literate in Literacy Drives :

	<i>Saurashtra</i>	<i>Bombay State</i>	<i>Gujarat State</i>	<i>Total</i>
1956	70,400	—	—	70,400
1958	36,800	—	—	36,800
1959	34,900	21,178	—	56,078
1961	64,622	—	56,331	1,20,953
1966	—	—	40,930	40,930
Total	2,06,722	21,178	97,261	3,25,161

For follow-up work, a set of 11 sentences covering all the basic letters of alphabets was prepared and put up at the meeting places in the villages. Besides 110 reading cards were prepared, each on different subject of common interest and thousands of copies were distributed free. Moreover 7060 library boxes were put in circulation for the free advantage of the villagers, with the help of Gujarat State Social Education Committee.

Details of Literacy Drives

- (i) Looking at it chronologically, the Gadhada Drive in Bhavanagar was the first of its kind to be organised in Gujarat, but it was confined to a Taluka only and was mainly due to zeal and efforts of State Minister for Education, Bhavanagar. A mass spirit was yet to be awakened. Yet the small-scale experiment provides some clear data for future guidance.
- (ii) As a State, it was in 1956 that Saurashtra launched its first literacy drive, was well appreciated by the people and workers alike.
- (iii) In 1958 came the second drive launched to cover Kutch too. The target set before each block was to make 1,000 adults literate but many surpassed the limit, i.e. Chotila accounted for 2,653 and Botad for 2,600. At Chogatha, a village in Shihore Taluka, it was indeed a happy sight to watch when a thousand adults met in 40 classes to learn to read and write. The number itself kept up the spirit of villagers and of the workers as well. This second drive brought 36,800 people to literacy. The third drive was launched for 2 months in '59 and 56,078 persons were brought to light, while in the 4th drive 1,20,953 were made literate.

Thus Gujarat has tried various ways to build up literacy. Of them all, the drives have been found most suitable as they lead to an impressive social change.

Cost

The total cost of the drive comes to about Rs. 5/- per adult made literate. The details are as under :

- (i) Rs. 4/- per adult made literate, paid to each worker.
- (ii) Rs. 20/- paid extra to each worker conducting classes away from home.
- (iii) Rs. 10/- paid extra to each female worker conducting classes away from home.

(iv) Rs. 10/- contingency charges.

(v) Expenditure for training at Taluka level met by the Taluka Panchayat (Block). It came to about Rs. 2.25 per trainee per day.

Each adult was supplied free of cost a pocket book and each class a Vachan-Pat (a reading chart). The pat cost Rs. 1/- each and the pocket book Re. 00.15 each.

Special Features and Essential Spirit

The main features of the drive have been local enthusiasm, co-operation at all levels, and convenient time and place for the teachers and the taught.

Team spirit has put us on the road to success. Local recruitment and local solution of the problem formed the core of organization.

The press and radio too did their best to awaken the spirit of workers and the illiterates. Many Officers including the Collectors paid visits to the classes and encouraged the learners and their teachers.

To the people in some very backward villages where even the oil lamp was luxury, the petromax proved a proud possession of the community and symbolized a flooding light of new knowledge of a pen, I do not know how to handle. It only slips through my fingers.

Other Literacy Work

Besides the drive, other work through regular classes had been carried on for the last 18 years. The total number of persons made literate in the whole of Gujarat is 8,22,000 (in round no). The total expenditure including establishment charges comes to about Rs. 10/- per adult made literate.

Some Special Projects

A pilot project for Fourth Plan was started covering 14 Talukas in three Districts. The main aim was to start the work without remuneration and it was a happy sight to see that 3,320 teachers, 235 workers joined the campaign for this social service and 40,930 adults got through the prescribed test.

Gujarat State Social Education Committee is in search of a method which can be helpful to new learners for the self study, as it is very difficult to approach the remote villages of the jungle and hilly area.

The State and the Committee has conducted four adult literacy workshops for the writers but it is still felt that top most writers have not come forward and contributed in the field of adult literacy and particularly the literature for neo-literates. But it is

worthy to note that all the writers have volunteered their service without remuneration.

The Committee tried to take a Project "Comparative Study of Adult Literacy Method" thrice, but it was not carried out for one reason or the other. Hence the next Project will be on this title as it is mostly needed for the field work.

Total Adults Made Literate

Drives	:	3,25,161
Regular Classes	:	5,76,277
Socio-Economic Work	:	5,833
Pre-Freedom Period	:	7,000
Total		<hr/> 9,14,271 <hr/>

Voluntary Agencies

Over and above the work of this committee, there are many voluntary institutions which have done and are still doing pioneering work in the field of Adult Education. The agencies are :

- (1) Gangajala Vidyapeeth, Aliabada.
- (2) Lok Bharti, Sanosara.
- (3) Gujarat Vidyapeeth, Ahmedabad.
- (4) City Social Education Committee, Ahmedabad.
- (5) Sarvodaya Ashram, Shamlaji.
- (6) Gandhi Vidyapeeth, Vedachhi.
- (7) Secondary Schools like Jivan Sadhana, Baroda etc.

Colombian Literacy Scheme Follows Bolivar's Liberation Route

A campaign to wipe out illiteracy along the route followed by Simon Bolivar when he liberated Colombia 150 years ago was launched on June 4 by the Colombian President at Arauca, the first town freed by Bolivar (on 4 June 1819) on his sweep from Venezuela through Colombia.

The project, organised by the Organization Civica Colombiana para la Alfabetizacion (Colombian Civic Organization for Literacy), will mainly be carried out in the 18 towns through which Bolivar fought. These have a total population of 178,843, of which it is estimated that 46,275 adults are at present illiterate.

The title chosen for the campaign is "La Segunda Libertad"—"The Second Liberty," freedom from ignorance, the first being the liberty Bolivar gave the Colombians from Spanish domination.

—UNESCO FEATURES

DEVELOPMENT OF ADULT EDUCATION

(Continued from page 4)

Independence had 'Social Education' as its integral part. The comprehensive and authoritative document—the report of the Education Commission—has (for the first time in the history of modern Education in India) devoted a whole chapter to the subject of Adult Education and its relation to national wellbeing. Its thoughtful recommendations have, for this reason, special significance in this regard. A national organisation (The Indian Adult Education Association) has been active for nearly thirty years in spreading ideas on people's education, organising pilot projects to promote the cause and influencing the formulation of public policy about it.

Nature and the whims of history often afflict the human tribe with strange ironies! Here is one with a rather sharp, cruel aspect. India, at this time in her history, while she is catching up with other industrial and affluent countries badly needs for this purpose the support of a comprehensive nation-wide organisation for the education of its adult population. This need is much greater and far more urgent than in other progressive countries, and yet it is in India that the fundamentals of 'continuing' education have to be explained and even defended. This situation is sad and depressing, but the challenge has to be, indeed, is being taken up. There are hopeful signs but by no means are the existing conditions completely satisfying.

The obvious advantages to be gained from liberal education, understanding of civic duties, being well-informed about scientific knowledge and world affairs and of grasping opportunities for personal enrichment and professional betterment—the ingredients of adult (or continuing) education are indeed to be welcomed for all communities whatever their stage of growth. The enlightenment of the human spirit and the broadening of the mind of man would be undoubtedly valuable under all conditions. India needs them like any other country. Apart from this feature common to all nations and societies, the concept of adult education has very special value for India for three valid reasons. A brief reference to them will perhaps be appropriate.

At the present time when the country is committed to a policy of planned and coordinated schemes of social and economic development, active participation of the people in them is of immense importance. Adult Education has to be hopefully and purposefully undertaken with this object in view. For this reason it has to be development-oriented and also comprehensive in operation. Secondly, with the advent of political independence and the adoption of a liberal democratic constitution—

with the principle of self-government reaching down to the village—the training of leadership for carrying this great responsibility has acquired new significance and urgency. Therefore adult education in India would have to accord to this particular requirement a prominent place in its programme. Adult Educators in India are expected to bear these two factors in mind in order that people's education becomes meaningful.

Illiteracy Problem

There is yet another special spot in the Indian landscape which might easily escape the attention of most Western observers. It is indeed India's serious and baffling problem of mass illiteracy. The country carries the heavy load of about two hundred million illiterate people. There has been unprecedented expansion of primary education and we have had many literacy drives and yet illiteracy is still on the increase. While the percentage of literacy is happily going up (16 per cent in 1951, 24 per cent in 1961 and 28.6 per cent in 1966—an encouraging sign) the number of illiterates has risen by 26 million during the decade of 1951-1961. Growth of population is faster than the achievement of the primary education programme. Another tragic feature of the situation is that among the people of working age, 15 to 44 years—the creators and producers in society—illiteracy is considerable, to the tune of 67.4 per cent of the age group. How this retards economic progress can be easily imagined. This is a massive problem of formidable proportions. And yet it has to be tackled sooner or later. As Professor V.K.R.V. Rao, the present Education Minister of India, put it:

“Without adult education and adult literacy, it is not possible to have that range and speed of economic or social development which we require, nor is it possible to have that content or quality or tone in our economic and social development that makes it worthwhile in terms of values and welfare.”

It may here be noted in passing that literacy as it was understood forty years ago, namely the three R's—reading, writing and simple arithmetic—is considered utterly inadequate now, indeed it will be found wasteful. It has definitely to be both functional and comprehensive. The mass of the people should be able to make use of their learning capacity for being self-reliant and competent in managing their own business whatever it might be, and also partake in the civic and social life of the country. This objective has been generally approved and accepted by the Government and voluntary organisations engaged in this field. The implications of this new approach is that literacy campaign will be the focal point around which all schemes of development will be woven—such as agriculture, village or town affairs, public health, cottage industries, local libraries and school education.

University Adult Education

I am speaking under the protecting roof of Syracuse University. I have also expressed my admiration for the thoughtful act of its Chancellor in recognising the social value of adult education. This naturally leads me to deal with the role of the University in this regard. Its profound influence, in fact its obligation in this respect is being universally recognised now. Gone are the days—never to return, I am sure, when the discovery and dissemination of knowledge, that is teaching and research, were alone considered to be the legitimate functions of the University. Extension work was contemptuously rejected. Abraham Flexner did not like the university to be turned into a "service station". Another learned university professor (Thorstein Veblen) dismissed extension work as the "edification of the unlearned." In the middle of the nineteenth century, a Royal Commission on universities of Britain turned down the proposals of a Cambridge Don in favour of extension work as "premature." All this has become dead wood of history. The university as a "citadel of learning", a "closed community" of scholars is a thing of the past. The Ivory Tower is losing its tenants.

University extension was vaguely thought of in England in the middle of the last century. The idea was soon taken to America. It has been said that the idea of taking the University to the people is English, whereas that of bringing the community to the University is American. A professor of Johns Hopkins first advocated the idea. Professor Sellenman of Yale delivered a course of popular lectures on Natural Sciences in New Haven in 1830. University extension soon became institutionalised, and spread from university to university. The Morrill Act of 1862 provided in the form of Land Grant Colleges, "One of the principal jewels of the crown" of American public education. Honour also goes to the American Society for the Extension of University Teaching established at Philadelphia in 1892. It has become a powerful and well directed movement through which many leading universities of the U.S., including your own, are engaged in promoting the education of the adult citizen in innumerable fields of knowledge. It has affected and will continue to affect the progress of the country all round.

The story of the university in India has a different flavour altogether. In the first place, our university is an exotic plant. The seats of higher learning which flourished in ancient India passed away, dying heirless. There was a clear break in the university tradition. India had some great and renowned university centres in the past. *Takshshila* the most famous among them carried on its scholastic activity from 1000 B.C. to 500 A.D. and had a great name for its academic standard. Although Banaras (Varanasi, also known as Kashi) was another great seat of higher studies, the king of that place sent his

prince to far-off *Takshshila* in the North West corner of India for further education. The philosophers of *Takshshila* were famous in the days of King Alexander of Macedonia. It was destroyed by foreign invaders about 500 A.D.

Nalanda was another famous university centre. It promoted higher education in the country from 425 to 1205 A.D. They had a very stiff admission test, only 20 per cent of the applicants could be taken. At one time the University had 8500 students and the faculty consisted of 1510 teachers. The famous Chinese philosopher, Hsien Tsang visited Nalanda. It was destroyed by a Muslim King, Bakhtiyar Khilji. *Vallabhi* (Western India) flourished from 600 to 1200 A.D., *Vikram Shila* (800 to 1200 A.D.) and *Bararas* were some of the well known seats of religious and general education. They attracted a large number of students, even from other countries. But they had all gone out of existence long before the British came on the scene.

The universities which grew up in the United States and Canada had before them the old European centres of higher learning as models—of Bologna, Padua and Paris, Oxford and Cambridge, and drew inspiration from Greek thought and Roman jurisprudence. And when Humboldt's revolt against the European tradition brought Berlin into existence in 1809, your universities could watch the change and profit by it. The Land Grant system was itself a remarkable measure of your people to shape your own educational future. India's case was quite different. Our modern university has not Indian ancestry, nor has it an indigenous tradition. The British government established the first universities in the three Presidency towns of Bombay, Calcutta and Madras in 1857. They were given the old model of London University. They have developed their own rigid system borrowing a great deal from English experience. Since independence there has been a sudden increase in the number of universities. There are more than 72 now, including the Institutes of Technology.

With very minor and meagre exceptions here and there, the universities in India have been rather conservative in the matter of giving to the community the benefit of their services. The whole idea, strange as it may sound, appears new to them and somewhat remote from their thoughts. Even in this matter efforts are being made to overcome this rigidity. The Education Commission has emphasised the obligation of the university for organizing extra-mural education for the out of school adults. Very recently through the foresight and enthusiasm of some university men, an Association for University Adult Education was established, the membership of which is open to all Universities and University Colleges.

It is much to be hoped that the apathy and

ignorance of the universities will soon give place to an active participation of their faculties in educating the people in new knowledge, in bringing the joy and benefit of learning to those who were deprived of it, and generally in developing the intellect and civic outlook of the people as a whole. The role of the universities in this field will doubtless be invaluable. Referring to this great service of the universities, Professor Cyril Houle writes:

“Their boldest decision has been to move directly into the main current of social life to help mature and responsible men and women find better answers to their private and public problems through the unending process of education.”

Then alone the University will be accepted as a “citadel of civilization” (C. Houle) and John Masefield’s ringing words will have a meaningful appeal:

“There are few earthly things more splendid than a university wherever a University stands, it shines, wherever it exists, the free minds of men, urged on to full and fair enquiry, may still bring wisdom into human affairs...”. According to a distinguished Canadian psychiatrist, “So far in the history of the world there have never been enough mature people in the right place and at the right time.”

They are needed now as ever, and it is up to the universities to provide them through organised and thoughtful effort of a comprehensive system of “continuing” education.

So far I have compared, even contrasted conditions in India with those obtaining in North America. I would like in my final submission, to place before you some needs and aspirations which are common to both. There are undoubtedly great differences between us—economic, educational, philosophical, political and cultural—for which there are historical and geographical grounds. But there remain some values—human and social values—which we on both sides of the planet desire and towards which our moral and educational effort is being directed. We both and the world as a whole would be benefited, if the schemes of adult education undertaken by universities and other agencies were integrated into a general values system which the world as a whole would adopt, irrespective of political or economic disparities and geographical distances.

The classics and scriptures of every civilized society have indicated what those values and norms are. The schemes of adult education should not ignore them as there seems to be the tendency of our political systems and international relations. Today the human society is going through a crisis of moral values. And human relations are its immediate victim. The younger generation takes its cue from

its elders and therefore the vicious circle goes on becoming stronger and harder. If a heroic effort is made to crack its crust by the moral and intellectual force of adult education programmes, a new hope will perhaps dawn on the family of man.

At the convocation of the ancient universities of India, this was the exhortation of the preceptor for his graduate pupil.

सत्यं वद ! धर्मं चर ! स्वाध्यायान्मा प्रमदः
सत्यान्न प्रमदित्व्यम् । धर्मान्न प्रमदित्व्यम्
स्वाध्याय प्रवचनाभ्यां न प्रमदित्व्यम्

“Speak the truth, be righteous in conduct, never ignore the process of learning, never run away from duty. Never disregard the teaching of religion and its basic principles.”

In Mahabharat, the great saint and law-giver, Vyas has a forceful verse on civic duty and the dictates of one’s conscience.

त्यजेदेकं कुलस्यार्थे
ग्रामं स्वार्थे कुलं त्यजेत्
ग्राम जनपदस्यार्थे
आत्मार्थे पृथ्वीं त्यजेत्

One should sacrifice an individual for the sake of the family, family in favour of the town, and the whole world for the soul (or conscience).

If the public education of adult men and women all over the world were taken up by university leaders of courage and vision and directed on unconventional lines, the result could be of incalculable value to mankind. It will be necessary to think boldly and plan wisely—even if it means breaking away from the nineteenth century concepts which have produced wars, violence and separatism. That consummation seems to be a far off ideal, perhaps beyond the view of this generation. Tagore was a great leader, educator and poet. He was also a dreamer. I would close by sharing with you these stirring lines from his Gitanjali:

“Where the mind is without fear, and the head
is held high,
Where knowledge is free,
Where the world has not been broken up into
fragments by narrow domestic walls,
Where words come out from the depth of truth,
Where the clear stream of reason has not lost
its way into the dreary desert sand of dead
habit,
There, in the haven of Freedom,
O’ Father Let my country awake.”

ADULT EDUCATION ESSENTIAL FOR THE SUCCESS OF FAMILY PLANNING PROGRAMMES

Dr. S. Chandrasekhar, Minister of State for Health, and Family Planning, said in New Delhi on August 10, that family planning programmes cannot be successful unless the women are educated.

He said that the findings of the National Sample Survey revealed that women who were illiterate or had only primary education had 66 per cent children on an average and those who had been to a university two per cent.

Dr. Chandrasekhar, who was inaugurating a Seminar on family planning and the status of women in India organised by the Central Institute of

Research and Training in Public Cooperation and the Bhartiya Grameen Mahila Sangh, emphasised the need for involvement of voluntary organisations in the family planning programmes to achieve better results. He said "To my mind the most important task in the family planning programme is to educate the people and I think that a voluntary organisation can fulfil such a role admirably."

These organisations were considered by the people as belonging to them or as working for their benefit. Therefore the advice given by their representatives was bound to be listened to. Voluntary organisations were not bound by a procedure and red tape and had a considerable degree of freedom.

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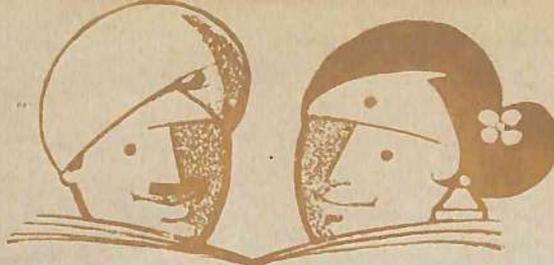
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ADULT EDUCATION POLICY NEEDS REORIENTATION

Education Minister's Call

IN his address read at the International Literacy Day on September 8, 1969 in New Delhi, Prof. V.K.R.V. Rao, Union Minister for Education and Youth Services, stressed the need to reorientate the country's policy in regard to adult education and adult literacy. He said it was disgraceful that India made a very substantial contribution to the total illiterate population of the world. The number of illiterates in the country had increased immensely during the last 22 years because the population increased at a little more than two percent per year, while literacy increased at a little less than one per cent.

Prof. Rao advocated a two-pronged attack on the problem—first of primary education, secondly through campaigns for liquidation of illiteracy amongst adults.

and students to realise the gravity of the situation and the extreme urgency and significance of making the country a literate society and to dedicate themselves to the task in right earnest.

The Minister appealed to all State Governments, local authorities, voluntary organisations, teachers

Shri Vijay Kumar Malhotra, Chief Executive Councillor, Delhi Metropolitan Council, in his

presidential address, emphasised the need to provide opportunities of continuing education for the working youths. He said that there were over one lakh youths in Delhi who had taken employment for making a livelihood and had given up their studies at the primary or middle school level. They need special attention besides the illiterates, he added. Regular evening schools for continuing education are to be provided to enable them to undertake regular examinations.

Shri N.R. Gupta, representing the Indian Adult Education Association said that life-long education was the need of the hour and without it no progress could ever take place. For different groups of people, different types of adult education programmes based on their need and requirements are to be formulated.

Referring to functional literacy, Shri Gupta said that it would provide an opportunity for the farmers to be better farmers, and industrial workers to be efficient workers. This is a great problem of the country in which the workers, organisers, and administrators have to put their heads together, he added.

Shri Gupta emphasised the importance of follow-up work for neo-literates, otherwise the money, time and energy spent on literacy would be a waste.

Shri Gupta remarked that women's education was lagging far behind and it was important for the general development of the country that special efforts should be made for its improvement. He said that in Delhi 69 per cent men were literate while the literacy percentage among women was only 40% and this disparity is even more in other States.

In the end Shri Gupta laid stress on adult education for democracy and said that it would enlighten the adult citizen and make him a better voter. Adult education for democracy would enable the voter to understand his rights and duties in democratic society. He announced that the Association was planning a programme of education for democracy.

Population Control Key to Success of Literacy Drive

To eradicate illiteracy from among the Indian masses, a massive campaign must be launched to overtake the population growth. Otherwise any progress made in educating the illiterates would become comparatively insignificant in view of the rapid growth in population.

This was the consensus at a seminar held on September 8 in connection with the International Literacy Day. It was sponsored by the Indian Association of the United Nations and UNESCO Clubs.

Mr. Balraj Madhok, inaugurated the seminar.

Mr. S. Chakravarti, Education Secretary, and secretary-general of the Indian National Commission for UNESCO, who presided over the seminar, said that the Government were planning to launch a pilot project to find ways and means for educating the illiterates.

Global Aspect

Mr. John Howe, deputy chief of the UNESCO mission in India, referred to the global aspect of the problem and said that the population explosion further complicated the problem of illiteracy among the masses. He said that the UNESCO had launched a programme of evaluating functional literacy in various countries.

Dr. Sarojini Mahishi, Deputy Minister in the Ministry of Tourism and Civil Aviation, and Chairman of the Indian Association of the United Nations and UNESCO Clubs, said that the real problem was how to make the people aware of the importance of literacy.

Sharp Rise in Illiteracy

Between 710 and 810 million people throughout the world in 1970 will not be able to read or write, according to estimates released on September 8 by the UNESCO.

Results of a survey of 92 nations "present a disturbing picture" and show that despite widespread national literacy campaigns reducing the percentage of illiteracy, the actual number of illiterates "is inexorably rising", the organization said.

Thus, progress at the previous rate will mean that almost one-third of the estimated world population of 2,335 million next year will be illiterate, and even if teaching efforts are doubled, the figure will still be over 700 million, UNESCO said,

"The rise in world population is outstripping literacy drives" says the UNESCO survey to be published in full shortly.

A STRATEGY FOR ADULT LITERACY

Anil Bordia

ANCIENT India's law giver Manu cites the story of Angirasa, the ten year old prodigy who used to teach the elders of the family. He once addressed them as the little ones. Offended by this discourtesy the elders went to Brahma, their Mentor, for guidance. Brahma ruled: the educated person be he only a child, deserves the respect due to the elders in the family. The unlettered, even if old in age, are but small in stature. And John Stuart Mill reminds us: "with small men, no great things can be achieved."

The part which trained human resource plays in economic growth is now universally appreciated. The importance of education in relation to the five primary concerns of the Indian people is vaguely recognised but seldom accepted as essential. These concerns are:

- (a) Increased agricultural production to meet the growing demand.
- (b) Drastic population control.
- (c) Regional, linguistic and communal harmony.
- (d) Transformation of the educational system.
- (e) Preservation and strengthening of democratic values.

The first three of these concerns are well understood and do not call for further elaboration. Transformation of the educational system to make it an instrument of national development has recently been highlighted by the Report of the India's Education Commission (1964-66). The Report has made recommendations of fundamental nature in regard to Indian education, including development of a scientific attitude, emphasis on manual work and on

introducing a vocational bias in the educational system. The Report of this Commission is successor to an equally perceptive analysis of higher and secondary education by the Radhakrishnan and the Mudaliar Commissions. The reason why most of the recommendations of these Commissions have remained un-implemented is not only paucity of resources, but primarily reluctance of the Indian society to change and modernisation. Speaking generally of the inability of the social systems to adapt themselves to educational change, Philip Coombe writes:

"Social attitudes, on the one hand, strongly favour more education. But on the other hand, old prestige patterns, job preferences, and income and employment structures, bespeak an unreadiness on the part of many nations to acquire and utilise effectively the very kinds of education they most need for their economic growth and social development."

In the Indian situation the unreadiness for change of the educational system is aggravated by caste-prejudices, status consciousness, superstition, and a family pattern which acts against modernity and enterprise.

Education for change of social attitudes is important not only for educational reform but also for preservation and strengthening of democratic values and institutions. If education does succeed in dislodging the traditional beliefs and instincts of the rural illiterates it has to be ensured that it is replaced by a superior ideology based on independent thought, personal choice, and mutual respect for all men. The Study Group on Welfare of the Weaker Sections of the Community appointed by the Government of India has observed that a vast portion of the benefits of planning has gone to the economically well-off and that the weaker sections have received only the fringe benefits. Generally speaking the economically backward group is also educationally the most backward and although education in itself cannot lead to economic equality it is a pre-condition for enjoyment of economic opportunities.

To relate the educational programme for adults to the issues of national concern calls for a special strategy in the adult literacy programmes. The new strategy must:

1. clearly define literacy and attempt to spread it as speedily as possible,
2. organise production of reading material for putting literacy to use and institutionalise its utilisation,
3. use the available media of mass-communication for education of the literates, and
4. recognising the significance of training of a new leadership arrange such training.

The World Conference of the Education Ministers on Eradication of Illiteracy held at Teheran in 1965 seems to have at last settled the question of definition of literacy. The Conference has concluded "that rather than an end in itself, literacy should be regarded as a way of preparing man for a social, civic, and economic role..." The Conference also recommended that literacy drives should not be launched without adequate programmes of follow-up and called for the commitment of the entire society and all developmental agencies to the programme of functional literacy. Even if the radical measures for financing adult education suggested later in this paper are taken, it would take several years to obliterate illiteracy from India. During the next few years therefore effort should be concentrated in the areas where the programme has the best chance of success. A few brilliant successes will help to get over the apathy and unconcern that has clouded the society in respect of adult literacy.

The need for follow-up needs to be specially stressed in the Indian situation where absence of such programmes in the past have resulted in reversion of a large number of literate persons to illiteracy and in adequate use of skills imparted with so much effort. The importance of the programmes of continuing education is not limited to literate adults but extends to the youth who leave the school prematurely. Non-utilisation of literacy is a wastage, the dimensions of which are seldom fully appreciated. Encouragement to publishers and the other existing agencies would be one way of bringing out publications for the undereducated. Another way, and this may be necessary in most of the States of India, is to set up special organisations for research in and production of suitable reading material. Establishment of separate libraries for adult learners in a village is extremely costly and therefore generally impracticable. In the rural areas it is only the school which can serve as the agency for circulation of books and other reading material. The use of school for this purpose, and for other programmes of adult education, is possible only by securing to it a total commitment of the school system, which in this case primarily means the supervisory and the teaching personnel.

I do not share the hope of several educational technologists and communication experts that the underdeveloped countries can jump literacy and enter the age of mass-media of verbal and visual communication. In the first place, organisation of an effective and continuing mass-communication programme presupposes a kind of technological and administrative organisation which does not exist in India. Secondly, occupational efficiency depends to a great extent on some capacity to understand the written words and numbers. For instance, a cultivator of land must be able to read the record of rights maintained by the Government functionary and the forms for agricultural credit through which

he can obtain the improved seeds, fertiliser and farm implements. Thirdly, participation in the civic and political activities without literacy seems quite inconceivable. And finally, enrichment of personal life generally depends to some extent on an ability to read with comprehension. This is, however, not to underestimate the great potentiality of mass-media in supplementing the education imparted through literacy. India has relied in the past for continuing its cultural and traditional values on the ancient forms of mass-communication like puppetry, the folk theatre and public recitation of epics (kathas) and these with the modern agencies like films, radio and TV can no doubt motivate adults towards literacy programmes for adults who cannot go through the rigours of functional literacy. Full use of the available mass-media should form an essential plank of the literacy and mass-education programmes.

What is necessary in India today is a climate conducive to social and economic change, a climate which will stimulate enterprise and educational reform. There is no doubt that techniques of mass-communication will help in building such a climate. But a change of outlook that will give impetus to the birth control movement or allow different occupational practices leading to increased production will depend greatly on the attitude and maturity of the local leadership. The adult educator in India has a delicate task in helping to create a group of educated adults specially in the rural areas who will be motivated towards progress and who will form a nucleus from which local leadership might grow. A specially devised programme of continuing education on part-time basis should be provided for the rural youth, rather on the lines of the Danish Folk-High Schools or the Rural Vidyapeeths of the Mysore State. A beginning in this field can be made by using the existing Rural Institutes which have the capacity to organise functionally useful programmes for adults. There is a lesson to be learnt from the failure of the village leaders' training programmes organised as a part of the community development organisation. Expectations from these training programmes remained unfulfilled because they were confined to the training of elected representatives, were not adequately financed and left largely to the management by Government officials. There were also deficiencies in the content and method of training. The new programme should not only have a fruitful curriculum but should also plan for the motivation of more adults. This may mean giving free training to the participating adults and scheduling the programmes at such a time that farmers may not be reluctant to participate.

A mass programme of functional literacy that aims at becoming instrument of economic development and social change needs more than a mere exercise of will. To be sure, a firm resolution on the

(Continued on page 16)

IN 1968, Japan celebrated what is known as the "Meiji Centenary," and many organizations, the mass communication media, newspapers, and broadcasting all presented special articles and programmes to mark the occasion. The centenary of the Meiji Restoration celebrated the end of Samurai rule, the almost 300-year rule of the feudalistic clans. During the hundred years since the Restoration, Japan has made great progress in her development as a modern industrialized state, a development which depends greatly on achievements in the field of education. In 1886, a four-year, universal, compulsory educational system was introduced; in 1907, it was extended to six years, and in 1947 to nine years. The spread of basic education through the schools has given the Japanese people one of the highest levels of literacy in the world, now virtually 100 per cent.

By contrast, adult education did not develop to the same level as formal education, though provision had been made for it nearly fifty years ago. The importance of adult education had been recognized among progressive scholars and educationists, but it was not until after the end of World War II that the population in general became interested in it. Thus the first characteristic of adult education in Japan is that it is a recent development, which has accelerated greatly in the last twenty years. In the second place, its expansion has been marked by the eagerness with which it has been received by women and youth, especially in rural districts. This enthusiasm was stimulated by the recognition by local bodies and the central government of the needs of rural areas, suffering disadvantages compared with the cities and urban areas. Here I want to present aspects of adult education, especially as affecting women, from three points of view: why and how it has developed among women, the

Trends in Continuing Education of Women in Japan

Yoko Nuita

Nippon Hoso Kyokai (Japanese Broadcasting Corporation)

means used to implement the programme, and some future problems.

Background to the Development of Adult Education for Women

Soon after the war ended in 1945, a new constitution was adopted by Japan, and many laws and regulations were revised to assure women's equal rights with men; the status of women, therefore, has changed fundamentally. Women's suffrage was made legal only in 1945, although Japanese women had fought for it for a long time. The ensuing changes made it necessary for women to realize their civic responsibilities and obligations, and at the same time liberated them from their former feudalistic bondage in the home and in society. Both state and local bodies, therefore, did much to promote activities of women's organizations and of individual women. It can be claimed, in this respect, that during the first ten years the major emphasis of adult education was on dissemination of democratic principles and on education for citizenship.

Since this period, however, the emphasis has changed. The rapid growth in the economy, accompanying the industrial and technical expansion of the past decade, has resulted in many

great changes in Japan's social life, both directly and indirectly, and in home life as well. An increasing number of women are enrolling in higher educational institutions; similarly, more and more women are now gainfully employed. This changing society and homelife have had a tremendous influence on women's adult education. I cite three examples of these changes.

The Change in Woman's Life Cycle

Statistics show that in four western countries—England, France, Sweden, and the United States—an average mother in 1854 bore six children and lived to the age of 43. This meant that she died before her youngest child reached 15. One hundred years later, the average mother bore three children; when her youngest was 15, she was only 42, and her life expectancy was 73. Similar changes in woman's life cycle have been seen in Japan, but the change here took less than thirty years instead of one hundred years. In 1940, Japanese mothers were raising five children and their life expectancy was 50. By 1967, we find that mothers had an average of two children and lived to 74. The decrease in the number of children, the shortened period of childbearing and care, and the extension of

the span of life have combined to produce a great increase in leisure time for middle-aged and aged women.

Changes in Homelife

In addition to the changed life cycle, remarkable changes are being seen in homelife. Families are smaller, and the second generation often lives apart from the older generation, whereas formerly all lived together. The wide diffusion of home electrical appliances such as washing machines, refrigerators, and vacuum cleaners has greatly reduced necessary housekeeping hours. Even as late as 1941, more than ten hours per day were needed just to keep house, but this had been reduced to about seven hours by 1965.

The Increase in the Number of Employed Women

The growth in the economy and the development of industry plus the decreased birth rate have led to a serious shortage of manpower for industry, and more and more women are being called into various fields of work. Nearly five million women were working in 1955 and more than ten million women are now gainfully employed. One of every three employees is a woman.

These changes in society and in homelife form the major background to the promotion of adult education, especially for women. These factors have at the same time stimulated the women of Japan to concern themselves with aspects of adult education to meet the challenge of the changing world.

Adult Education for Women—Means Used to Implement the Programme

Adult education for women in Japan can be divided into three categories based on sponsoring: (1) state and local public bodies, (2) private bodies, and (3) mass communication media.

Adult Education Guided by State and Local Public Bodies

State and local public bodies

play a very active part in education for women in Japan. One of the most important of these study activities is a programme of Women's Study Classes and Courses. About 50,000 classes and courses were held in 1967, with some 2,700,000 women taking part. This represents about 7 per cent of Japanese women over fifteen years of age.

Most of these classes are held in what is regarded in Japan as small groups of approximately thirty to forty people, providing from twenty to eighty hours of lessons a year. For these classes, subjects are usually chosen carefully and systematically by the women themselves, who are responsible for carrying out the programme. The four most popular subjects are those dealing with problems of citizenship (18.5 per cent), care and training of children (10.4 per cent), homelife (62.4 per cent), and production and/or professions (8.7 per cent). The recent trend in subjects is interesting in that there is less interest in matters affecting care of children, and more related to homelife itself, especially to the enrichment of homelife and matters involving production and professions.

In addition to these study classes, which are mostly guided by the Ministry of Education and local public bodies, other governmental organs and agencies deal with another range of educational activities for women. For instance, the Women's and Minor's Bureau of the Ministry of Labour carried out a number of programmes directed toward improving the status of women. The highlight of these activities is Women's Week, which begins on April 10 each year, the anniversary of the day Japanese women cast their first vote in 1946. During this week, many kinds of meetings and seminars are held to commemorate the occasion.

For women on farms, a special project called Living Improvement Projects is carried

on by the Ministry of Agriculture and Forestry to raise the levels of rural homelife. Women specialists are trained, and each one is responsible for 1,500 to 2,500 households in rural areas. They help to organize study groups, visit homes, act as advisors in home-making (including improvements in traditional eating habits and living customs), and promote the establishment of democratic, human relations in families and communities.

Private Organizations

Private organizations, both those exclusively for women and those which include men, are also playing an important role in women's education, as 63.5 per cent of all adult women are members of one or more organizations. Such organizations plan lecture meetings and workshops, and organize small study groups for specific purposes. Some organizations obtain information on the quality of consumer goods the need for which is becoming stronger year by year with the rapid growth of the economy. Other organizations take up subjects relating to political questions affecting women. Some organizations, mostly comprising rural women, hold workshops on questions of production and matters affecting health. Parents' and Teachers' Associations (PTA) are not exclusively women's organizations, but cannot be overlooked when dealing with social education. They provide adults, especially mothers, with opportunities for the development of their personalities, as well as their intellectual and practical capabilities, though they are sometimes criticized as being mere fund-raisers for special school needs.

Mass Communication Media

I think I can claim that Japan is one country where mass media are being effectively used for social education. Japan has the advantage of using only one standard language, with one of the highest levels of literacy in

the world. As a result, the total listening and viewing audience can enjoy all radio and television programmes, to say nothing of Japan's press, which rates with the world's best. Almost every family has one or more radio sets, and nearly 90 per cent of all households have TV, served by both commercial and non-commercial networks covering all Japan. The Japan Broadcasting Corporation, popularly known as NHK, is a non-commercial organization with a forty-year history of broadcasting. As a public corporation deriving its funds from listeners' subscription fees, NHK is required to provide services for the entire country, and the statute under which it operates specifies that it must contribute to the development of Japanese culture and the welfare of the people through its programmes. NHK, therefore, places great emphasis on educational broadcasting. Because of the importance of adult education to a fast-moving country like Japan, NHK tries to provide increased opportunities for study by the use of radio and TV. It was with this objective that in 1959 NHK started its NHK Women's Classes both on radio and TV.

The classes are designed to improve women's living conditions and to raise their cultural level by organizing them into small groups for free discussion on subjects of mutual interest. This has been found to be an extremely effective method of adult education. There are now nearly 28,000 of these audience groups, comprising about 300,000 housewives, both urban and rural. Every two months, the NHK Women's Classes take up for systematic study a new theme, which is put on the air once a week. The study groups consist of women from three to ten neighbouring households who meet either in each home in turn or, in many cases, in public halls or temples. A discussion meeting usually lasts about an hour, following the one-hour pro-

gramme. Most groups meet once or twice a month, though some meet every week. The ages of members, whose husbands follow a variety of occupations, range from thirty to over sixty.

Future Problems

As I have pointed out, both the home and social life of Japanese women have changed and continue to change, and adult education must be constantly re-examined to keep abreast of these changes. The areas that need to be reexamined are (1) the sort of education necessary to enrich life as its pattern, cycle, and structure change, and (2) how to provide opportunities for those who are eager for adult education.

How to Enrich the Programmes

In keeping with the changes taking place, women's interests are developing. Formerly their interest centered largely on child care, but now the interest lies more in consumer education and in questions that relate to living in one's more advanced years. They too are not satisfied now with a simple lecture or a mere exchange of experiences and views. The quality of programmes has to be given deeper consideration.

How to Provide Opportunities

Providing opportunities is an even more serious problem. In rural areas, many men are leaving their farms for the towns to earn wages, and farm work is falling more on the shoulders of wives. Their work keeps them both busy and tired. At the same time, because of the growing shortage of manpower for industry, more

housewives are being called on to take jobs. This means less time to attend meetings and group studies. Moreover, the earning of wages is, in itself, appealing more to women, but the desire for adult education is far from being eliminated. A survey done by NHK a few years ago showed that 70 per cent of the 3,000 men and women interviewed wanted more opportunities to study, especially subjects dealing with culture, their professions, the enrichment of their lives, and home management.

In order to enable such people to fulfill their aspirations, the nature of programmes and their presentation have to be reexamined. A wider range of subjects at higher levels and many more facilities have to be offered, some of which could be provided by colleges and universities. Social education in Japanese universities is not as advanced as in European and American universities, though a considerable number of private institutions are now providing a widening educational curriculum. Other general education facilities such as town and city libraries, museums, and similar organizations are gradually being improved and increased in number. But considered as a whole, they are still far from adequate in number and in equipment. These are some of the problems that have to be overcome in order to enable adult education in Japan to keep abreast of the interest of the Japanese people, who throughout the past hundred years have shown the same keen desire for education in general as was evident in their intense compulsory education days.

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EDUCATION FOR DEMOCRACY

J. Paul Leonard

EDUCATION MUST BE FORMULATED with reference to the way of life a nation desires. Its programme must lead the young to understand, believe in, and participate freely in this way of life, but it must be done in such a way that the need for constant improvements will be recognized and accepted, and that the search for better ways of living will be an endeavour of every educated citizen. Therefore, the school not only changes with society but serves also as an active agent of social evolution.

Democracy and the Individual

Democracy is a way of life; it is also a process for ever re-creating that way of life. I like to think of democracy as a system of values and processes designed to achieve the maximum development of each individual. The measure of its success is the degree to which this development has been reached in the largest number of people.

Independence in both India and the U.S. was established by revolution and emotional stress and came as a result of a break with the past. Both countries founded new governments based upon the ideal of social purpose, as distinguished from the prescriptive rights of class, and both countries turned to education as a means of improvement. Thus education took on a national interest, even though in both countries it became a state responsibility.

Our freedom leaders, like yours, staked their lives and fortunes on independence and on a better life through self-government. But self-government requires self-discipline, devotion to the public good, the merging of group interests into national interests, the development on respect and tolerance of all citizens, and the placing of public good above private interest. Great social gains are never made except through self-denial.

Democracy is a way
of Looking at People;
of Thinking about Problems;
of Handling Public Business;
of Participating in Social and Economic Development;
of Assuming Responsibility;
of Looking at the World.

If we are to educate people to acquire the personal qualities necessary for the democratic way of life and enable them to create a society which will serve them to this end, the discerning man can readily see that education is essential—mass education to acquire civic literacy, and further education to develop talents for social service and personal development.

George Washington, the first American President, stated this conviction clearly in his Farewell Address by saying that "In proportion as the structure of government gives force to public opinion, it is essential that public opinion should be enlightened." Certainly democracy gives force to public opinion, for it is a government where people govern themselves.

It is an admitted fact that education must hold a position of top priority in any society that proposes to govern itself and advance the well-being of its people. Only when a nation makes a firm decision to educate its people has it accepted the principles of democracy.

Having accepted the unassailable principle that education is essential to the development of a democratic society, let us turn our attention to a few illustrations of how a functional educational system works.

Looking at People

Education for looking at people starts at a very early age. Children are not born with consciousness of class distinctions; they acquire them from adults. Their love and affection is given to those who serve them, and who return their affection without any reference to accidents of birth.

Nothing would advance society faster than an agreement among adults not to pass our own prejudices on to our children. But since we adults are so anxious to protect our status and to make our children imitate us, this is not a very practical suggestion.

So we need to build a school which will express the principles of democracy. We need to start by opening wide the doors of our elementary schools to all children without discrimination and make them free to all who come. The teacher must encourage free play and group participation, recognizing the interests and talents of all without favouritism, encouraging the timid and directing the extrovert.

As children progress in their schooling they must be taught the exchange of ideas, not by theory but

by directed practice, to learn to give and take, to weigh and evaluate, to respect the ideas of others, to couch their own expressions so as not to offend, to seek the better thought rather than the dominant position.

Regulations to prevent discrimination are important, but more important is the experience to be gained from free association with diversity and the strength built into an individual through knowledge, so that his security depends upon his competence rather than upon any artificial means which may easily be torn from under him.

There is probably nothing in all of our national life in the United States that has done more to build solidarity and individual security than our free universal system of elementary and secondary schools. While they have not solved all of our problems, our faults would be heinous without them.

Critical Thinking

If we are to teach children how to think intelligently about life about them, we must also start early and continue our teaching throughout their entire school experience. Children in the first class can begin to use their inquiring minds, or they can be taught by being told and asked to remember. They can be asked to observe, to tell what they saw, to discover things for themselves. As they progress they will find that people see things differently. They can be asked to distinguish differences, gather evidence, compare conclusion, and relate them to date.

From this they move naturally into principles and concepts and then into analysis, application, criticism, and logic. The pupil begins then to build fences against propaganda, to look at questions and issues as problems to be solved, to become acquainted with empirical research as a tool for decision making.

Knowledge, relevance, and precision become meaningful to him through usage. The spirit of inquiry is an exercise in learning how the scientist, the mathematician, the historian work at their jobs. The youth who finishes school with only out-of-date and quickly forgotten knowledge is ill-fitted for a modern world. Rigidity and uniformity are of no service to the inquiring mind. Unless youths learn the processes of work, and study, and inquiry, they will very quickly join the ranks of the conservatives who protect their position by crying out against change and progress.

To be effective for a growing democracy education must not only acquaint youths with their culture, but help them to analyse the problems around them, teaching them the process of inquiry and giving them both the tools and attitudes of investigation. The teacher who fails to do this fails both youth and society.

Civil Liberties

The doctrine of human rights is based upon respect for personality, a reverence for all that is

human. Indian culture is rich with respect for life. But if this belief has meaning for society, it must find expression in our attitudes and actions towards people. This doctrine has found expression in the Constitutions of free men everywhere by declaring human rights as common to all men, by the extension of the franchise, by legal protection from injustice, by fair trails based on valid evidences, by laws against discrimination.

These are the cultural inheritances of modern youth, wrested from tyrannical rule by blood and sweat over the centuries. That they exist and that they are essential to a democratic society must be made clear to youth by every teacher in all schools, and it is the function of good government and good education to see that they are protected and experienced.

But the practice of those principles does not come easily. There are strong forces in society nurtured by tradition and selfishness which operate against them. There is thus thrust upon individuals a heavy responsibility, whether they be a member of the minority or the majority group, to act in accordance with these principles and to seek to make them operative by an orderly process.

Laws represent only the majority opinion at the time, and provide a process of action whereby changes are made. Youths need to learn the orderly means at their command, to develop the skills to use them effectively, to eschew disorder, indiscipline, and coercive practices, which too frequently reveal only impatience and ignorance of all but a single method of action.

But as youths learn these restraints, they and their parents are obligated to be vigilant in their duty towards righting injustice. To do under force what should have been done voluntarily is a sign of weakness or disregard, neither of which advances social welfare. Schools and colleges in their instruction and in their student organisations have abundant opportunities to give valuable experience in the practice of rights, duties, and responsibilities.

A democratic school is one that lives democracy as well as instructs in its principles. There is no better preparation for participating in public business and for developing self-discipline. Under such experience youths will learn to correct injustices; advance the common welfare as adult citizens, and give responsible direction to their own lives.

Education for What Goals?

Enough has been said to indicate that education is as essential to democracy as democracy is to free education. Each supports the other, and is a power which each must have to survive. Education both sustains and improves society to the extent that it frees the human mind to seek its highest level of expression.

If education is to be truly effective in the tasks I have suggested, two conditions must be met. The

first of these is that the instruction should be directly related to the goals to be sought. I have herein defined these rather generally, but elsewhere a group of us in the United States, at the request of the Russell Sage Foundation, defined in behavioural terms the goals for general education in the secondary schools. These were accompanied by illustrations of these goals in actions.

The school that wants to build its programme of instruction to serve a democratic society can organize its teaching content easily around such goals. John Ruskin once said that "Education does not mean people to know that they do not know. It means teaching them to behave as they do not behave." I suspect Ruskin might have looked with favour upon our efforts. If learning experiences were organized around this type of goals, there would be a revolution in many school programmes.

Unless we are able to define the objectives of education for democracy in terms of the kinds of behaviour desired of a free man who lives the democratic way, muster our instructional content around these goals, and then make constant use of pupils' responses to check our teaching success, we will be only imparting facts and principles without knowledge of their pertinence to our goals. This is the reason that we urge that science be taught so that the schoolboy learning chemistry should be a chemist while he learns, so that when he leaves school he may continue to behave like a chemist. This form of teaching is more difficult than the traditional forms of instruction, but the value of it is only another reason for placing a new kind of teacher in the classroom.

Qualified Teachers

Closely allied to the programme is the teacher. The unimaginative and illy informed drone who thinks his job is to see that his pupils read the textbooks and remember his own words of wisdom until after the examination will make no contribution to developing the kind of educated youth we have been talking about. Yet the shortage of qualified teachers is one of the most serious problems all nations desiring universal education are facing today. An effort to improve this situation benefits society; the employment of good teachers is an investment in the most valuable resource in any society—its educated youth. Poor and uninspiring teaching is the most expensive education we can secure; it not only fails to educate but it degrades that which should be ennobled.

The Responsibilities of Government

The second condition, and the last one I will mention, is that the government has responsibilities it must assume if education is to be effective. Education is a powerful force, a dangerous force. It can be used to fix men's minds on one idea, or to open them to all windows of the world, or, left without guidance and support, it can create confusion and

frustration and render little service either to the state or to the individual.

The government, therefore, has four responsibilities for education which it needs to assume:

1. Government must decide whether it wishes to educate its people and for how long and for what purposes. Having set this framework, it should refer to educational authorities the responsibility of determining the ways and means of building the school programme to achieve the formulated purposes. This is a most difficult task.
2. Government should provide for the proper training of teachers and administrators and for their appointment to service, thus assuring itself and its citizens that the professional personnel is qualified and competent.
3. Government should provide a special authority for setting educational policies and acting as its financial agent. This body should become independent of government, except only in breach of trust or denial of public interest. The government should then protect this body and the profession from political influence or personal interests that seek to use the schools. It must recognize that freedom of a professional body of scholars to criticize the body politic is an essential characteristic of free education. The profession on the other hand must also be willing to accept the application of this principle with regard to public attitude towards educational policies.
4. Government must support education freely and generously, giving it the proper priorities it requires to achieve the purposes set for it. Never in the history of mankind has education required such an important place in the economic, political, and social development of nations.

Education as Social Policy

Education is a form of social policy. It evolves, reflects, and interests with the changing culture and aspirations of people. It transmits, analyses, criticizes, and lives in the distant future as much as in the present. A society that believes in force and violence will have one kind of education; one that believes in peace and human brotherhood will have quite a different schooling.

But a society that believes in the principles and practices of democracy, and desires to use education to develop the loyalties to these ideals and the skills to practise them, looking over for ways to improve their way of life, will find education a willing and effective force. Education is the touchstone of survival, the cutting edge of new knowledge, and the guardian of the great human traditions. It is the maker of a democratic and prosperous society.

MAHATMA GANDHI AND ADULT EDUCATION

By Satyanarain Pareek

Bikaner Adult Education Association

MAHATMA GANDHI was very keen to propagate adult education among the masses of people. In his thirteen items of the constructive programme, he had put adult education as the eighth point. His conception of adult education was very wide. He was not satisfied with teaching the illiterates to read and write. He wanted to open the minds of adult pupils to the greatness and the vastness of their country. According to him, real India lived in villages. The villager is contained in his village. If he goes to another village, he talks of his own village as his own home. Hindustan is for him a geographical term. The ignorance prevailing among them has rendered them helpless. The result is the dread and hatred of the elite. They do not know how to get rid of it. They do not know that the dominance of the elite is due to their own weaknesses and their ignorance of the power they possess to rid themselves of their domination. Mahatma Gandhi defined adult education, first as true political education of the adult by word of mouth. He instructed his workers to propagate this type of education amongst the masses and if any authority interferes with this type of education, they must be prepared to fight for

this elementary right without which there could be no 'Swaraj'. Besides the education by the mouth, there will be the literacy education. This is itself a speciality. Many methods are being tried in order to shorten the period of education. Gandhi wanted that a board of temporary or permanent experts may be appointed by the adult educators to give shape to the idea here adumbrated and guide the workers. He had laid special emphasis on the role of teachers, who should find no difficulty in laying down a course in keeping with the suggestion made above.

After long experience Gandhi observed that it had become clear to him that the scope of basic education had to be extended to include adult education as an integrated part of it. It should include the **education of every body at every stage of life**. He noted that a basic school-teacher must consider himself a universal teacher. As soon as he comes in contact with anybody, man or woman, young or old, he should say to himself "now what can I give to this person"? It would be his job to teach him cleanliness, to remove his ignorance and widen his mental horizon. He need not tell him that he is his teacher.

He should try to establish a living contact with his mind and win his confidence. He may reject his advances but he will not accept the defeat but continue his efforts, till he succeeded in making friends with him. Once that is achieved, the rest must follow.

Gandhi wanted that we must have our eyes on the children right from their birth. He believed that the work of the educationist begins even before that. For instance if a woman becomes pregnant, a female teacher will go to her and tell her, "I am a mother as you will be. I can tell you from my experience what you should do to ensure the health of your unborn baby and your own." She will tell the husband what his duty towards his wife is and about his share in the care of their expected baby. Thus the basic school-teacher will cover the entire span of life. Naturally, his activity will cover adult education.

Some work for adult education is being done in many places. It is mostly concentrated among the mill-hands and the like in big cities, no one really has touched the village. Mere three R's and lectures on politics did not satisfy Mahatmaji. **Adult Education of his conception conceived a better citizen all-round.** To work out the syllabus and to organise the work of adult education was a more difficult task than preparation of seven years' course for children. The common central feature of both will be the imparting of education through the village crafts. Agriculture will play a very important part in adult education. Literacy instruction must be there. Much information will be given orally. There will be books, more for the teachers than the taught. We must teach the majority how to behave towards the minority and vice-versa. The right type of adult education should teach neighbourliness and cut at the

very root of untouchability and the communal problem.

The particular industry which is to serve as the medium of instruction will be determined by the local conditions in each place. For instance, people in a village might tell us that they are interested in agriculture, but they are not interested, in the spinning wheel. In that case we will choose the former as the medium of instruction.

Gandhiji's new idea on education met with stubborn opposition. He was accused of neglect of literacy but he said, 'there is nothing in what I have said to warrant such a belief.' In my scheme of things the hand will handle tools before it draws or traces the writing'. With the formation of popular Congress Governments in 1937 an educational conference of Ministers became the need of the day. Mahatmaji presided over the Wardha Conference and a com-

prehensive scheme of adult education was formulated. During the elections of 1937, Mahatmaji had sad experience of knowing that the votes were obtained in the name of 'Vote for Gandhi and Yellow Box'. In this conference it was decided that every congressman was to work among the masses and teach them the rights of a good citizen as well as the role which they were to play in the uplift of the nation. Shri Shrimannarayan and the late Dr. Zakir Husain were the main founders of the scheme of adult education. Later on in 1946, again an educational conference was held wherein it was decided to make adult education more and more job biased. Gandhiji always thought of making our national education self-sufficient in the sense that none begged or threw oneself on the charity of others. He was of the opinion that adult education was not purposeful if it did not make one's life purposeful based on any economic gain. Thus he took adult

education to mean imparting knowledge through any useful industry or vocation. According to him adult education did not end with formal school-education but it continued to the end of one's life. Thus for him adult education was a continuous process of education. With the acceleration of knowledge one has always to be prepared to learn new trends of life and put them into practice to obtain efficiency, competence and excellence. To keep oneself abreast of the new treasures of knowledge continuous learning is the only way to save from imperishment.

Mahatma Gandhi believed that good libraries and part-time night schools were an integral part of adult education. He had sponsored Jamia Millia with this sole idea under the guidance of the Late Dr. Zakir Husain. After the Wardha Conference of 1937, it was decided to publish literature for neo-literates.

"School" For A Million Wins Pahlavi Literacy Prize

At a ceremony at Unesco's Paris headquarters on 8 September to mark the third International Literacy Day, the Mohammad Reza Pahlavi Prize for outstanding work in adult literacy was presented to the Cambodian National Technical Committee for Literacy.

By unanimous decision of the selection jury, the \$5,000 prize, donated by the Shah of Iran, went to the Cambodian committee for "massive efforts and remarkable results" in a campaign to promote adult literacy and ensure participation in national development. Volunteer workers, including Buddhist monks, soldiers, civil servants and students, are participating in the campaign, which is supported by radio broadcasts and involves a million pupils meeting at the homes of local leaders, in pagodas or in the open air. The pupils contribute such things within their means as chalk for blackboards and oil lamps and in the four years of the campaign a third of them have gained their primary certificates of literacy.

(UNESCO FEATURES)

Phulrenu Guha and Chandrasekhar to Address Conference Delegates

The 23rd All India Adult Education Conference to be held in Gauhati on October 30th and 31st, 1969 will devote one session each on the discussion of Adult Education and Social Welfare Organisations and Adult Education and Family Planning.

Dr. (Mrs) Phulrenu Guha, State Minister for Social Welfare, Government of India, has kindly agreed to address the delegates on the Role of Social Welfare Organisations in Adult Education.

Dr. S. Chandrasekhar, State Minister of Health and Family Planning, Government of India, will address the delegates on adult education and family planning.

Photographs of Mahatma Gandhi Received

A gift of 68 photographs of Mahatma Gandhi from the Mass Contact Committee, National Committee for Gandhi Centenary, New Delhi, has been received by the IAEA.

The whole set is divided into 9 sections. In each section the first sheet contains a brief writeup about the pictures which follow. Each picture carries a caption at the top and a relevant saying of Mahatma Gandhi, connected with the subject matter of the picture, just below.

Chauhan Lal

(A Case Study of a Functional Literate)

T.R. Singh

This paper presents a case study of a young man who joined adult literacy class in 1963 and was one of the best students in the class. Its purpose is to understand how this young man uses his literacy skills today. The paper is divided into three parts. Part I describes village background showing factors that motivated him to become literate. Part II describes the efforts he made to learn to read and write and to improve his skills. Part III is devoted to the findings.

I

BAGHIAMAU, the village under discussion, is about 23 kilometres from Literacy House and 2 kilometres from the Lucknow-Sultanpur metalled road. It has a population of 668 persons, 350 male and 318 female. Illiterate persons number 555 of whom those below 15 years of age are 317 and those above 15 years of age 238.

Baghiamau is primarily an agricultural village. Most of its people work on land and are engaged in occupations connected with agriculture. A large number of farmers have medium-size land holdings and practise traditional methods of agriculture. However, there is one Brahman family which makes use of modern agricultural innovations.

The village is inhabited by a number of caste groups. Of these the Yadav (milk supplier), Pasi (agricultural labourer) and Raidas (leather-worker) are numerically larger than rest of the castes. Besides being numerically the largest caste group in the village,

the Yadav are economically well off. Next to them are the Brahman who own a considerable portion of village lands. The Harijans who are mainly landless labourers are dependent upon the land-owning castes in the village. During the past three or four decades the so-called lower castes have improved their economic condition and enhanced their social position in the caste hierarchy. However, some literate Yadavas and Harijans are therefore masons, head masons, helpers, attendants outside the village.

In Baghiamau, the Brahmans have always been a literate caste group. In the past when there was no school in the village they sent their children to schools in neighbouring villages. Next to the Brahmans are Badhai (carpenter). They are followed by Harijans and Yadavas who took to literacy very recently.

There are 113 literate persons in the village. This figure includes children who are reading in different grades in the primary school in the village and in schools outside. It also includes all those who had formal schooling some time.

declared functionally literate is 59, of whom 48 are male and 11 female. Eight out of 11 female students have been married off and at present they are in their husbands' villages. The other 3 who are in the village have not discontinued their interest in literacy. Of the 48 male students as many as 22 have relapsed back into illiteracy. However, they can write their names and can also recognise alphabets. Only 18 have retained some of what they learned in the literacy class. They engage themselves in copying songs. Some of them read books like Alha. However, 11 persons have made appreciable progress and have improved their reading and writing skill during the past five or six years.

Literate persons in Baghiamau spend their leisure time in different ways. Some read books borrowed from the bell-bicycle-library unit of Literacy House or from some other library. Reading interests of these readers vary from science to religion. There are others who read books like Alha, Ramayan and Tota Maina etc. These persons engage themselves in this activity mostly in a place where people collect and listen. This is not a regular activity. It mostly depends upon the mood and convenience of the person reciting the book. There are still others who spend

Dr. T.R. Singh is Head, Evaluation and Research Section, Literacy House, Lucknow.

The total number of persons

their leisure time in singing devotional songs. While the illiterate memorize these songs and the literate copy them from varied sources and sing them. These persons are generally members of what is known as *Bhajan or Keertan Mandali*. The *Mandali* generally meets on tuesdays and devotes some time to singing songs. Thus persons of low comprehension ability read simple literature and copy and sing songs. Only a few use their literacy skills in their occupations.

II

Chauhan Lal, the literacy class student, was born in a poor Harijan family. His father, like many Harijans in the village, was a landless labourer, and like them did not think it necessary to educate his children. Moreover, in those days Baghiamau did not have a school. Children of well to do families went to schools in neighbouring villages.

As it generally happens with poor families, Chauhan Lal became an earning member at an early age. He was a manual labourer and worked in the village and outside. In those days his father was a draftsman in Municipal Corporation in the city. He was illiterate before he rose to that position. He was a labourer like Chauhan Lal and others. He learned to write numbers up to ten and to recognise alphabets. With this much of literacy skills he could prepare sketch designs of buildings and roads which entitled him to the position of a draftsman. For many illiterate persons in Baghiamau this man became an ideal for emulation.

Chauhan Lal too got the idea that he could learn to read and write and become a head mason. The urge to become

literate compelled him to interact with literate persons in the village more frequently. The village primary teacher did not help him much as he was busy with his domestic work. However a Brahman boy who was reading in some school agreed to teach him in the evenings.

Chauhan Lal had hardly learned to recognize alphabets that two adult literacy classes were organised in Baghiamau. This was a boon for him. He immediately joined one of them. He was so enthusiastic that he would be present in the class before anybody else arrived. He would assist the teacher in cleaning the place, spreading the mats, cleaning the patromax. He would then sit down to learn his lessons. He was always early to arrive and late to leave the school. In ten months he became functional literate.

The benefit he derived from this hard work was that he started working as a head mason with a private contractor. But he did not stop at that. He continued his interest in reading and writing and in improving the skills he acquired in adult literacy class. On some one's suggestion he got his name registered with Employment Exchange. Eventually he was selected and appointed as a helper for Ganjaria Farm.

Ganjaria Farm is about one kilometer from Baghiamau. It has animal husbandry, dairy and poultry sections. Chauhan Lal was posted in the Regional-cum-Research Section of the Poultry Farm. As a helper Chauhan Lal's duty was to observe birds of various breeds and keep a record of their behaviour. He was required to keep on moving inside the place. When a hen has to lay an egg it enters into what is known as the 'Trap-box' the doors of which automatically shut as soon as the

bird is inside it. The observer records the number of the bird called *ring number* which is fixed round one of its legs. He writes down the number of cabin, time of laying the egg and date, etc. This was not a difficult task for Chauhan Lal. He could do this without any difficulty.

Chauhan Lal was not satisfied with the present job. He desired to be laboratory assistant. For this job he was required to have some knowledge of English. He started learning English besides improving his skills of reading and writing Hindi. To-day he is Laboratory Assistant. One of the carpenters of the village is still teaching him English. He has learned to recognise alphabets and to read and understand simple sentences in English. He has picked up vocabulary required to be used on the farm.

III

It is obvious from the above description that Chauhan Lal was illiterate labourer for several years. The desire to become literate dawned on him when he realised that like his father he too could become literate, earn more money and have more power. This desire to become literate and to improve his economic condition brought him into contact with literate persons in the village and outside. Eventually he succeeded in acquiring sufficient skills in reading and writing and was rewarded for the hard work he did. He worked as a mason as he desired. His goal was not to become a mason and stop there; he desired something higher than that. This desire enabled him to continue his literacy interests further. Consequently he was a helper on the farm for some time. Today he is laboratory assistant. What he does with his present literacy skills and how he uses them to improve his economic status in the near future is to be seen.

A Culture Rooted in the Soil

Vimla Patil

The winner of this year's Nehru Literacy Award defines her concept of education.

ON a day when most people would sit by the telephone receiving felicitations and opening congratulatory telegrams, Kulsum Sayani, winner of this year's Nehru Award for Literacy, refused to cancel her usual adult literacy classes and her talks to students.

The award, instituted by the Indian Adult Education Association was given to her in recognition of her long and meritorious work in the field of adult literacy. Although it is a rare distinction for an individual, to Mrs. Sayani it is a promise fulfilled too; for, many years ago, she says, she had promised Mahatma Gandhi that she would make adult literacy in India her life's work and propagate his vision of Hindustani in as many scripts as possible.

The organisation through which much of Mrs. Sayani's work has been done is the Bombay City Social Education Committee of which she is the Vice-President.

Memories

"When I first started my literacy campaign, it was mainly aimed at women in purdah who, because of their social limitations, were not able to go to a school," Mrs. Sayani says, recalling that in those days, teachers from Municipal schools, who were to take the literacy classes, were so reluctant to come to the classes, that she had to pay each one of them five rupees as an incentive! "Of course, within six months, my funds ran out, and I had to stop, but an interest had been stirred and from then on, the campaign gathered some momentum."

With the dawning of the Gandhi Centenary Year, Mrs. Sayani's fondest dreams of the spread of literacy assumed larger proportions. At present, she can proudly claim that the Bombay City Social Education Committee has been instrumental in starting some 600 literacy classes all over the city and making five lakhs of adults literate. During the past year, says Mrs. Sayani, the Committee has also launched an intensive "each one teach one" programme with governmental help.

In the schools which fall within the purview of the programme, each student takes up the responsibility of teaching just one person—either from his family or outside—the basic letters of the alphabet and to read and write.

While the student devotes only fifteen minutes per day to this work, in terms of creating happy human relationships, this short time pays valuable dividends. For, after the alphabet is taught, the 'teacher' remains the friend of his 'students' and often, a whole family embarks upon the adventure of literacy through the initiative of one child! Besides teaching, the participating students are called upon to bear in mind the five-fold teachings of Gandhi—namely truth, non-violence, universal brotherhood, hard work and cleanliness.

The secret of the immense success of the programme, says Mrs. Sayani, is that each student is put on his honour to do the work as his special contribution to the overall task of achieving progress in the country. And when they are made aware of this responsibility, their enthusiasm knows no bounds.

For decades, Mrs. Sayani, with the zeal of a missionary, travelled miles to visit schools in the farthest nooks and corners of the country-side to propagate her ideals of adult literacy. While she was a member of the Maharashtra Social Education Committee, for instance, she travelled by jeep and often on foot to the remotest villages, meeting teachers and addressing student groups, awakening in them a new curiosity, a new thirst for knowledge. And each time, she found the response heartening.

Although nearing her seventies now, Mrs. Sayani rarely takes a holiday from her self-chosen task, "My work is my holiday," she smiles.

Study Circles

Another venture which has taken much of Mrs. Sayani's energy and time are the 'study circles', or groups of people who get together once a week for the reading of excerpts from the holy books of all religions.

Kulsum has worked hard in the last decade towards the realisation of this ideal. Study circles now exist in many working-class localities. Each has a supervisor, who has several teachers of the Bombay City Social Education Committee under her. "When I thought of expanding the number of circles, many objected to the idea. Today the scheme has worked wonders for national integration.

A Strategy For Adult Literacy

(Continued from page 4)

"We have started such circles in our advanced literacy classes. "But this is a small achievement." she continues, "I want to see millions of such circles sprouting up all over the country. It only needs a heart and determination. If people co-operate, we can create a thirst for knowledge. To my mind, this is the real education, the kind of education that is desperately needed today. Instead, what we have been doing is cramming our children with the trappings of a modern education so that there is hardly any time left for teaching them our basic values. In modernising our educational system, we have absolutely thrown overboard our old values.

"In my great grandmother's days, "she reminisces, "village singers, for a measure or two of rice, would recite selections from the epics of all religions and mothers, listening raptly, would dream of their sons and daughters growing up to be like Rama or Sita. These travelling singers often unwittingly propagated the true Indian ideals and kept our culture rooted in the soil. People of those days, I think, were illiterate, but certainly not ignorant. These unfortunately are now things of the past.

"Not able to find a grassroots identity with their culture, young people today show an increasing restlessness, because they have no ideals to emulate, because they are slowly but steadily being uprooted from their culture. In our mad race for industrial progress, we have lost our inner peace. We emphasise the great need for physical and intellectual education but completely neglect the spirit."

In olden days, says Mrs. Sayani much was taught through religion and ritual. "I remember my mother would give us very meagre fare before we began the Ramzan fast." Kulsum continues. "She pointed out to us that this was important, because only through the strict observance of the fast, could we experience the hunger pangs suffered daily by the poor. The importance of the fast increased in our minds, when we were taught that during it, we could neither lie, nor harm anyone by word or deed. This was self-discipline of the highest kind."

Kulsum believes strongly that the human soul is like rubber. "We can stretch it as far as we wish to and this fantastic quality of our spiritual values could enable us to eradicate the evils of materialism."

Kulsum believes that women in a developing country like India carry a tremendous burden. "Gandhiji always told us that it was women's job to take up cudgels against social evils or fight those reforms which affect their families adversely. It was Gandhiji who brought Indian women out of the four walls of their homes to fight for freedom and share equally its benefits. It is unfortunate that we

part of all concerned is necessary and next to nothing can be achieved without it. Yet a functional literacy programme will cost considerable money and attempting to launch such programmes without adequate finances will only help building disappointments. Most of the recent plans in India for the so-called mass approach to literacy base the calculation of cost at approximately Rs 5/- per adult. These plans do not envisage payment of any remuneration to teachers. This has made the teachers, by and large, disinterested in literacy programmes. In fact, examples are not wanting when the teachers acted against such programmes, and whenever they have worked it is on the assumption that the literacy drive is a passing phase. Apart from other incentives, payment to teachers who work on a long term basis is essential. Adequate use of mass-media, production of abundant reading material and an efficient administrative machinery will also call for substantial investment. The planners and the leaders will have to understand the problems of literacy programmes in the proper perspective and will have to appreciate that education cannot be had cheaply. As in economic growth, there is a distinct relationship between the inputs and the results here also. The cost of literacy per capita shall have to increase three or even four fold and this calls for some drastic measures to raise resources.

The funds that the Union and the State Governments can provide for adult literacy can be increased but will not suffice for the programme such as has been envisaged in this paper. An obvious choice is for the Government to levy a separate tax for education, and the funds from this should be restricted to elementary and adult education. Several local bodies in various states of India have already levied such a tax but the idea has not been universally accepted. Unless a specific earmarking of funds is made in this or a similar manner I do not see any way of stepping up the literacy programme.

have forgotten the courage which he gave us in such an abundant measure," she concludes.

(Courtesy—The Times of India)

International Institute for Adult Literacy Methods

The Government of Iran in collaboration with UNESCO have established an International Institute for Adult Literacy Methods in Teheran.

The objectives of the Institute are to provide documentation, research and training services on methods, media, materials and techniques for adult literacy.

The Institute is administered by a Governing Board composed of a representative of the Government of Iran and a representative of the Director-General of UNESCO as well as representatives of any Member State or Associate Member of UNESCO and of any intergovernmental organisation making a substantial contribution to the running of the Institute.

In the first phase of its existence the Institute will concentrate on documentation. Public and private bodies actively engaged in literacy work, have been invited to send full information on the methods and materials they use for their work.

In the second phase the Institute will initiate a programme of research on literacy problems.

In the third stage the Institute will provide to organisers of literacy work, to teachers of literacy workers and to producers of literacy material an opportunity for study and training at the Institute. International Seminars or special courses will also be organised.

For further details, write to the Director, Dr. J.D.N. Versluys, P.O. Box No. 1555, Teheran, Iran.

SEMINARS ON LABOUR WELFARE PROGRAMMES

The Indian Adult Education Association will organise two Seminars on "The Role of Labour Welfare Programmes in Industrial Establishments" in October-November this year in New Delhi.

The Seminars will study the concept and objectives of labour welfare, scope and programmes of labour welfare and the role of employers, unions and the individual worker in welfare programmes.

Shri N.K. Pant, Associate Director in the School of Correspondence Courses and Continuing Education, University of Delhi, will be the Director of the Seminars.

LIVERIGHT NO MORE

Dr. A.A. Liveright, an internationally-known scholar and consultant in adult education and former adjunct professor in the School of Education at Syracuse University, died on Sept. 21 in State University Hospital, Syracuse, after a long illness. He was 61.

He leaves his widow, Dorothy, of 309 Fellows Ave., Syracuse, and two children, Mrs. Michael Folk of Syracuse and Michael Liveright of Palo Alto, Calif.

Liveright, who was born in Philadelphia, Pa., had a bachelor's degree from the University of Wisconsin and Ph.D. from the University of Chicago. He was director of the Center for the Study of Liberal Education for Adults at Boston University before he joined Syracuse in February, 1968. He was Executive director of the American Council on Race Relations from 1945 to 1947 and director of labour education at the University of Chicago from 1947 to 1953.

In 1966 he spent four months on a round-the-world study sponsored by the Carnegie Corporation. During the past 15 years he had participated in many seminars in adult education throughout the world.

He wrote widely in the field of adult education and was the author of several books, including "Union Leadership Training", and was a co-editor of "Adult Education: Outlines of an Emerging Field of University Study." He was a founding member and at the time of his death was secretary of the International Congress of University Adult Education.

At Syracuse University during the past year he taught courses in adult education. He planned an international seminar in adult education which will be offered at Syracuse University in December. He was to have been its Chairman.

A cable of condolence to Mrs. Liveright has been sent by the Hon. General Secretary of the Indian Adult Education Association, Shri S.C. Dutta.

Bikaner Adult Education Association Building Opens

The newly constructed building of Bikaner Adult Education Association was opened on the International Literacy Day, the 8th September, 1969 by Shri Anil Bordia. The building has costed about Rs. 80,000/-.

Acting High Commissioner of Canada, Shri Geoffry Pearson and his wife were among the 400 dignitaries present on the occasion.

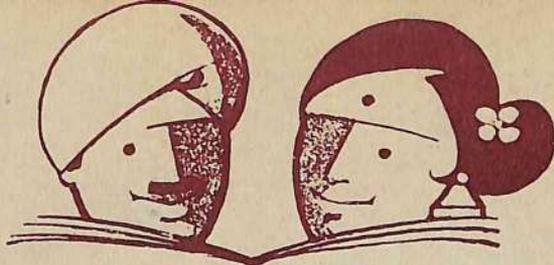
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3. Training of Social Education Workers	3.50
4. Literature for Neo-literates	3.50
5. Recreational and Cultural Activities in Social Education—rev. ed.	3.50
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44. Seminar Techniques—Dr. S.R. Ranganathan	1.00
45. Workers Education Abroad	2.00
46. Adult Education in South Asia—S.C. Dutta	1.00
47. American-Hindi Cook Book	6.00
48. Life-Long Learning for Survival	3.50
49. Rural Drama—S.N. Srivastava	3.00
50. University Adult Education	3.00
51. Schools and Adult Education	2.00
52. Life-long Integrated Education	4.00
53. Adult Education for Parliamentary Democracy	5.00
54. An evaluation of Reading Materials for Neo-Literates and a Study of their Reading Needs and Interests	10.00
55. Literature for Neo-Literates in India—A Bibliography	7.00
56. Education for Perspective—J.R. Kidd	24.00

Available from :

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



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व्यवस्थापक

भारतीय प्रौढ़ शिक्षा संघ,

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ADULT EDUCATION

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B. K. Nehru Inaugurates All India Adult Education Conference

Jayaprakash Narayan Urges Need for Education of the Voters

SHR**I** B.K. Nehru, Governor of Assam and Nagaland, said in Gauhati on October 30, 1969 that much of the sound and fury of our political life and much of the consequent absence of creative activity could be explained by the lack of adult education among the leaders of the people.

Shri Nehru, who was inaugurating the 23rd All India Adult Education Conference, organised by the Indian Adult Education Association, said that the process of education is never complete and all adults, no matter what series of letters they may be entitled to put after their names, must continue the process of learning throughout their lives, if they are not to stop developing their personalities and if they are not, in this rapidly changing world, to become out of date.

The two day Conference was attended by over 200 delegates from all over the country.

The Governor in course of his address said the pace of our economic progress could be influenced by education, or lack of education of our industrial labour force and of our agriculturists. In the kind of political systems that "We have adopted for ourselves, it is essential to have an electorate that has education enough to consider rationally the pros and cons, the advantages and disadvantages of the social, economic and political programmes that the various political parties may present to it, he said, adding, "no electorate in the world is really educated enough to always take a completely rational view of affairs.

India has along, noble and highly developed tradition of oral teaching; the Indian peasant, though he may lack formal literacy, has nevertheless a great store of traditional wisdom. This wisdom offsets to some extent the disadvantages from which he suffers through his inability to understand the details of the programmes presented to him. But this instinctive wisdom is not enough in a changing world to enable him to arrive at the correct answers. And if we are to make our system of democracy based on universal adult suffrage and direct elections a continuing success, some means will have to be found to increase the pace at which our masters can be educated than we have found so far," Shri Nehru said.

Shri Nehru laid stress, on the urgency of giving overriding priority in all our social programmes to birth control. The programme of social education should be used to spread the gospel of family planning to the entire population, he said. He also pleaded for the introduction, in a large scale, of television as an instrument of education in the country.

Presidential Address

Shri Jayaprakash Narayan in his presidential address said that the ancient method of cultural diffusion should be revived to educate the people. He said nothing could replace these methods.

Referring to the problem of communalism in the country, Shri Narayan said that political parties, having partisan approach to the problem of communalism, could not face this "urgent task" of eradicating the evil. Only non-political association's like the Indian Adult Education Association, could attend to this problem.

The Sarvoday leader stressed the need to extensively utilise the mass media of education like the Television, Radio, Cinema and the Press to speed up the process of adult education.

Shri Narayan laid greater emphasis on education of voters and suggested that the Association could ask the Election Commission and Sarva Seva Sangh to assist it in its programme.

Earlier, Shri J. B. Hagjer, Education Minister of Assam and Chairman of the Reception Committee, welcomed the delegates and guests.

Dr. M.S. Mehta, President of the Indian Adult Education Association proposed a vote of thanks to all present at the meeting.

Symposiums

The highlight of the Conference was the organisation of two symposiums on "Social Welfare

Organisations and Adult Education" and "Family Planning and Adult Education." Smt. Phulrenu Guha, Union Minister of State for Social Welfare presided over the first symposium. Smt. Guha called for joint efforts by the Indian Adult Education Association and social service organisations in spreading adult education in the country.

Dr. Guha said that in a developing country like ours it should be considered the responsibility of the State as well as the community for providing programmes of adult education for every citizen. Without education, at least at the functional level, she added, citizens cannot play their effective role in the democratic functioning of the country.

She said the primary focus of social welfare organisations had to be, by its very nature on social welfare. They could with advantage, promote adult education activities as a supporting programme. If the 6,000 voluntary organisations in the field of social welfare, besides a large number of social welfare institutions under Government, could be associated with the promotion of adult education activities in the country, the contribution would certainly be measurable, she added.

Among those who spoke on Social Welfare Organisations and Adult Education were Shri Satyen Maitra of Bengal Social Service League, Shri B.M. Pande of Gandhian Institute of Studies, Varanasi and Shri S.R. Mohsini of Jamia Millia, New Delhi.

Dr. K.N. Kashyap, Commissioner, Family Planning, Government of India, Dr. (Miss) P.S. Chari of M.S. University of Baroda, Shri R. Vardarajan of the Institute of Rural Health and Family Planning, Gandhigram, Tamil Nadu, and Shri B.B. Chatterji of Gandhian Institute of Studies, Varanasi, participated in the symposium on "Adult Education and Family Planning."

The Conference also adopted a number of resolutions which have been published separately on page 3.

The delegates to the Conference were given a reception by the Executive Officer of the Gauhati Municipality and entertained with a cultural programme on October 30.

Lawton Visits India

Shri C.R. Lawton of the Department of Adult Education, University of Adelaide, and a former Secretary-Treasurer of the Australian Association for Adult Education, spent three days in Delhi meeting adult educators including Dr. T.A. Koshy, and Sarvshri S.C. Dutta and N.R. Gupta.

ESTABLISHMENT OF NATIONAL BOARD OF ADULT EDUCATION WELCOMED

THE following are the resolutions passed at the Annual Conference of the Indian Adult Education Association, Gauhati, October 30-31, 1969:

Condolences

1. The Conference places on record its deep sense of sorrow on the very sad and untimely demise of Dr. Zakir Husain, the late President of India and formerly a Vice-President of this Association which took place on May 3, 1969 at New Delhi. In his passing away, the country has lost an eminent educationist, an able statesman and a great scholar. In his death the Adult Education movement has been deprived of a practical leader and an enthusiastic exponent. The country was the poorer by losing a patriot of noble character and moral courage. The conference deeply mourns this loss and conveys its heartfelt sympathies to the bereaved family.

2. The Conference expresses its sense of grief on the sudden and untimely death of Shri Maganbhai Desai, Vice-President of the Indian Adult Education Association. He passed away on February 1, 1969 at Ahmedabad. In his demise the country has lost an ardent and devoted fighter for freedom and the adult education movement a far sighted and practical leader. The Conference deeply mourns this loss and conveys its heartfelt sympathies to the bereaved family.

Campaign Against Communalism

3. The Conference has noted with deep concern the recent manifestations of communal views in certain parts of the country. In the opinion of the Conference it is in the minds of men that the poison of communalism develops and provides the inflammable material for the outbreak of riots and cruel acts. Therefore it is through the study of the thinking processes and the directing of those processes into right channels that the menace will have to be combated.

Being a non-partisan and non-political body the Indian Adult Education Association can and should organise a study and formulate programme howsoever, modest, in areas and town that have suffered from these dangerous trends or that have the potential for communal tension and activities. The Conference requests the State Governments as well as the Government of India to encourage a special educational campaign against communalism through the assistance of non-political and non-partisan bodies. Such a campaign will have to concentrate effort at the grass-roots and should be based upon a careful analysis of the communal occurrences and their causes and should attack the problem in a sys-

tematic, planned and practical manner rather than as a diffused and general propaganda.

Adult Education and Economic Development

4. This Conference, while welcoming the proposed expansion of credit facilities to small farmers, craftsmen and entrepreneurs in the recently announced government policy of economic development and bank-nationalisation, wishes to invite the attention of policy-makers to the urgent need of promoting adult education and training in the skills necessary for the beneficiaries to enable them properly to utilize the funds that would thus become available to them.

Adult Education Conferences in the past also have been emphasising the role of adult education in economic development. But the proposed release of substantially larger finances into the rural sector than ever before, make it incumbent upon governments, financing institutions and educational organisations to ensure that in all schemes for the supply of credit to farmers, craftsmen and small entrepreneurs, distinct and adequate provision is made for the training, and education of the recipients of credit. This training, while seeking to improve the professional skills of the beneficiaries, should not ignore the important aspects of training in citizenship and national integration.

The Conference expresses the hope that adult education organisations all over the country would be given opportunity and facilities for making a useful contribution to the buiding up of a broad-based structure of economic development specially in the rural areas.

Adult Education and Films

5. Adult Education Conferences have in the past often referred to the tremendous impact of the cinema and other mass media on the attitudes, behaviour and knowledge of the adult, and commented upon their potential for adult education. The Conference notes that hitherto the consideration of these media has tended to be confined to such specialised forms as the documentary films which do not constitute the main stream of these media such as the commercial films and popular magazines. While recognizing with sincere appreciation the pioneering work of a few noted film-directors and producers who have produced some

truly remarkable films with marked accent on social and aesthetic values, the Conference cannot escape the feeling that commercial films have in general tended to be indifferent to the demands of social purpose and adult education in a broad sense. In fact sometimes their effect has been to obliterate whatever feeble impact the documentary can have.

In the opinion of the Conference the time has come to seek the involvement of the producers and controllers of these popular aspects of mass media in the endeavour of the nation towards adult education.

The Conference, therefore, invites the leaders of the commercial film world, producers, directors, actors and financiers to discuss with the leaders and institutions in the field of adult education, the ways and means of promoting adult education through the medium of feature films. The Conference would further like to make it clear that any steps to introduce the element of adult education in the feature films should be taken consistent with aesthetic requirements and wider social purposes.

National Board of Adult Education

6. This Conference is gratified to learn that an important recommendation of the All India Adult Education Conference adopted more than five years ago has now been accepted by the Government of India. The Ministry of Education and Youth Services has set up a National Board of Adult Education with a wide range of functions for the promotion of adult education in the country.

This Conference welcomes this decision and congratulates the Ministry of Education for this step which will meet an important need of society. Further, it calls upon all members of the Association and other Adult Educators in the country to extend their full cooperation to the proposed Board in achieving its objectives.

Aid to Voluntary Organisations

7. This Conference notes with satisfaction that in the Fourth Five Year Plan financial provision has been made for assistance to voluntary organisations working in the field of adult education and that there is a new and better approach with a view to enabling voluntary organizations to play a more significant role in promoting adult education.

The Conference expresses its sense of appreciation and gratitude to the Ministry of Education and Youth Services for their progressive attitude and calls upon voluntary organisations in the country working for the furtherance of the cause of adult education to take advantage of this scheme so that they make substantial contribution to the rapid

development of adult education in the context of the urgent needs of modern India.

The conference hopes that the allocation provided for this purpose is not diverted or appropriated for other purposes.

National Integration

8. This Conference is convinced that adult education for promoting national integration is necessary not only for the literate or the relatively less educated but is essential for all the citizens of the country so that the nation as an integrated and unified force can work whole heartedly and harmoniously to achieve the goals set out in the Constitution.

The Conference, therefore, recommends that in view of the importance of national integration in the life of the people, programmes for the promotion of national integration should form an integral part of all adult education activities.

In order to meet the requirements of adult education and functional literacy in a developing country like ours and to promote national integration, it is necessary to revise the present syllabus of adult literacy classes.

The Conference, therefore, requests the Indian Adult Education Association to organise Workshops to revise the syllabus content in the light of current needs and to prepare suitable text books based on the revised syllabus.

Administration

9. The Conference feels deeply concerned to see that while the need, value and importance of Adult Education are being widely recognised for the developmental programmes of the country by political leaders, legislators, administrators, scholars, and educationists, some State Governments are showing increasing indifference to this subject. Not only wholly inadequate provision is being made in their budgets for the multilateral programmes of adult education, but some of them are also even considering the winding up of the machinery already existing for this purpose in their States. This is indeed disappointing.

This Conference, therefore, urges upon the Central and State Governments to judge the important role that the programmes of adult education and of functional literacy, will have for promoting national integration, for economic development, for social welfare, for population control, citizenship training, and for proper participation of the people in the country's affairs. They will provide the necessary human resources for the moral and material

progress and prosperity of the country. Thus all effective organisations for implementation of the scheme of adult education should receive high priority in their areas.

Adult Education and Social Welfare

10. This Conference is convinced that Adult Education and Social Welfare are allied fields of service and should work together hand-in-hand for promoting social development on effective lines in the country. The Voluntary Social Welfare organisations have adequate resources and facilities for lending themselves effectively for the promotion of adult education activities as a supportive programme.

For this purpose the technical guidance in adult education and the supply of supplementary reading materials and teaching aids will, however, have to be provided by Adult Education organisations.

The Conference, therefore, calls upon the Indian Adult Education Association to work out a system of cooperation jointly with the Central Social Welfare Board and other voluntary organisations for the promotion of the programmes of adult education by the social welfare organisations in the country.

Adult Education and Family Planning

11. This Conference is of the opinion that any attempt to educate the adults in the country must also include about the ways of ensuring a small family for a better family, a better community and a better nation. Adult Education should also create in the people a desire for a better standard of living and for the attainment of higher economic objectives.

Before integrating family planning in the programme of adult education, however, it would be desirable to organise training programmes for the adult educators engaged in this programme.

The Conference urges upon the Indian Adult Education Association to work out a programme of integrated approach in association with the family planning organisation so that while on the one hand, the adults are provided education, they are at the same time, enabled to learn about regularisation of personal behaviour and its social implications.

Continuing Education

12. (a) This Conference reiterates its strong feeling that both for the strength and the successful functioning of the democratic Constitution of India and for the all round development of the country, a broad based scheme of adult education (CONTINUING EDUCATION) is essential.

(b) Based on this conviction, the Conference appeals the National and State Governments and local Authorities to devote greater attention and resources to the development of a comprehensive scheme of adult education so that its benefit may, in due course, reach all sections and regions of the Indian Union.

(c) The Conference also expects the leadership of the society to build up strong public opinion in favour of this important cause.

Eradication of Illiteracy

13. (a) This Conference feels surprised and disappointed that so far no effective and national plan has been formulated for eradicating mass illiteracy in the country. With the rapid growth of population the number of illiterate people is much larger than it was ten years ago. This is an alarming state and is a drag on the progress of the country and its development.

(b) The liquidation of illiteracy in the country within a specified period of time, should receive a high priority in the plans of development.

(c) Such a programme should be supported by the country as a whole and on a basis of national urgency.

(d) The standard to be aimed at should be that of 'functional literacy' and not merely the knowledge of the three R's.

14. This Conference repeats its feeling that it is necessary to involve voluntary agencies also in the literacy programme for farmers so that it could be made more effective and be sustained on a long term basis. It is, therefore, recommended that agencies such as adult education associations, co-operative unions, and trade unions, already engaged in adult education work, should be involved in all functional literacy projects and life-long education programmes with necessary financial assistance.

University Adult Education

15. a) This Conference repeats its feelings of surprise and concern that so far the Universities in India have made very little contribution in providing adult education. This is unfortunate.

b) The University is most suitable agency to render this service to the community in all fields of knowledge (including liberal education) particularly to out of school/college youth and also in the areas of highly specialised learning.

c) The Universities should not only organise courses for the people who are engaged in their professions, but should also extend the scope of their

formal curriculum so as to include the subject of adult education as a discipline. This will have the advantage of providing qualified adult educators to teach the subject.

d) The Universities should also conduct research in the methods and techniques of literacy work.

e) This Conference welcomes the establishment of the University Association of Continuing Education and offers its full support, in furthering its programmes.

Government as an Employer

16. a) Considering that the Government is itself a big employer, the Conference expects the States to take special interest in making its illiterate workers and employees 'functionally' literate and in organising progressive schemes of 'continuing education' for its employees.

b) In this connection the Conference deeply appreciates the educational arrangements organised by the Defence Ministry for all ranks of its personnel. This is an example for other Ministries, indus-

trial enterprises and departments of the States to emulate.

Adult Education and Cooperatives

17. The theory and practice of cooperation should be an integral part of the programme of adult education. This conference therefore urges upon the cooperative movement to conduct adult education programmes as its function to promote social awareness among its members and the people in general.

Adult Education and Trade Unions

18. This Conference repeats its view that there is need for close cooperation between the Adult Education and the Trade Union Movement. The Conference believes that such cooperation will permit the Adult Education movement to use an important institution of democratic society for effective educational work, for general progress and for the furtherance of its aims and ideas. This would at the same time, be a great support to the Trade Union movement for achieving greater strength and better functioning.



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Extensive Utilisation of Mass Media Necessary to Promote National Integration

Chaliha's Call to Adult Educators

THE 17th National Seminar on "Adult Education and National Integration" was held in Gauhati from October 26-28, 1969. Prof. M. M. Begg, Principal, School of Correspondence Courses and Continuing Education, University of Delhi, was the Director of the Seminar.

The Seminar was inaugurated by Shri B. P. Chaliha, Chief Minister of Assam. Shri Chaliha emphasised the need for a sound system of adult education in the country which will feed the illiterate masses with information, enlighten their mind and improve the standard of their life.

The Chief Minister stressed the need for life-long education to enable the adults to meet the challenge of rapidly changing society.

He stressed that the literate section of the society "can be continually fed by the press and appropriate publication of suitable books for national integration while the mass media of communication such as radio, cinema and television should be largely utilised for the masses."

Shri Chaliha also laid stress on personal contact for creating a sense of oneness in the people. The necessity to arrange for exchange of visit between the people of different regions of the country, to make them know each other for developing the idea of Indianness in them was also emphasised by Shri Chaliha.

The impact of different communication media to speed up the process of educating the illiterate masses could not be lost sight of, Shri Chaliha added.

Shri J. B. Hagjer, Education Minister of Assam, in his presidential address said the role of education in general, and adult education in particular, should be to remove hatred, ill-will and violence from the society for the maintenance and promotion of peace. It was a stupendous task to infuse the Gandhian ideals of tolerance and peaceful living in the minds of the illiterate millions of India. But it has to be done if we are to build up a Welfare State to which we are committed."

The question of National Integration has become so desperately urgent for our country at the present juncture, that no nation can ignore the subject without peril. Unless the problem is solved in a courageous and imaginative manner, no other problem

of the country will be even nearer solution, Shri Hagjer said.

Earlier, Shri G.C. Sarma Barooa, Director of Public Instruction, Assam welcomed the delegates and guests of the Seminar.

Shri Sarma Barooa acquainted the delegates with the political and cultural history of Assam and her people. Discussing at length the problem of adult education, he said that illiteracy in our country is of such a staggering magnitude that it may be unrealistic to wait for the attainment of universal literacy.

"While every effort has to be made progressively to wipe out illiteracy from the country, the adult education programme may also take up measures for imparting knowledge and skills and cultivating interests and attitudes for real Indian citizenship, he added.

Dr. M.S. Mehta, moved a vote of thanks to the Chief Minister, Education Minister, Director of Public Instruction, the All Assam Social Education Organisers Association and the adult education workers of the State on behalf of the IAEA.

The Seminar convened by the Indian Adult Education Association studied the concept of national integration including its different aspects and its promotion through adult education, different programmes of adult education to promote national integration and the role of various organisations for promoting national integration through adult education. The recommendations of the Seminar appear on page 8.

Messages

Messages were received from the President, Vice-President, Prime Minister, Home Minister, Education Minister, Labour and Rehabilitation Minister, Dy. Chairman and Member, Planning Commission, State Minister of Education, Dy. Minister of Tourism and Civil Aviation, State Chief Ministers and Vice-Chancellors.

The Director of the Department of Out of School Education of Unesco, Shri A. Deleon, in his message said, "As you know, over several years Unesco has followed with interest your various activities in the field of education and we value the links that have developed with your Association. The message you

(Continued on page 10)

Revision of Text Books for Promotion of National Integration Recommended

Re-examination of Present Syllabus of Adult Literacy Classes Emphasised

THE following are the recommendations of the National Seminar on Adult Education and National Integration, Gauhati, October 26-28, 1969.

1. The Seminar recommends that Adult Education for promoting National Integration is necessary not only for the illiterate or the relatively less educated but is essential for all the citizens of the country so that the nation as an integrated and unified force can work whole-heartedly and harmoniously to achieve the goals set out in the Constitution.

2. The Seminar, realising the need to enunciate clearly the concept of National Integration suggests that the concept of an integrated nation should mean a community of people where everyone has a sense of belonging to and a feeling of oneness with the nation overriding all differences of caste, creed, regional and cultural disparities, accompanied by tolerance, respect for and appreciation of the views, beliefs and ways of life of others.

3. In view of the importance of National Integration in the life of the people, programmes for the promotion of National Integration should form an integral part of all Adult Education activities.

4. The Seminar is of the view that intensive use be made of governmental, statutory and voluntary organisations and Mass Media Communication agencies for the promotion of National Integration.

5. The Seminar is strongly of the view that universities have a vital role to play in promoting National Integration, hence recommends that Boards and Departments of Adult Education be established in universities which will also serve the purpose of conducting research and training relating to the promotion of National Integration.

6. Considering it necessary that a philosophical basis should be provided for National Integration,

the Seminar recommends that the philosophical and cultural heritage of the country be interpreted and new ideas evolved to meet the needs of our modern democratic and progressive nation so that national goals could be pursued harmoniously.

7. As Social Education Departments or organisations in the States are most concerned with the programme of educating adults, and are in close touch with the masses, these departments need to be strengthened considerably if an effective programme for promoting National Integration is to be launched. The Seminar, therefore, recommends that those States, where Social Education Departments are not in existence now, should revive them and provide adequate staff for an enhanced programme of Social Education. In other States, the existing Social Education Departments and their personnel should be augmented.

8. To promote National Integration, it is necessary that all prejudices and ideas militating against integration be removed and the Seminar recommends that to achieve this purpose, the existing text books in schools and colleges be scrutinised and revised, if necessary, keeping this specific purpose in view.

9. In order to meet the requirement of functional literacy in a developing country like ours and to promote National Integration it is necessary to revise the present syllabus of Adult Literacy classes. Therefore, the Seminar requests the Indian Adult Education Association that a workshop to revise the syllabus in the light of current need and to prepare suitable text-books based on the revised syllabus be organised.

FAMILY PLANNING AND ADULT EDUCATION

K.N. Kashyap

Commissioner, Family Planning, Govt. of India

DO we realise that our population is growing at the colossal rate of a child being born every $1\frac{1}{2}$ seconds. That we are adding 13 million people i.e. one Australia to our country every year. That if it was considered desirable to give the mothers of 50,000 children surviving out of 55,000 born every day a half a kilo of milk it would mean an ADDITIONAL 25,000 kilos of milk the first day, 50,000 kilos the next and to the tune of $7\frac{1}{2}$ to 8 lakh kilos of ADDITIONAL milk by the end of the month. Also, that to educate this additional mass of humanity we would need to establish over 300 new schools every day and so on.

And this is the state of affairs when the increase of 535 million of our population occurs at the rate of 2.5% per annum.

In the United States of America with a total population of just over 200 million and where the rate of increase of population is just below 1%, they feel that there would be need to build new cities each to accommodate 250,000 people, at the rate of one city every month till the end of the century.

Do we then realise the magnitude of our problem and the necessity of immediate action. In the very act of thinking and assessing our problem the population is outgrowing our means to tackle it. The urgency of action is imminent and any amount of effort is not enough. It is not just the duty of the Department of Family Planning to implement means or of the Department of Education to urgently impart knowledge, it is a burden which rests on the shoulders of every adult national who must think and act at the same time.

If we want our children to have a decent chance in life, we must act now.

In a country with a literacy rate of only 30 per cent, all programmes where education and motivation are concerned face a grim challenge.

At the outset however we should make a distinction between literacy, wisdom and education. Whereas literacy refers to the capacity of a person to read and write, wisdom is the innate ability of an individual to comprehend the environment and take decisions. Education is a means of acquiring this ability. Though literacy may be an important component of education it is not wholly so, so that any population even if not entirely literate is well capable of understanding environmental implications of social reforms, only the method applicable in

imparting knowledge will be particular to the situation in each case.

Educational programme as applied to vast country harbouring its own social and cultural heritage with an ingrained philosophy of acceptance and contentment differing widely in several ways in its different parts must take into account the local characteristics of the people. To mention one characteristic of the adult population is the fact that a large majority of it 80% lives in rural areas and a great proportion of this has agriculture as its main occupation. We are dealing with a mass of people each with a different characteristic and adhering to the norms and values of his own class, caste or society.

In the above setting, our family planning programme seeks to bring about a change in the behaviour of the adult population as to control their fertility. Thus when we say that the objective of the programme is to bring down the birth rate from 39 to 25 per thousand population, it really means that we must so educate and motivate the 100 million eligible couples in the reproductive age group that they have a family of only two or three children. The objective of the programme, therefore, is not merely achievement of a statistical goal but to concentrate on programmes for changing the very attitudes and set behaviour patterns of the people. This can be done through adult literacy classes where the teachers or guest speakers could explain the pros and cons of the population problem and relate them directly to the economic and social status of the participants. In this sense the target group for increasing the food production in the country and for developing basic industries is also, by far, the target group for family planning. It is thus that family planning programme becomes part and parcel of the overall development programmes of the country.

From the above it follows that the attempt to educate adults in the country must also include education about the ways of ensuring a small family for a better nation. Studies made throughout the country have shown that those with higher educational standards have smaller families. Studies have also shown that educated working women have fewer children than their rural sisters. The reason for the high parity in the rural areas, even though women are employed is, that such employment does not militate against pregnancy and also the economic implications of such confinement are not of a

magnitude as to deter rural women to get pregnant. However, apart from dissemination of family planning information, socio-economic stresses of today have helped recognition of the benefit of a small family norm.

Yet another important contribution that adult education movement can make is to create in the people a desire for a better standard of living and for the attainment of higher economic objectives. It is said very often that in our country the level of aspiration of the rural masses is rather low. A study amongst fishermen carried out by providing them with nylon nets so that their time spent in mending the ordinary nets could instead be spent on fishing, brought out the fact that the fish production did not show any appreciable rise. This was found to be due to the fishermen continuing their usual practice of spending a fixed time in fishing and being satisfied with their usual catch. It did not occur to them that they should catch more fish for higher earnings. However, through an education-cum-demonstration programme their habit patterns and economic norms were readily changed.

Before integrating family planning in the adult education it would perhaps be better to organise training programmes for the educators themselves engaged in propagation of adult education.

Towards this end the Indian Adult Education Association could work out a programme in close association with the Department of Family Planning. Adult education and family planning can be well integrated so that while on the one hand people are provided education, they are at the same time

educated in the regulation of personal behaviour and made aware of its social implications. While visualising the role of adult education vis-a-vis family planning programmes, the problems for consideration would be:

- (a) that the adult education programmes would have to have an in-built component of family planning so that teachings in the various sessions could be related to the realities of a family size and
- (b) that not all the adult educators may be in a position to tackle this subject since it means dealing with the most intimate aspects of the life of the people. Training of the educators may be called for or those conversant with the subject invited to help.

Yet another aspect of implementation of this task is the involvement of the youth of today who are receiving education in schools and colleges as well as the technocrats being trained in various fields of science. An essential feature of their training must involve an acceptance of obligation towards the less fortunate citizen. The emphasis must be on the realisation that socio-economic prosperity is the net result of the totality of achievement. That it is not enough to have pockets of excellent progress alongside areas where effort and achievement have lagged behind. A deliberate planning and implementation of involvement of human resources available in the country is as much the responsibility of the various organisations as of the Government engaged in achieving this goal.

Extensive Utilisation of Mass Media

(Continued from page 7)

received from the Director General in 1967 for the National Seminar on the role of schools in the promotion of adult education is a testimony to this.

"Unesco wishes every success for the National Seminar which, I am sure, will clarify the significant contributions which adult education can make to the process of national integration."

Groups

121 delegates from 16 States and Union Territories attended the Seminar. They were divided into five groups each with a Chairman and a Rapporteur. The group Chairmen were: Shri I.J. Patel (Gujarat), Shri B.L. Kurawat (Rajasthan), Dr. T.A. Koshy (Delhi), Shri Satyen Maitra (West Bengal) and Shri D.D. Rout (Orissa). The rapporteurs were: Shri B.M. Pande (Uttar Pradesh), Dr. (Miss) P.S. Chari (Gujarat), Dr. (Miss) Amrit Kaur (Punjab), Dr. (Miss) Sushila Mehta (Delhi), and Shri S.M. Mazumdar (Assam).

The delegates were given receptions by the Governor of Assam and Nagaland, Chief Minister

International Literacy Day

Saroj Nalini Adult Girl's High School observed the International Literacy Day on the 8th September, 1969 under the presidentship of Mrs. Ila Pal Choudhury, M.P.

An educational exhibition was arranged by the teachers and the taught comprising of various charts and pictures on different subjects.

A recitation competition was held and prizes awarded according to merit.

Songs in different languages were sung by the students of the school.

The school also observed the Gandhi Centenary on September 4, 1969. Songs and poems on Gandhi were sung by the students.

of Assam and a luncheon by the Education Minister of Assam.

Valedictory Function

The valedictory function of the Seminar was held under the presidentship of Shri S.C. Rajkhowa, former Director of Public Instruction, Assam.

LITERACY BOOSTS PRODUCTION ON THE FARM AND AT THE FACTORY IN MALI

Olympe Bhely-Quenum

MORE than 2,000 voluntary workers from all walks of life—teachers, young people, women, trade unionists and soldiers—have been engaged in literacy work in Mali over the past eight years. At present they run 620 teaching centres with a total enrolment of more than 57,000 pupils.

It was because of this energetic programme that Mali was chosen by Unesco and the United Nations Special Fund for an experimental project in functional literacy linked to development in key sectors of the national economy.

The pilot project is divided between urban and rural areas, the aim being to increase the productivity of around 10,000 workers in State factories and to raise the output of 100,000 farmers who grow cotton and rice in the Segou region. Common to both these sub-projects is the aim of assessing which methods and techniques are best suited to the needs of Malian workers, whether on the land or in the factory. The idea is to lead them gradually into analyzing their work and rationalizing it by supplying them the intellectual equipment needed for efficient participation in a modern economy.

On the Farm

In the rural areas, the project workers were able straight away to win the confidence of the peasants. In Baguineda, labourers on the SOCOMA plantations receive two hours of functional literacy instruction a day and benefit from it to the full, since they apply the modern agricultural techniques they are taught on their own holdings as well as on State farmland. At Segou, an official of the Compagnie française des Textiles told me: "The literacy programme has helped the cotton growers to understand better what we require from them. Now that they can read Bambara—the language most widely spoken in Mali—they can follow the technical instructions which we draft for them." Similarly, in the Kita area, agricultural extension workers have been able to introduce the farmers to modern methods of groundnut production and, as a result, the yield has increased from 25,000 metric tons in 1966-67 to around 33,000 in 1968-69.

Teaching, reckoning and simple arithmetic is not the least of the aims of this functional literacy project. Now that they are familiar with some of the secrets of figures, the farmers in the cotton and groundnut areas have the feeling that their customers can not cheat them any more.

At Ngolobaladji, not far from the frontier with Guinea, one grower wrote on the blackboard: "Bala is busy weighing a sack of groundnuts." This drew the following comment from another pupil: "He will weigh it extra carefully when it comes to selling it." Accurate weighing is indeed a major concern for these peasants, and today most of them have learned how to manage the French and Chinese scales used in the markets. For them the weighing machine is a most important appliance since it will prevent any purchaser from cheating them in future.

At the Factory

In industry the results of the functional-literacy project have been perhaps less spectacular than in rural areas. Here, the age of the pupils ranges from 23 to 60 and it is not uncommon to find that the older workers tend to benefit more from the course than their younger colleagues, particularly

when it comes to vocational training. This is probably because the older men have more experience and are more familiar with the workings of the factory. But, as an official of the national electricity board told me, it is an indisputable fact that functional literacy is helping to raise productivity and integrate the workers as members of a team, by familiarizing with all the procedures. "A year ago," he said, "each time we sent a young apprentice to fetch a piece of equipment, we had to send somebody who could read along with him. Nowadays, these workers move about the factory alone: they have learned to read and understand exactly what we require. Furthermore, they are familiar with the layout of the place and no longer need a guide."

The Unesco pilot project, he said, got under way exactly at the right time, when the electricity board was beginning to experience a shortage of qualified workers. But "thanks to the literacy programme and the vocational training courses, we can now hope to fill responsible posts from the mass of workers who were formerly entirely un-qualified. Recent tests have shown that we can find among these men the foremen and workers we need to fill vacant jobs."

Bonus—Points of Literacy

This thirst for knowledge which can be seen everywhere in Mali, in agricultural and industrial areas alike, is not merely motivated by the prospects of better jobs and higher pay—as can be seen from the answers to a survey among the workers.

Here are some typical replies :

—"When I was told to fetch so many sacks of fertilizer, I did not always do exactly what I was asked because I forgot either the number of sacks required or the name of the fertilizer. Now that I can write down my errand and read the labels, I do not make mistakes any more."—An agricultural worker.

—"Here on the SOCOMA farm, we have to be very accurate. We are often asked who was responsible for a certain section of the plantation and this used to lead to arguments. Nowadays everyone writes his name on the section he has cultivated."—A labourer on a State Plantation.

—"My wife had a baby two weeks ago. I do not know when my first two children were born, but I have written down the date and the hour of the new baby's birth and hidden it away."—A worker at a power plant.

—"Before I started the course I had no authority in my family: my own children and my nephews went to school and could read and write. Now I

can do much the same as they, and when they see me do the sums they have been set at school they all respect and even admire me."—A factory worker.

And, finally, the voice of another worker :

—"To be able to open my children's exercise books and say that this sum is right and this other one wrong; to pick up one of their spelling books without holding it upside down—as I did once to everybody's amusement; to turn the pages and read a few lines aloud; all this has made me very proud. And then, too, to be able to sign my name when I get my pay instead of putting my thumb print; that has made me happy."

Trade Unionists Adopt Literacy Charter

A charter of functional literacy was adopted by trade union representatives from 45 countries meeting in Nicosia, Cyprus, earlier this year. Organized by the World Federation of Trade Unions (WFTU) with the assistance of Unesco, the conference brought together delegates from 64 national unions in Europe, Africa, the Middle East, Latin America, Asia, Australia and Oceania, as well as representatives of international trade union organizations. The charter they adopted stresses the need to link literacy with vocational training and make this kind of training available to all workers and farmers engaged in key sectors of the national economy.

\$10,000 Award to go to Ceylon's "100 Village Scheme"

This year's Ramon Magsaysay Award for community leadership, worth US \$10,000, has been made to a Ceylon school teacher and social worker, Mr. Tudor Ariyaratne, for founding the Sarvodaya Shramdana Movement, now Ceylon's largest voluntary movement.

From small beginnings eleven years ago, Sarvodaya Shramadana has grown into a nationwide movement with a small professional staff and 75,000 trained young volunteers. It works with international organizations such as the UN Freedom from Hunger Campaign and the World Assembly of Youth.

Mr. Ariyaratne is to devote all his prize money to promoting the "100 Villages Development Scheme," run by his Movement, which plans and carries out improvement schemes in villages all over the island.

The Ramon Magsaysay Foundation, set up to honour the Philippines President who died in an air crash in 1957, gives annual awards for community leadership, international understanding, journalism, literature and public service.

(UNESCO FEATURES)

The Newly Literate in a World Society

Elizabeth E. Hoyt

THE PHILOSOPHER Ananda Coomaraswamy once posed a problem which, in our race to give all men the advantages of technology, has received almost no attention. In pre-literate societies not only is much wisdom passed on by word of mouth but typically the members of those societies are acquainted with the legend and philosophy of their forefathers. They can recite tales with symbolism going far back in history, and know much of the poetry of their people by heart. With the impact of technology and as modern schools and classes spring up, illiteracy begins to vanish. With it much of the history, legend and poetry of the people vanishes too; or, if it survives, its saviours are antiquaries who preserve it in the depths of archives where only a few scholars come to search for *curiosa*. Thus the matters passed on in oral tradition, belonging to the whole people, become limited to the illiterate, and after that may disappear altogether.

But men must become literate in our society, and although the

process lags, the spread of literacy will not be halted. The question now is not whether to teach children, and adults, to read, but what kind of reading are they to do; and especially what kind of serious reading is there to be. Dr. Frank Laubach, once said to the writer: "The battle for literacy will be won. What is not clear is the kind of material that the literate will find to read."

The basic theme of this paper is the use of literacy to help men to understand themselves in relation to others: in the case of themselves to keep the security of their past which Coomaraswamy saw slipping away; and in the case of others, literacy to further a fruitful co-existence. Our ultimate object is the development of a world society in which frictions are lessened and there is willingness for one side, or one people, to be aware of the needs of others and to listen both to the complaints the others may have to make and to the truths they have to utter.

The possibility of a world society, of any society, depends

on communication. The writer does not take the commonly-held position, however, that at the grassroots men learn from one another best and most quickly when the communication is on "practical" matters, such, for example, as nutrition, important as nutrition is. Neither does she hold that understanding of human beings of different cultures must trickle down from the top to the lower levels of human society.

We have not done very well with communication on human values at the top of the educational and national-income scale, largely because the communication we have attempted has dealt with matters other than those of human values. Of the masses of materials available for communication at the top of this "higher" scale, only a little reflects those aspects of society from which we can readily learn about, and from, one another as human beings. The contributions of the humanities, as we have understood the humanities, are too remote; the contributions of the sciences that relate to men's psychology are too unintegrated; and of course contribution of the physical sciences is a matter of means rather than of ends.

At the bottom of the educational-income scale the materials available for adult reading are far more limited than at the top, and are to a considerable degree confined to newspapers and advertisements, even to propaganda and proselytization for one religion or political system or another. But just because these materials are limited at the bottom, books or journals stressing the different backgrounds and the common values of men might well carry more weight at the bottom than they do among us at the top. In quantity they would have less with which to compete. Also, instead of being more or less hit-or-miss stories and exposition, as they are at the top, materials at the bottom might be planned for the specific

purpose of achieving understanding among men. They could deal with legend and history, especially man's birthright in the legend and history close at hand. They could deal with lives and development of various groups of other men. They could deal with the geography of the earth and its effect on human lives in different regions; they could deal with the emergence of science in its bearings on all.

Our sophisticated intellectual level has no unique claim for the creation and perception of wisdom and knowledge. It is possible that such wisdom could expand below and then rise above. In any case the matter of reading materials for the newly literate, and for the great masses generally, should be explored. It is the purpose of this paper to make at least a beginning.

That the losses of modern "development" might exceed gains has been recognized not only by Commaraswamy but by various philosophers whose warnings have been largely drowned out in our enthusiasm for increase in the techniques of communication, with little attention to what the communication might be. Gandhi, for one, saw that, although there was conflict among some simple societies, men generally lived in them in harmony with the wisdom of the past. But, when means came for rapid communication with the outside, the old culture broke and confusion took its place. Gandhi, questioning the loss of traditional wisdom, questioned also if the struggle to make men literate was not also destroying them as whole men. Not that Gandhi was opposed to "progress" in what he regarded as its true sense. His position was that many types of modern communication break the unity of the old culture and in most cases we have not discovered how to build up a new or a larger unity. It is our task to do so.

The wisdom of the illiterate members of simple societies is, however, a very limited wisdom. It pertains to their own past and present, and, to a small degree, it counsels them as to their attitudes towards persons from outside their society; particularly if such persons come alone and unattended. Primitive societies often fight among themselves: that is true. But primitive peoples also have inaugurated the institution of so-called guest friendship, whereby an outsider is received as one of themselves; but usually only if he comes alone. In the institution of guest friendship we see the beginning of an understanding among peoples of different nations. But how far has the institution to go!

At present, in the world as a whole, it is said that in spite of tremendous efforts for literacy and very considerable achievement the progress of literacy is doing no more than keep pace with the population explosion; and in some places, not that. Nor should we forget that half of the population of the earth are women whose rate of literacy in the poorer countries is even lower than that of the population of those countries as a whole. And in certain areas where literacy has been achieved for a considerable proportion of the population that literacy has later dropped because there was little or nothing significant or interesting for the people to read. A great literacy campaign was conducted in India between 1935 and 1940, claimed as one of the greatest in modern times. It is believed that twenty millions may have learned to read, and then lapsed into illiteracy again for lack of good management for the production and availability of materials simple and interesting. Nevertheless, with all the resources given to literacy now, literacy is bound to gain. All governments of the poorer peoples are actively concerned with literacy and to some extent the governments of countries economically more

advanced are trying to advance literacy in the world as a whole. Also we have the efforts of Unesco and those of the long-established Laubach institution. Connected are the efforts of the Summer Institute of Linguistics serving many nations from Santa Ana, California; the efforts of the U.S. National Council of Churches and of Unitarian, fundamentalist and Roman Catholic churches working sometimes with the National Council and sometimes separately. There are also the efforts of Moslems, Buddhists, Hindus and other religious groups. Some smaller efforts of private organizations exist also. They include World Education, which has headquarters in New York but which teaches in India; the World Confederation of the Teaching Profession, with headquarters in Washington, D.C.; Oxfam in Oxford, England; and many others in the United States and abroad.

But there has been far more pressure on making people literate than there has on providing broadly intelligent materials for the people to read. In some countries the materials most readily available to the newly literate are sensational newspapers and advertisements; political propaganda for communists or capitalists, Black Shirts, Red Shirts or Yellow Shirts, which may be dropped from the skies; literacy programmes from religious groups which tend to proselyte at the same time. Literacy, says the Director of Promotion for the Committee on World Literacy and Christian Literature of the National Council of Churches, supplies through the Church "the weaponry and the personnel to win the world for Christ." In the other direction, however, Afro-Lit, an organization working in at least nine African countries, which in its origins, and still, is largely sponsored by Christians, has a Moslem Vice-president.

Means to men's understanding of their own heritage and of one another has not been stressed in the literature already provided to the

masses or the newly literate. It is not infrequently said that "practical" matters must come first. A word will be said about these.

The practical matters which appear to be most commonly provided in materials for the great masses and the newly literate (the writer has made no weighted statistical survey) relate to sanitation and health, instruction in nutrition and in securing and cooking suitable foods. Along with these topics may come instructions and advice on birth control. The President of Afro-Lit in Kenya, already mentioned, now puts birth control before all other values in adult education.

The second most common type of information or of reading pertains to economics, including agricultural techniques, from simple advice to improve home and garden to instruction in broader agricultural development and suggestions related to increase of industry. There might be advice on consumers' marketing, or on building a house. Some major potential weaknesses are here, not in intention, but in the way advice and promotion may work out.

Economic development is far less simple than it may appear. An appreciable part of expectations for economic development, as now promoted in the poorer countries, is the offspring of wishful thinking. Such expectations may succeed if they are well conceived and directed, and if the social changes accompanying economic change are under intelligent control. Otherwise economic change is at best half good, a worst both a social and economic liability. Reading available to the newly literate rarely informs of these risks.

It is noteworthy that no one has ever given a better warning of the attractions of ill-considered economic development than a young African tribesman speaking both to his fellow Africans and to the West. The man was Dunduzu Chisiza, a native of Malawi, who wrote a small book, *Realities of African Independence*, brought out by the

African Publications Trust, London, in 1961. We would have heard more from Chisiza, but almost at the outset of his career he was killed.

Speaking of the recommendations of the outsiders who would promote economic "development" Chisiza says that many of them are not only unrealistic in themselves, they would endanger the psychological welfare of the indigenous masses. He spells some of this out, both in terms of consumers' goods in the standard of living and in terms of the working and living conditions under which such production, especially in centres of population, is promoted. He notes the dangers to rural areas that arise because modern African political leaders are creatures of the towns. Africans from rural areas feel lonely and have a sense of insecurity in towns. They are divorced from their families because, away from their families, they cannot fulfil their family obligations, and personally find it hard to adjust to the life of urban areas. But if they bring their families they face the hazards of "juvenile delinquency, hooliganism, prostitution, marriage instability, greed and individualism." Various devices are used by employers, and by government, to keep workers in industrial employment; the unsophisticated worker, fooled by them, may lose his morale.

The above has given an indication of dangers in the reading for the newly literate as now provided. Readers need to know not only the advantages and values of economic development but a sense of its hazards, the price that the unsophisticated—and even the sophisticated—family may have to pay for it.

From the point of view and purpose of this paper the single most important thing to stress in the reading of the newly literate is the nature of their own birth-right and its relation to the common humanity of all peoples.

Chisiza has something to say about this also, and no one has put it better than this African. It is demanded, he says:

"that the leaders of the new countries recognize that the annihilation of distance by modern modes of travel has turned planet Earth into one country inhabited by one race—the human race; that the co-existence of black, white, yellow and brown in various parts of the globe is, therefore, logical and well-nigh inevitable; that the economic exploitation of which foreign races are accused originated and prospered in historical circumstances for which no one individual or race can be held responsible; that with the advent of independence exploitation can, and should, be put an end to without victimization; that under friendly guidance immigrant races can have a real contribution to make to the development of the countries in which they live; and that the ejection of foreign races would so disturb the equilibrium of things that it would almost halt—temporarily no doubt—the wheels of progress..."

Formerly, he says, the slogan was that Africans, as Africans should unite; but now the call is to unite all who have come to Africa to join in a common creative purpose. Chisiza's plea is particularly for understanding among the peoples of Africa and the whites and Indians who are and have been involved in the development of Africa; but his plea in substance applies to all men.

There is one means of promoting world understanding, by such a journal as has been suggested, and otherwise, which could be more important, at this stage of literacy development, than all the rest. In the few countries already provided with a good public library system libraries may already be the most

important agency fostering world understanding and communication. But in most countries the proportion of people having access to such libraries is extremely small. Among native African countries where English is spoken (the writer knows most about African libraries) it is believed that the countries with the highest availability of libraries are Tanganyika and Ghana. Tanganyika is said to have the best example in native Africa of a library service closely linked to the whole policy of educational, social, political and economic advancement in the nation. Libraries have been established in most of Tanganyika's main centres of population and already the country is considering the use of planes to bring library service to places not easily reached by conventional transport. At present a rough estimate of the proportion of people who have access to a library in Tanganyika and in Ghana is, however, only 1.5 per cent. In both countries, as would be expected, the number of registered library readers is far less: in Tanganyika, the only country for which figures are available, that number is 1 in 4000, most of them children. At the opposite extreme from Ghana and Tanganyika is South West Africa, where there is only one public library in the whole country available to native readers, and to far less than 1 per cent. General public libraries in former French Africa are not so well developed as in former British Africa, and public library development in Portuguese and Spanish, or former Spanish territories in Africa is said to be negligible.

Before the reader passes distressed judgment on these extremely low figures, however, let him remember that in Africa 15 years ago there was almost no public library development for native Africans, and that library development is fairly regularly increasing. Fifteen years ago the writer could locate

only 25 public and community libraries for native Africans in English-using Africa. Now she has 125 on her list, and that is certainly not all there are.

Obviously the problem of language is a serious obstacle to any extensive circulation of such reading materials as we propose, and an excuse against providing them as well. In any nation with tribal groups and with a written language there are those who insist, and perhaps rightly, for a time, that basic reading material should be in the language of the tribe. The language of a people exercises over them a strong emotional hold. Missionaries, who were the first teachers of literacy in many parts of the world, have, with the best of intentions, contributed to the present confusion of languages. In Africa, for example, there were only four written languages when missions first entered. But one of the first tasks of Christian missions was to create written languages from what were only spoken languages, in order that people could read the Bible in their native tongue. There are now said to be 82 written languages in Africa. In the world as a whole, Laubach Literacy teams alone, up to October, 1959, had prepared lessons in 274 languages or dialects, which is, of course, only a fraction of those in existence.

It is true that in almost all countries some language other than tribal languages is used, and, to take the case of Africa again, we have Arabic, English, French, Spanish, Portuguese and Amharic. The writer has now, for 13 years, sent a small newsletter to libraries in the twenty countries of Africa where English is the first or second language. Since the content of the newsletter applies more broadly than to English-using Africa she has tried to get a collaborator in those countries where French is a second language; but so far

there has been no success. The matter of language would be far easier in Central and South America where the common language is Spanish or the closely allied Portuguese.

In Asia the problem of language may be as great as in Africa. In India it is highly emotional. Neither English nor Hindi is acceptable throughout India. The Laubach teams have prepared materials in 23 languages in India alone.

We can hope, not without some confidence, however, that if a journal directed towards common human needs and written for the masses, without propaganda and without proselytization, should once be well started whether in English, French or Spanish, the idea would be copied and the journal either translated into other languages or other journals would follow.

The reading material available to the people of a country is, of course, only a part of the knowledge, and the influence, that comes to them from outside their immediate circle. Audio and visual communication is a part of this too. The nature and the purpose of these systems varies in different nations. Every nation, or nearly every nation, has a central telecommunications system, or at least it regulates or censors to some extent what comes over other governments' stations or privately-owned stations. In some countries the control of telecommunications is very strict, and a, or the, major object is direction of the thought of citizens towards political or other objectives desired by the government. Such a central direction of telecommunications by a government could wholly or partially negate the effects of the provision of reading materials designed to create a sense of common cause and of common understanding among peoples.

Where there is choice in telecommunication materials, libraries, or other central agencies in cities or villages, could broadcast what they regarded as suitable selections for the people; and some do. The subject of audio-visual communication is, however, beyond the scope of this paper. It could take months of research to ascertain its actual status in every nation, and its status not infrequently changes. Obviously, other things equal, central control is likely to be most powerful when the nation is struggling for political existence or where the telecommunications system is desired as a means for inflaming the sentiments of citizens against other nations or against religious or political groups of other nations, or against groups within itself. France, for example, has recently censored radio speakers whose ideas were cut of line with those of De Gaulle. The man in charge of radio broadcasting in one of the major African countries which recently became independent told the writer that all radio news in his country was censored to conform with the governmental political policy. He said that public libraries were dangerous because they encouraged independent thought. Since he spoke, however, his capital city has instituted a public library.

The existing agency which by its sponsorship and purposes would seem most suited for the preparation of materials to building understanding and a sense of common cause among peoples is Unesco. When the United Nations was organized the field assigned to Unesco was, however, impossibly comprehensive: education, science, culture. Inevitably an organization with such a vast assignment would become to some degree subject to the demands of pressure groups, and the strongest pressure groups could well be those that were already doing considerable work in fields fairly well developed. The 1967 annual report of Unesco, 157 pages exclusive of

appendices, discusses such subjects as oceanography, seismology, history of Asia, opportunities for women, all important but also subjects on which excellent work has been done by many agencies for years. The brief section on literacy refers to the work which Unesco is doing to assist national governments and some non-governmental organizations in the development of literates. National governments are primarily interested in promoting their own cultures.

In the Unesco report there is nothing on providing communication for the masses, or the newly literate, on the primary objectives for which the United Nations was founded, the increase of understanding among peoples.

Thus it would appear that up to now Unesco has thought of literacy not as a means by which international understanding is developed but as a technique to aid national governments. These governments are increased primarily in spreading their own history, their own ideas and culture.

Several of the national committees of Unicef would appear to do more for international understanding at the grassroots than Unesco. The committee for Norway, for instance, publishes a twice-yearly journal on lives of children in many lands; this goes to every school child in Norway. The committee for New Zealand has over two hundred publications with the purpose of enlarging the interests of children in their own distant past, and in the lives of other people.

Agencies other than Unesco and Unicef, governmental and private, are to a limited extent providing material related to world understanding, but all have taken only a very partial assignment.

As we have seen, economic

development has been promoted with relatively little understanding of the social conditions and social changes by which alone economic development can be permanently successful. The promotion of such understanding should also be uniquely a part of the work of an organization devoted to world culture, and as we have said, Unesco has already published various contributions to cultural change.

Unesco is thus on two counts the most logical agency to move more vigorously into the area of a greater world unity through knowledge of its parts. It can provide, as it already has provided, light on how change succeeds or fails according to understanding of its background. Also it is the one organization by its nature peculiarly fitted to provide not only the intelligentsia but the masses of different countries with more understanding of one another.

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Delhi Adult Education Conference To Be Held In January

THE Delhi Adult Education Conference will be held on January 11, 1970 to mobilise social education workers of the Union territory.

Shri Hans Raj Gupta, Mayor of Delhi has kindly consented to inaugurate the Conference and Shri Vijay Kumar Malhotra, Chief Executive Councillor of the Delhi Metropolitan Council has kindly agreed to preside over the inaugural session.

The Conference will mainly concentrate on the role of Delhi Administration, Delhi Municipal Corporation and the New Delhi Municipal Committee in the promotion of adult education in Delhi. Be-

sides this it will discuss the role of higher secondary schools in adult education; the role of correspondence courses; workers education; Adult Schools; National Service Corps and Welfare Organisations. The Conference will also discuss the need for establishing an agency to provide feeding services to local agencies interested in carrying out programmes of adult education.

Smt. Raksha Saran, President of the Ad hoc Executive Committee of the Delhi Adult Education Association will be the Chairman of the Reception Committee.

1970 World Conference of ICUAE in Montreal

The Second World Conference of the International Congress of University Adult Education will be held in Montreal, Canada from August 24 to 28, 1970.

The Theme will be 'University Adult Education in a Changing World—new and developing responsibilities.' The other subjects to be covered by the Conference are 'The training of Adult Educators' and 'Adult Education Programming'.

Further information may be obtained from Mr. T. Schatzky ICUAE Conference Chairman, 137 Gilmour Hall, McMaster University, Hamilton, Ontario, Canada.

Adult Education and National Integration Conference in Addis Ababa

The African Adult Education Association is organising a Conference in Addis Ababa, Ethiopia in April, 1970. The theme will be: Adult Education and National Development. Dr. Solomon Inguai, Dean of Extension, Haile Sellassie I Univer-

sity Addis Ababa will be the Chairman and Chief Organiser of the Conference.

Regional Seminar on Adult Education and Agricultural Production

A Regional Seminar on the Role of Adult Education in agricultural production is being organised by the Rajasthan Vidyapeeth from December, 27 to December 30. Shri N.R. Gupta, Organising Secretary, Indian Adult Education Association will be the Director of the Seminar.

Dr. Mehta Inaugurates Conference

The Bhilwara Distt. Adult Education Committee organised a district level conference of adult education workers from November 30 to December 4. Dr. M.S. Mehta, President of the Indian Adult Education Association inaugurated the Conference on November 30.

The Bhilwara Distt. Adult Education Committee also organised an exhibition of adult education literature. A large number of local interested workers in adult education attended.

“EVEN A SINGLE LAMP DISPELS
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—Mahatma Gandhi

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Functional Literacy— The Concept and the Programme¹

By Dr. H.S. Bhola²

THERE is no doubt that functional literacy is today an influential concept. The spell of the idea is both strong and widespread. Adult educators, development economists, rural reconstruction workers, innovation diffusion agents, planners and executives in international agencies all seem committed to functional literacy: the idea that literacy can be made to play a generative role in the economic and social development of communities. While functional literacy workers, especially those

working in Unesco-sponsored projects, call their programmes *experimental*, in actual fact they are already sold on the concept of functional literacy and the hypothesis has come to have the status of a finding. Some other literacy workers feel so embarrassed about simple literacy as compared to functional literacy that they have promoted their past work from simple literacy to functional literacy!

Again, while the good old literacy worker was often poor the functional literacy worker is much better off. There is some money behind functional literacy and that contributes to the concept being influential, as it presently is. Sizeable funding has been available internationally. By the end of the last year Unesco had sponsored functional literacy projects in ten countries, with 34 more requesting future functional literacy projects. The United Nations Development Programme through Unesco had so far

contributed 8.5 million US dollars with total costs of these projects reaching some 40 million dollars.³

The rise of the concept of functional literacy has been impressive but its fall may be disastrous for the literacy movement in the whole underdeveloped world. The concept has taken decades to emerge from the frustrations and failures of literacy workers the world over who found that too often the adults for whom they dreamed those beautiful dreams of enriched and enlightened lives did not want any part of the dream: they did not, voluntarily, want to read and write; did not want to avail of the human right to literacy; and when, sometimes, some of them had learnt to read and write they did not know what to do with their newly acquired linguistic skills. The new concept of functional literacy promises to solve the old and difficult problem of learner motivations and at the same time relates literacy to the economic, social and political aspirations of developing nations. But the failure of what is today an influential concept may completely discredit literacy workers, disprove the very need for literacy, and may put this human right in abeyance until more important things have been done!

To give the concept of functional literacy a chance the concept itself must be understood and translated into actions and operations. The implications of the concept for the various aspects of programming and implementation should be logically deduced and reflected in the work undertaken. We should not be testing different and diluted concoctions and discrediting the initial concept—which, I am afraid, we seem to be doing right now. In the following we analyse the concept of functional

1. This paper was presented to the Thirteenth Annual Study Conference (1969) organized by the University of East Africa, University College, Institute of Adult Studies, Nairobi during August 17-28, 1969 on the theme of "Adult Education and Rural Development."

2. Dr. H.S. Bhola is presently Literacy and Adult Education Trainer, UNESCO/UNDP Work-Oriented Adult Literacy Pilot Project, Lake Regions, Tanzania. This paper is an individual contribution from the author and does not commit either Unesco or the Government of Tanzania in any way whatsoever.

3. Document 15C/52 dated 12 September, 1968; Unesco, Paris; Page 1.

literacy to clarify its implications for planning, programming, administration, training and evaluation for functional literacy programmes. We would try to articulate the difficulties that have already become apparent in executing these programmes, or soon will be experienced in converting the concept of functional literacy into active programmes of work.

Functional Literacy—The Antecedents

Understandings of both theories and events are often improved by a study of their antecedents. Such a study places ideas in perspective and lights up their shapes and contours. It is not intended in this paper to provide a complete documentation of the historical and conceptual background of the concept of functional literacy. However, some of the antecedents of the concept must be analysed to better understand the concept itself. We, therefore, discuss briefly the following (a) ideological, (b) cultural, (c) economic, (d) linguistic, and (e) motivational background of the concept of functional literacy. The effort should not be viewed as an exercise in compartmentalization of the concept. On the contrary it should be seen as an analysis of a concept that is comprehensive in nature and which through such an analysis may be better understood.

Ideological Background: Literacy has been taught to claim the brute for God to enable him to read the Word for better life after death. It has also been taught to claim the masses to a political ideology: to enable workers and peasants to understand their interests and resist exploitation by the exploiting classes. More recently in our lives we have seen it emerge as a social good—a human right. The concept of functional literacy now advanced has not discarded the ideological; it has built on it. To the ideological has been added the utilitarian.

Cultural Anthropological Background: Cultural anthropological research and theory now available, especially in the area of 'culture and personality', also provides theoretical underpinnings to the concept of functional literacy. Literacy is seen as unlocking of human potential—cultural, social, economic. Man has been known to be the only symbol-using creature in this universe. Humanity indeed consists in the human ability to make 'symbolic transformation'⁴ whereby man is released from a purely physical—definitional existence, from the perennial present tense of animal life and can have a past, a future, a 'self' and an 'other'. Between two human beings, other things being equal, a literate man is better able to handle information (in the Information Theory meanings) and cope with environment—social, political, and economic—than a man who is illiterate. The illiterate is, of course, also using symbols but the literate is using symbols at two levels—oral and written. The literate is a more efficient symbol-user. His information handling capacity is thereby increased so also his capacity to act meaningfully on the environment around him. This generalization is also applicable to communities. Their change-proneness can be shown to be related to such factors as levels of general education in the community; availability of information storage and retrieval facilities in the community; and extent of use of such facilities.

Economic Theory Background: Economic theory antecedents of functional literacy can in fact be

deduced from the cultural anthropological antecedents of the concept but were independently formulated by economists first on the basis of *ex post facto* analyses of economic systems that had shown fast economic growth. "These studies indicate that the major part of the growth in production in developed countries over the last half century cannot be accounted for by the inputs of physical capital, man hours and natural resources. The major part must be ascribed to technical progress and human resources among which education plays a prominent role."⁵ The unlocking effect of literacy on productive human potential was documented later in other studies that analysed more well-defined economic systems and used quasi-experimental empirical techniques. One of these studies, for example; found that:

"...the rudimentary instruction gained in one year of primary education increases a worker's productivity on the average by 30 per cent, whereas the improvements in the qualifications of illiterate workers and the increase in their output, resulting from a similar period of apprenticeship at a factory, is only 12 to 16 per cent a year. The improvement in qualification resulting from one year's education at school is, on the average, 2.6 times greater than that resulting from one year's apprenticeship."⁶

The preceding quotation from Stanislav Strumilin is itself based on Gosplan data correlating expenditures on school education

4. Susan K. Langer, *Philosophy in a New Key: A Study in the Symbolism of Reason, Rite and Art*; New York: Harvard University Press, 1955. Also Roger Brown, *Words and things*, New York: Free Press, 1958. At least one vocational and literacy training Project has proved the usefulness of literacy in understanding abstractions and exact concepts. See C. Maguerez *La Promotion Technique du Travailleur Analphabete*, Paris: Eyrolles (61 Bd. St. Germain, Paris, 5); 1966.

5. H.M. Phillips, "Education and Development," *Economic and Social Aspects of Educational Planning*: Unesco; Paris; 1964; Pages 54-55. See also T.W. Schultz, "Education and Economic Growth," *Sixtieth Yearbook of the National Society for the Study of Education* (Part II); Chicago: University of Chicago Press, 1961.

6. Stanislav Strumilin, "The Economics of Education in the U.S.S.R.," *Economic and Social Aspects of Educational Planning*, op. cit., Page 71.

(Continued on page 10)

IAEA Hon. General Secretary's Report For 1969

ON the occasion of the 23rd All India Adult Education Conference of the Association, I have great pleasure in welcoming you all.

This conference is of great significance. The presence of Jayaprakashji has made it all the more significant. His name is associated with everything dynamic and new. Under his leadership the Association also plans to take a new direction. While functional literacy is the objective of our official plan of work, removal of political illiteracy is the work which from now on, the Association will undertake. This significant departure from our past work is the call which this conference will give to Adult Education workers.

During the present year the Association gave considerable thought to the recommendations of the 16th National Seminar held at Pondicherry last year on Adult Education for Parliamentary Democracy. The Seminar had recommended various steps for the removal of political illiteracy from among adult men and women of India. The Seminar had recommended the establishment of an Institute of Education for Democracy with an advisory body for the formulation of the programme content and suggesting areas and methods for the conduct of the programme.

The programmes of the Institute as recommended by the Seminar are:

- (1) the organisation of correspondence courses for various groups of citizens interested in civic education,
- (2) organisation of study camps and extension lectures for civic education,
- (3) production of reading material simple in language but mature in thought content, and
- (4) the organisation of short term courses for different interest groups.

The system of parliamentary democracy places a great responsibility on the electorate as the sole power is drawn from the people through their elected representatives. The exercise of vote places a number of responsibilities on the voter and bestows certain rights. In a democracy, therefore, every adult must understand and exercise his rights and perform his duties in such a way so as to make the functioning of democracy successful and meaningful to the common people.

In our country adult education for democracy has not received the attention it deserves at the hands of policy makers. The programmes of adult education for democracy must embrace the bulk of the adult population in the country including those who are literate and even those who have had somewhat

sophisticated kind of education. This work of removing the political illiteracy in the adult in our country has been neglected far too long and immediate steps must be taken to remedy the situation before it is too late for democracy to survive. The Association plans to work out programmes in this regard, in cooperation with others working with adult men and women.

Round Table

The Indian Adult Education Association in collaboration with the Institute of Constitutional and Parliamentary Studies organised a Round Table for formulating a programme of action for the removal of political illiteracy, on July 19 and 20, 1969 in New Delhi. A number of experts representing various organisations associated with the programmes of education of adult men and women in one or the other form took part.

The Union Minister for Education and Youth Services, Dr. V.K.R.V. Rao, inaugurated the Round Table. Dr. Rao supported the proposal to set up an institute and said that the education of the voter was very essential for the successful functioning of democracy.

The Round Table recommended that a Council representing organisations working with the adults should be constituted for formulating a plan of work and for guiding its implementation.

The Association has written to various organisations to depute representatives to the Council. Already ten national organisations have agreed to join the Council and attend the preliminary meeting of the Council, which it is hoped will start functioning soon.

22nd All India Adult Education Conference

The twenty-second All India Adult Education Conference was held in Pondicherry on December 23 and 24, 1968. The Conference was presided over by Dr. M.S. Adishesiah, Dy. Director-General of UNESCO. Shri S.L. Silam former Lt. Governor of Pondicherry inaugurated it.

Dr. Adishesiah in his presidential address traced the educational heritage of the modern world and said that every society was in greater or lesser measure planning for change. There was only one way to bring about this change viz the way of education. Explaining that education was no longer preparation for life but life itself, he said, that it is this idea that formed the basis of what had been called Adult Education.

He said that in order to bring about change, educational planning must break through its traditional school frame and cover all aspects of education. It required long and sustained research and collaboration of pedagogues, economists, sociologists, philosophers, administrators, scientists, engineers, architects, communication and management specialists to turn this into a practical programme, he concluded.

The Conference urged the Union Government, Planning Commission and the State Governments to earmark adequate funds for Adult Education in the Fourth Plan and to ensure that such amounts were fully utilised for the purpose.

The highlight of the conference was the organisation of two symposiums—one on “Cooperatives and Adult Education” and the other on “Trade Unions and Adult Education.”

Publications

The Indian Adult Education Association continued to publish literature for adult educators, administrators and field workers. During the year the following publications were brought out:—

1. Education for Perspective by J.R. Kidd.
2. Adult Education for Parliamentary Democracy.
3. Libraries and Social Education—Revised Edition.
4. Recreational and Cultural Activities in Social Education—Revised Edition.

The Indian Adult Education Association intends to publish a comprehensive manual in Hindi and English for the guidance of all those concerned with the organisation and implementation of projects of functional literacy. The manual, it is hoped, will provide the teacher and the supervisor with the necessary key to the various intricacies of their job and help them to achieve their objective.

Membership

During the period nine life members—Dr. L.M. Singhvi, Sarvshri S.L. Silam, Anil Bordia, B.R. Vyas, Y.S. Paul, S.P. Ahluwalia, M.S. Sreeramulu, N.C. Bose and Dr. James Draper, 9 institutional members and 50 individual members joined the Association. We are happy to welcome all these new members to our fold and assure them of our cooperation and service.

The Institutions which have joined us during this period are:—

1. Department of Education, Government of Goa, Daman Diu, Panjim.
2. Department of Education, Government of Himachal Pradesh, Simla.
3. Friends Rural Centre, Hoshangabad, Madhya Pradesh.

4. Govind Higher Secondary School, Gaharauli, Distt. Himarpur, Uttar Pradesh.
5. Awadh Jan Sewak Samiti, Ayodaya, Uttar Pradesh.
6. Adult Education Association, Madras, Tamil Nadu.
7. State Council of Adult Education, Madras, Tamil Nadu.
8. Catholic Charities India, New Delhi.
9. Bhilwara Distt. Adult Education Committee, Bhilwara, Rajasthan.

Nehru Literacy Award

The 1969 Nehru Literacy Award for outstanding contribution in the field of adult literacy has been awarded to Mrs. Kulsum Sayani, Vice-President, Bombay City Social Education Committee for her dedication to the cause of literacy and her sustained and devoted efforts towards the eradication of illiteracy for almost forty years.

International Literacy Day

The Indian Adult Education Association participated in the joint celebration of the International Literacy Day organised in New Delhi on September 8 this year. On this occasion the Association issued a brochure on “Adult Education in various States and Organizations in India.”

The Association emphasised the need to formulate different types of adult education programmes for different groups of people based on their needs and requirements.

Referring to functional literacy it was said that it was a great problem of the country in which the workers, organisers and administrators had to put their heads together. The need for follow-up work among the neo-literates was also stressed.

It was mentioned that education of the women was lagging far behind and it was important for the general development of the country that special efforts should be made in this direction.

It was said that education for democracy was the need of the hour because it would enlighten the adult citizen and make him a better voter. Adult Education for Democracy would enable the voter to understand his rights and duties in a democratic society.

Workers Education Programmes

The Association organised a five day Seminar on the “Role of Labour Welfare Programmes in Industrial Establishments” in New Delhi, from October 9 to 14, 1969.

The Seminar studied the concept, objectives and programmes of labour welfare and the role of employers, unions and the individual workers in welfare programmes,

Shri N.K. Pant, Associate Director in the School of Correspondence Courses and Continuing Education, University of Delhi, was the Director of the Seminar.

The second Seminar on this subject will be organised in November this year.

Reorganisation Programme

In order to expand the work of the Association six sub-committees have been formed. These Committees are on Adult Education for Rural Areas; Adult Education for Industrial Workers; Adult Education through Libraries and Museums; Adult Education for Women; Continuing Education for Professional Groups and Adult Education through Cultural Activities. Some of the experts belonging to these fields have agreed to become members of these Committees. These Committees, it is hoped, will start functioning very shortly and will advise the Association in the formulation and preparation of programmes in their respective areas.

Padma Vibhushan and Tolley Medal for Dr. Mehta

Dr. Mohan Sinha Mehta, President of the Indian Adult Education Association, was awarded Padma Vibhushan on the Republic Day this year in recognition of his outstanding contribution to the cause of Education in general and Adult Education in particular.

Dr. Mehta was also awarded the William Pearson Tolley Medal for Distinguished Leadership in Adult Education by the Syracuse University. Dr. Mehta is the first non-American to receive this medal named after the Chancellor of the University.

Dr. Mehta visited Syracuse in May 1969 to receive the award. The Association congratulates Dr. Mehta for these rare distinctions.

International Contacts

Visitors from Canada, United States, New Zealand, Australia, Philippines, Ecuador and Denmark were received at the headquarters of the Association. They had discussions on different aspects of adult education in our country and in their respective countries.

Cooperation with Other Agencies

The Association cooperated with many agencies to promote adult education in the country.

Shri S.N. Maitra, Associate Secretary of the Association and the Secretary of the Bengal Social Service League represented the Association at a Seminar on the Role and Responsibilities of Board Members organised by the Central Institute of Research and Training in Public Cooperation, in New Delhi.

Sarvshri K.S. Muniswamy, Associate Secretary of the Association and Chief Executive Officer of the Mysore State Adult Education Council and G.K. Gaoker, Social Education Officer, Bombay City Social Education Committee, represented the Association at the Seminar on the Role and Respon-

sibilities of the Executive Committee Members held in New Delhi.

Smt. Kulsum Sayani, Vice-President of the Bombay City Social Education Committee and Shri N.R. Gupta, represented the Association at a Conference on the "Role of Voluntary Agencies in the Gandhi Centenary" held in New Delhi from June 8-10.

Lectures on the programmes of Adult Literacy and Adult Education and their coordination with the programmes of the cooperatives and the workers' education were also delivered at the All India Co-operative Instructors Training Centre, National Co-operative Union of India and the Regional Centre for Workers Education, Delhi.

University Adult Education

To involve Universities in adult education, efforts are being vigorously made. The University Adult Education Association organised a Seminar on "Adult Education and the Indian Universities" in Vallabh Vidya Nagar recently.

The Seminar recommended that the Indian Universities should recognise that service to the community is as important a function of the University as service to a discipline. Universities, therefore, must have faith in adult education and a commitment to serve the community.

It is our fervent hope that some universities in India will soon establish adult education departments. We are glad to know that a sizable amount for University Adult Education has been provided in the Fourth Five Year Plan, to be spent through the U.G.C.

Clearing House Activities

The Association continued to play its useful role as a Clearing House of ideas and information in the field of adult education through the English Journal, 'Indian Journal of Adult Education' and the Hindi Journal 'Proudh Shiksha'. In addition it continued its abstract and reference service. These references contained list of books and classified list of articles on Adult Education, Community Development, Workers Education, Cooperatives and the allied fields.

Information Service

The information service provided by the Association is increasingly being used by Adult educators. A number of queries were received and the Association's reference section supplied such information as was sought and was thus able to render help to many organisations in planning and organising their programmes.

Thanks

In the end, I would like to express my thanks to our President, Dr. Mehta and Vice-President, Shri J.C. Mathur, for the guidance provided to us in our work. To members of the Executive Committee, I must express my gratitude for the cooperation and advice they have extended to me.

INDIAN ADULT EDUCATION

Statement of Receipts and Payments

RECEIPTS

Balance as on 1-4-68		
Cash in hand	128-75	
With State Bank of India	44,869-69	44,998-44
Grants from Various States		
Madhya Pradesh Govt. (67-68)	500-00	
Maharashtra Govt. (67-68)	500-00	
Orissa Govt. (67-68)	1,000-00	
Madhya Pradesh Govt.	500-00	2,500-00
Membership Fees		
Institutional Membership Fees	1,800-00	
Individual Membership Fees	859-00	
Life Membership Fees	730-00	
Associate Membership Fees	5-00	3,394-00
Nehru Literacy Fund		
Contribution		247-32
Literacy Project in U.P.		
Grant from Ministry of Education		6,150-00
National Seminar & Conference		
Souvenir	1,935-00	
Delegation Fee	1,120-00	3,055-00
Grant from Central Board for Workers' Education		
Seminars		674-66
National Women Seminar (UNESCO)		
Grant from UNESCO	13,125-00	
Delegation Fees	345-00	
Souvenir	825-00	14,295-00
Sale of Literatures		5,047-95
English Journal		
Subscription	2,336-76	
Advertisement	2,025-00	4,361-76
Shafique Memorial		
Rent	60,000-00	
Building Maintenance	2,126-58	62,126-58
Hindi Journal		
Subscription	916-66	
Advertisement	150-00	1,066-66
Souvenir (Round Table Conference)		750-00
Centre for the Study of Developing Societies		7-76
Camp at Patti Kalyani		
Amount received from Gandhi Samark Nindhi		75-13
Staff Provident Fund (Post Office)		
Loan received back		423-00
Staff Welfare Fund (Interest)		104-42
Staff Welfare Fund		
Loan received back		623-00
Staff Provident Fund		
Office Contribution	1,659-00	
Staff Contribution	1,659-00	3,318-00
Interest on Staff Reserve Fund		958-74
Interest on Short Term Fixed Deposit		8,472-98
Miscellaneous		2,733-00
	Total	Rs. 1,65,383-40

Sd/-
S.C. Dutta
Hony. General Secretary

ASSOCIATION, NEW DELHI

Accounts for the Year Ending March 31, 1969

PAYMENTS

Office		
Establishment	26,225-69	
Telephone	232-20	
Printing & Stationery	283-14	
Entertainment	139-45	
Furniture & Repairs	486-25	
Conveyance	807-75	
Audit Fee	750-00	
Postage	412-93	
Bank Commission	64-45	
Miscellaneous	149-24	
	<hr/>	29,551-10
Shafique Memorial Building		
Property Tax		11,856-15
Affiliation Fees		
International Federation of Workers Educational Associations for the year 1967-68, 1968-69	1,270-60	
ASPB of Adult Education	500-00	1,770-60
	<hr/>	4,747-51
Khadi Project		9,529-43
Literacy Project in U.P.		6,280-51
National Seminar & Conference		
C.B.W.'s Education		
One Day School	141-98	
Three Days Seminar	447-57	
One Day School	164-85	
	<hr/>	754-40
National Women Seminar		13,913-03
Publications		3,741-07
English Journal		6,755-23
Proudh Shiksha		3,088-75
Organising Secretary		13,904-15
Jha Library		3,230-03
Radio Farm Forum Project Return Gift		1,274-90
Freedom for Hunger Campaign		13-40
Expenses on Patti Kalyani		75-36
Nehru Literacy Fund		
Fixed Deposit	4,000-00	
Award Expenses	1,814-19	
	<hr/>	5,814-19
Study Tour Project		160-35
Staff Reserve Fund (Deposit in Fixed Deposit)		5,957-00
Short Term Fixed Deposit		8,472-98
Rural Adult Education Committee		7-35
Study Project on Appeal of Communism in Kerala		
Advance to Prof. V.K.N. Menon		500-00
Amount Refunded to Ministry of Education against Round Table Conference		1,387-08
Amount Refunded to Ministry of Education against National Seminar & Conference		216-00
Staff Provident Fund		
Post Office	3,318-00	
Loan received back	423-00	
	<hr/>	3,741-00
Round Table on Workers Education		11-55
Cash in hand & Bank Balance		
Cash in hand	580-48	
With State Bank of India	28,049-80	
	<hr/>	28,630-28
	Total	Rs. 1,65,383-40

In terms of our separate report of even date.

Sd/-

V. Sahai & Co.

Chartered Accountants

(Continued from page 4)

and economic returns thereof and is probably the most hearing-statement for a functional literacy worker. It may be said here in fairness that the concept of functional literacy owes more to development economists than to educators. The leadership came from the former—even the money came from them.

Linguistic Background: The idea that economic skills and reading should be taught together so that reading is both meaningful and useful to the learners from the very beginning is an important part of the functional literacy concept. But this would not even have been conceived if methodological insights provided by linguists had not been available in the form of the so-called global method of language teaching. Now the teacher on the very first day of class could write on the blackboard: *Pamba ni mali* (Cotton is wealth) or *Madini ni utajiri wa taifa* (Mines are a nation's wealth). He could thus rightaway draw upon the motivational springs of cotton farmers or miners he was teaching and at the same time use in a linguistically supportable approach to language teaching.

Motivational Theory Background: Lastly, there is hidden in the concept of functional literacy the psychological motivational theory. Adults want reinforcements and rewards for learning behaviour. Reading must be satisfying as an act and again, what is read must be both meaningful and useful in the life of the adult. Again, there is involved here as a corollary a 'theory of comparative deprivations'. Human beings like to fulfil some human needs before satisfying some others. Which human need will be fulfilled before another depends upon the physical or psychological valence of each different need for a particular person or group at a particular time. In developing countries, it is theorized, econo-

mic deprivations would be the most acutely felt and hence the fulfilment thereof through learning improved economic skills will be motivational for learners. Teaching of economic skills could thus gild the literacy pill.

With this brief analysis of the antecedents of the concept of functional literacy we can now go to the concept itself.

The Concept of Functional Literacy

While it is difficult to give exact dates for births of concepts and ideas, the concept of functional literacy may be considered to have its ceremonial initiation at the World Conference of Ministers of Education on the Eradication of Illiteracy⁷ in Tehran, Iran, during 9-18 September, 1965. A later Unesco document summarises the concept rather concisely:

"Briefly stated, the essential elements of the new approach to literacy are the following: (a) literacy programmes should be incorporated into and correlated with economic and social development plans; (b) the eradication of illiteracy should start within the categories of population which are highly motivated and which need literacy for their own and country's benefit; (c) literacy programmes should preferably be linked with economic priorities and carried out in areas undergoing rapid economic expansion; (d) literacy programmes must impart not only reading and writing, but also professional and technical knowledge, thereby leading to a fuller participation of adults in economic and civic life; (e) literacy must be an integral part of the over-all education

plan and educational system of each country; (f) the financial needs of functional literacy should be met out of various resources, public and private, as well as provided for in economic investments; (g) the literacy programmes of this new kind should aid in achieving main economic objectives, i.e., the increase in labour productivity, food production, industrialization, social and professional mobility, creation of new manpower, diversification of the economy."⁸

The preceding quotation has some important implications for the organizers of functional literacy programmes. There are implications for *over-all planning*: that the functional literacy plans must on the one hand be integrated with educational plans and on the other with plans for economic and social development. There are implications for *programme development*, particularly in regard to the selectivity principle: the selectivity principle should be applied to the selection of a region or regions chosen for work; it should be applied while assigning priorities to economic sector or sectors, and the selectivity principle should again be applied to learner selections to ensure homogeneity of learner groups in terms of their economic or occupational interests. There are implications in the quotation for *methodology of teaching*, raising questions of integration, since literacy must be taught together with Professional and technical knowledge. And there are implications for the *programme content*: while economic factors should be emphasized, social development and social participation should not be excluded. The comprehensive nature of the programme is implied also in the coordinated public and private efforts that are recommended.

7. *Final Report of the World Conference of Ministers of Education on the Eradication of Illiteracy* (Tehran, September 8-19, 1965): Unesco, Paris; (ED/217), 1965.

8. *An Asian Model of Educational Development (Perspectives for 1965-80)*: Unesco, Paris, 1966, Page 97.

In the following we will work out more specifically the implications of the concept as it has emerged. Unfortunately, functional literacy has not attracted the attention of university communities⁹ so that some of the theoretical, conceptual, and developmental help that could have been available to planners and implementers of specific programmes has not been forthcoming. This I see as the most serious lacuna in the area. There is precious little that could help the literacy workers in operationalizing the concept into day to day plans or enable them to invent solutions to their specific problems. This is unfortunate because the demands of the new concept are highly professional demands; commonsense and traditional experience are simply not enough.

This brief paper cannot in one big, brave stroke provide what has not come from the universities nor yet generated within the functional literacy projects. We can only give brief indications of the professional issues and problems that would be part of functional literacy work and which, if not faced and tackled, would vitiate our efforts and discredit our work.

Planning a Functional Literacy Project

The basic requirement here consists in the planning of a functional literacy project on the one hand as part of the educational effort and on the other as part of economic planning for the country. It should indeed be understood that a functional

literacy project is not just a literacy project or what is called sometimes a work-oriented literacy project but is essentially socio-economic change project. It must therefore be conceived from that perspective. Economic improvement is chosen as the thin-end-of-the-wedge in this change effort. Economic change is thus both the means and the end. The concept, also requires that the economic sector selected for work should be a priority sector; it should be in the midst of rapid change; and it should, when developed, make a difference to the country. There also is the implication that production and distribution method in the chosen economic sector are in the process of modernization so that literacy would acquire a function in the newly modernized economic system. If this is not so starting a functional literacy programme in that economic sector would be useless if not absurd.

Yet serious mistakes are made by functional literacy workers right at the planning stage. This basic pre-requisite of the concept is violated while these projects are supposed to be testing the functional literacy concept. In India, for example, one of the functional literacy projects has selected an area for work that fulfills these requirements and is a high priority economic investment area under a Government of India programme called the High-Yielding Varieties Programme. Functional Literacy work with wheat farmers in that area is well integrated with the government plans and governmental economic priorities and is in the mainstream of India's green revolution. This project, we hear, is succeeding. But another project, again in India, worked with young farmers drawn from all over the place with no focus on one economic sector and with only a diffused and far-fetched relationship with regional needs and governmental plans, naturally fell on bad days

and was saved from attrition only through monthly subsidies that were paid to the farmers for attending. They looked at their training as salaried work.

Lack of proper attention to selection of priorities makes a functional literacy project lose focus and effectiveness. This happens more often in agricultural projects than those in the industrial sector. Being unable to make up their mind about the most generative economic activity and the most important crop or produce that would make a difference to *both* the individual farmer and the nation the organizers go on to cover all farmers and sometimes also fishermen, herdsmen and village carpenters. A project that has no sharp focus and thinks in terms of all the crops or all the occupations obviously had not had the benefit of hard-nosed economic decisions on economic priorities. They are not using the *selectivity* principle.

Again, plans are sometimes superimposed on mere geographical units or administrative regions without a deliberate *system analysis* of the area in terms of economic interdependence of communities, existing physical and social communication networks, commonness in the use of cooperative marketing facilities, etc.

Administrative and Organizational Problems

Since functional literacy projects are both economic and educational, how can we include in their administration both the economic and the educational interests so that in programme planning and decision-making both kinds of concerns are reflected? This is the crucial question. Problems involved are many. Educators and agriculturists have not learnt to work together. (Though teams of educators and industrial workers where technicians have important leadership roles seem to have done much better). How will decisions be

9. The only university group that I have seen engaged in literacy research and theory was Project Literacy of Cornell University, Ithaca, New York. However, the questions they discussed were more or less culture-bound. These seem remote to the problems of literacy work in our parts of the world. See Project Literacy Reports No. 1 to 9 now collected in H. Levin, and Joanna P. Williams (eds.) *Basic Studies on Reading*; New York; Harperrow, 1969.

made cooperatively? Who will lead when? It so happens that if a project is located in one Ministry or Department, whatever it is, the others just withdraw. And in fact the responsible ministry or department does not mind it too much for it can then take all the credit. Where functional literacy projects are internationally funded there are also the loaves and fishes of office—all these interesting visits abroad, all expenses paid.

There are problems of organizational relations between project staff and field staff and these become really acute when work has to be done through existing extension channels. Workers in the field look at the 'project work' as an additional unwelcome chore. (Industrial sector functional literacy projects, here again, avoid lots of problems but not the agricultural sector projects). In international projects problems also arise of intercultural communication.

Old administrative methods and procedures and patterns are just not good enough for functional literacy projects. Nor can effective procedures be found entirely through trial and error. Bold and imaginative experimentation in administrative design and organization building are needed. We need here the help of professional behavioural scientists who can help in the design of professional organizations. This is already a very active area and lots of insights in the field of organization development are available.¹⁰

Resource Commitments and Personnel

The functional literacy con-

cept is not a new mass produced and cheap substitute for the old traditional literacy. It is, let me repeat here again, highly professional and technical work. It therefore demands huge resource commitments. Many professional workers are needed. Diversified teaching aids are needed. Workshops, tools, and implements are needed. Teachers and supervisors are needed. Most of all, is needed a psychological revolution in the minds of authorities that functional literacy cannot live on crumbs.

Personnel building is another problem of functional literacy projects. In old traditional projects we most often went to the education departments and got the teachers we needed. Or we went to social work and got all the bleeding hearts necessary. In a functional literacy project we need sociologists, system analysts, economists, agriculturists or industrial engineers, curriculum specialists and trainers, editors, audio-visual specialists, broadcasters and media men, field workers, researchers. We cannot do with less.

One of the most crucial personnel problems arises at the other end—in the field. Who will be teaching functional literacy classes and who will be supervising them? In an industrial setting, again, logistics are in the favour of the programme organizers. There are foremen who can be trained as literacy workers and classes can be fitted into an already existing training-supervision complex. Short distances favour supervision effectiveness.

In an agricultural context things are different. Industries are modern sectors and use modern 'foreman to labour' ratios. In agriculture 'extension worker to clients' ratios are impossibly low! There may sometimes be not more than ten agriculture extension workers in an area of 1,000 square miles. It is not possible thus to use

them as functional literacy teachers though that is what should be done. Team teaching has to be resorted to but this also breaks down unless day to day supervision is effective. Also teams do not just happen. Team members must learn to relate with each other and they must know what is expected of them individually and what cooperatively. Teams are hard to create and maintain.

Designing a Functional Literacy Programme

Concepts and plans must be translated into programmes: things that people at various levels must do in their day to day work. It seems to me that functional literacy workers cannot escape their past. Left to themselves they quickly regress into *traditional literacy* work. The comprehensive nature of the programme which includes economic, social and political development is forgotten. The focus becomes exclusive: literacy is taught, work is forgotten.

In the teaching of the economic activity when it is taught there is often vertical slicing. It is forgotten that a wheat farmer is not simply a wheat farmer. He may have a vegetable garden, two or three cows and some chickens. He may also be selling his wheat through the cooperative and may be carrying a loan from a credit society. Thus while wheat farming should remain the core of a functional literacy programme developed for wheat farmers, some teaching must take place in animal husbandry, cooperatives and marketing. In fact some of these activities may be interdependent and must be so seen and so taught.

There is one further limitation that comes in. In the teaching of economic skills *manual* skills are often forgotten since they are hard to organize and organizers feel satisfied with the teaching of *verbal* knowledge included in their primers and

10. Some useful references are Herbert A. Simon, *Administrative Behaviour* New York: Free Press of Glencoe, 1957. John M. Pfiffner, *Administrative Organization*; Prentice-Hall, 1960. *Behavioral Sciences and Educational Administration* (Sixty-Third Yearbook of the National Society for the Study of Education); Chicago: The University of Chicago Press, 1964.

followup books. We thus find a series of conscious and unconscious surrenders of programme content that makes a joke of the concept of functional literacy.

The figure given below presents graphically the contents of an ideal-type functional literacy programme in the agricultural sector. The economic activity still forms the core but other related activities are not forgotten.

Some further explanations of the figure are in order. The numbers of paragraphs, in the following explanations, correspond to numbers in the figure.

Explanations

1. The ability to read must

to built up to a level where the probability of relapse into illiteracy is minimized. Seventh grade reading ability is recommended.

2. Arithmetic should not be neglected in a functional literacy programme. On the other hand, numerals should be given a pride of place without which it is impossible to use either scientific methods of production or to enter the modern sector of cash economy.

3. The economic activity should be selected on the basis of detailed system analysis of a community chosen for field work. The economic activity should be selected for its likely generative properties in bringing about economic, social and cultural change.

4, 5. Once a major economic activity has been chosen it doesn't mean that all other minor but related economic activities like kitchen gardening or cattle keeping for family use should be banned. In fact subsidiary economic activities like kitchen gardening and cattle keeping should be built into the programme—though not necessarily into the primer. One major problem of development in Africa has been the divorce between farming and cattle raising. It would be tragic to teach farmers rice-growing, or cotton-growing without reference to cattle husbandry. However, it should be noted that the content shown in the outer circles around the core (teaching of literacy integrated with teaching of information about economic activity) is not visualized to be taught through primers and other written materials. *These complementary activities will be taught, almost always, through demonstrations and easy-to-use visual materials such as flannelgraph stories, pictorial flashcards and sets of posters.*

6. It should be clear that the content of circles around the core will be selected in accordance with local needs. The various content areas shown in the above diagram are by way of example only and are not prescribed for all projects.

7. The whole programme must be linked with the literate environment in the community and the nation. Where no literate environment exists in a community it must be created by projects by establishing rural newspapers, opening village libraries, sponsoring reading and discussion groups, and establishing community centres for radio listening. Such work must be undertaken along with the opening of literacy classes.

This means that we look at cultures or sub-cultures as integrated wholes and we do not seek to change just one feature

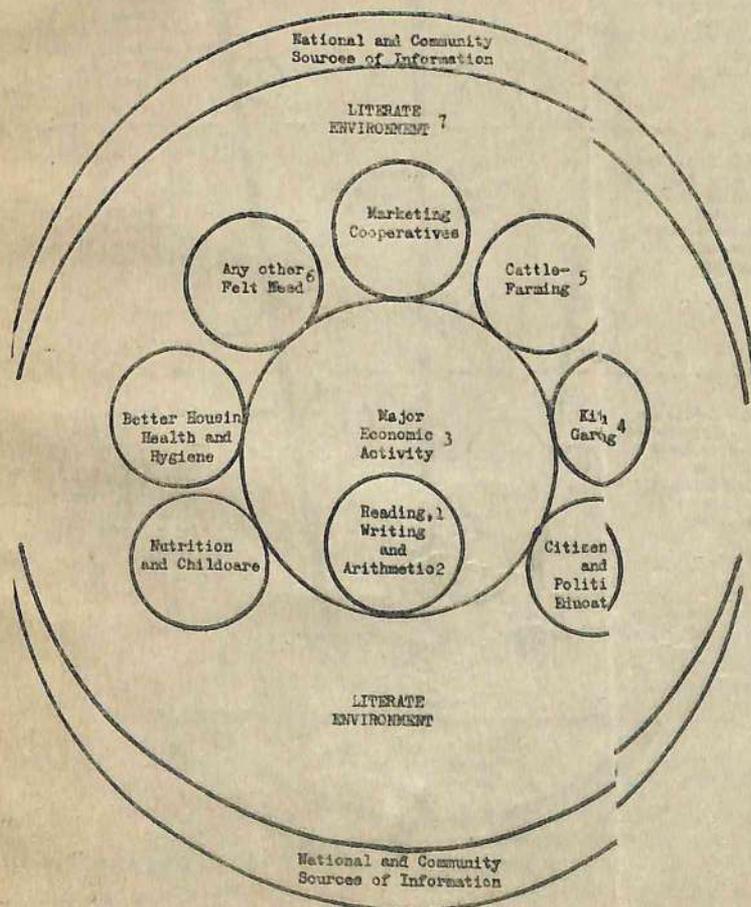


Fig. A Graphic Presentation of the Content of a Functional Literacy Programme

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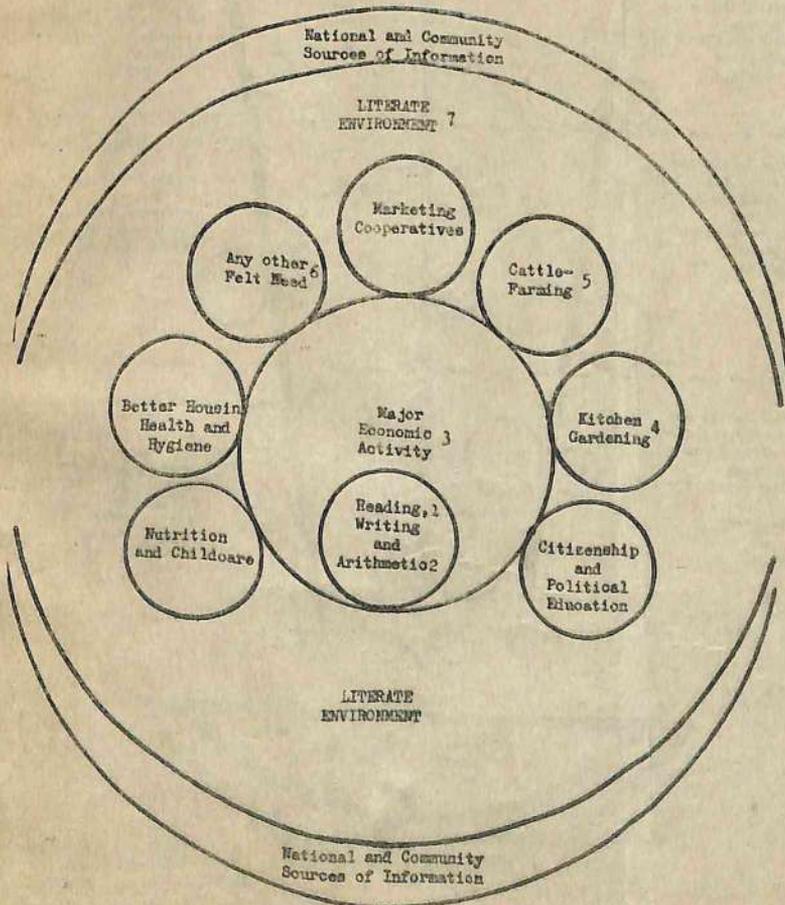


Fig. A Graphic Presentation of the Contents of a Functional Literacy Programme

but many interdependent features of a culture at the same time.

The Methods and Materials of Functional Literacy

I do not think that there is any one method of functional literacy. The methodology of functional literacy is indeed the methodology of curriculum construction which must be used to invent methods and techniques depending upon the social and cultural milieu of client groups, programme content, learner characteristics, manpower resources, and available educational technology. Depending upon the context of work methodological options disappear or become available.

There are, however, some methodological constraints that are inherent in the concept of functional literacy. For example, an important aspect of the concept is the meditation of the motivational theory between the linguistic and the economic. The teaching of economic skills and of reading and writing must therefore be integrated—as visibly for the learners as for the workers. This integration is crucial. The motivational support to literacy consists in this.

Integration simply defined is the combination of parts to make one organic whole but integration is not always easy to achieve in education curriculum construction. Infact total integration of all instructional activities is quite impossible. Part of the integration, therefore, may be *organic* but the other part may be only *additive* in nature.

It is important, however, for functional literacy workers to achieve organic integration in the primer where language should be taught with the stuff of occupational interests and skills. This we already know is possible. Learners can begin to learn reading and writing with words and sentences directly related to economic skills. But integration

is involved in various other sectors and levels. Reading and verbal knowledge of occupation once integrated in the primer must in turn be integrated with learning of manual skills. New attitudinal learning must be integrated with the total effort. Last of all learning of economic skills must be integrated with social and cultural advancement. As I have indicated earlier all this integration cannot be organic; some of it must be additive and interpenetrated in terms of time.

The figure given below gives an idea of how the various streams of learning in a functional literacy programme in the agricultural sector might be viewed. This figure should also point up the fact that the integration of content and of teaching activities has to be achieved at various levels. The work with adults in literacy classes and work in the communities outside classes has to be related so that we do not only have some isolated individuals practicing new skills but also a community that is

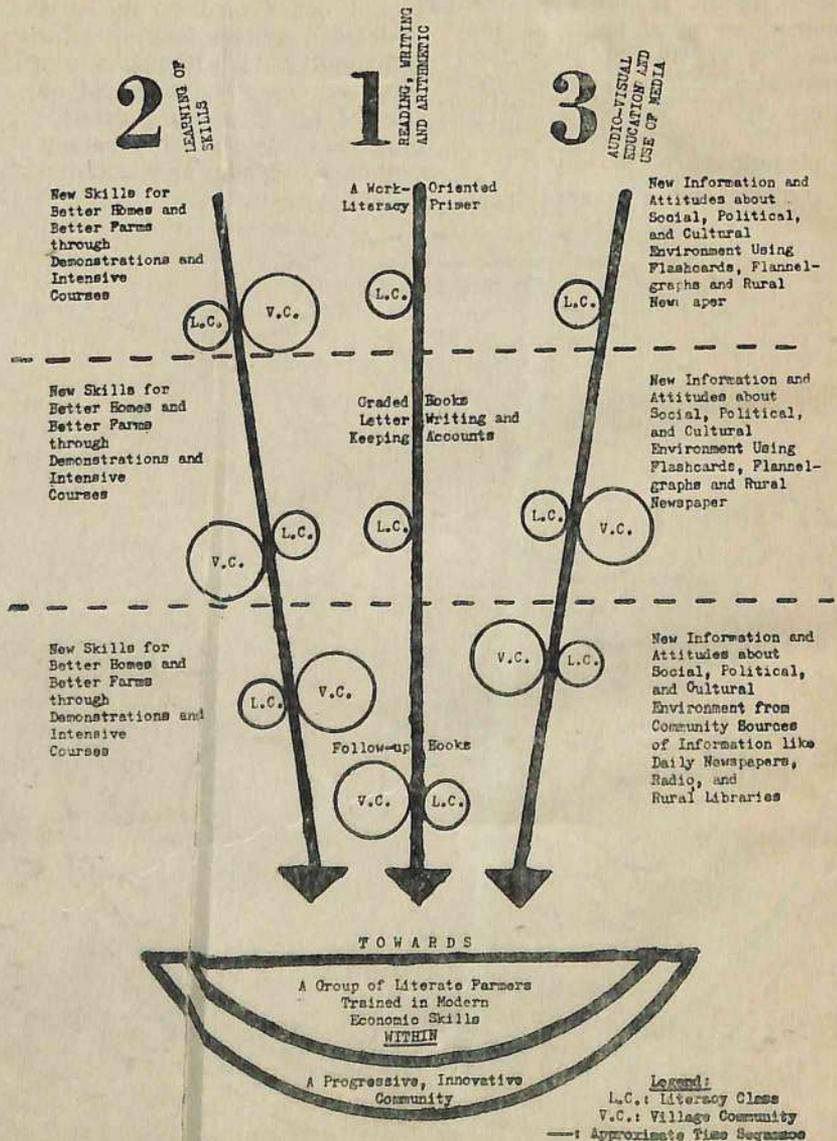


Fig. Three Converging Streams of Instruction in a Functional Literacy Programme

ready to adopt innovations. The three streams of instruction must be integrated in terms of time and through comprehensive day-to-day programme plans. One must not regress to teaching of reading and writing alone with only *verbal* knowledge of the economic activity included in the primer. Functional skills must be

taught on the farm or in the factory. And last but not the least, audio-visual aids and media must be used consistently and imaginatively.

The functional literacy programme, again, demands the use of a variety of instructional materials, both for *learners* and

for *teachers*. These include not only reading materials but also audio-visual materials and demonstration kits and workshops. In the following table are included most of the materials that will need to be available for an effective functional literacy programme.

TABLE
Functional Literacy Materials Needs

	For Learners	For Teachers
WRITTEN MATERIALS	Primer Exercise Book for Writing Arithmetic and Simple Accounting Book A Book of Letters of Everyday Life Graded Books (In Series with the Primer) Follow-up Books for Independent Reading Special Newspaper (With Readability Control)	Teacher's Guide Teacher's Guide In-service Training Materials (Correspondence Courses or Newsletters)
AUDIO-VISUAL MATERIALS	Posters and Charts Drillcards for Language Teaching Flashcard Stories <i>Community Resources:</i> Folk Media Films Radio Press	Teacher's Guide Sheets Discussion sheets for Use in Discussion Forums
SKILL DEMONSTRATION KITS, AND PACKAGED COURSES	Demonstration Kits with Tools and Implements Packaged Technical Courses	Teacher's Guide Sheets Teacher's Guide Books

Functional literacy cannot be taught with reading materials alone. Messages have to be dramatized for attitudinal changes. And this is best done with visuals and even better with folk media. Some other messages cannot wait until the adults have learnt to read. Those must be visualised for them through the use of audio-visual materials. There must be tools, implements, machines, workshops. A kit of diversified instructional materials is as natural to a functional literacy worker as his two legs to an ace runner. Certainly not by word alone!

Training Needs of Functional Literacy

As has been indicated earlier, functional literacy requires professionalism of high standards. Commonsense is not enough. The most important training need is often at the highest level of programme organization and administration. As in other areas the first educational need is the education of leadership. This is difficult not because resources are not available but because the would-be trainees do not see the need and are unwilling to enter formally into learner roles.

It is indeed not possible to exhaust training needs of functional literacy projects or to suggest strategies for fulfilling such training needs. Two points, however, may be usefully made. First, that training is not the panacea that solves all problems. Sometimes organizers may mistake a problem to be a training problem when it actually requires administrative solutions. Training is preparation for work but to get the work really done by trained people their roles must be defined and institutionalized. Second, training curriculum should be related directly to the job analysis of positions or roles for which training programmes are being designed. I have dis-

cussed this problem more fully elsewhere.¹¹

Evaluating Results

Evaluation is an important part of any functional literacy programme. For an experimental project that would have to prove or disprove something when it concludes evaluation is an obvious need. However, evaluation at its best, does not only deliver a judgment when it is all over but provides continuous feedback. It is diagnostic. It is a radar screen on which implementers of programme should see the successful piloting of the programmes or their impending disintegration and be able to do something about them. Evaluation, therefore, must be built-into the programme itself and fed continuously into programme planning and programme adjustments at every step.¹²

Functional literacy work is social engineering. It must have both qualitative and quantitative data available to test performance, to record progress, to measure results. Formalized evaluation procedures must be used. General impressions and stray evaluative judgments even of experts won't do. Again, evaluation must be concerned with both individuals and social units. It must record at least two types of data—educational data (because it is a literacy project) and socio-economic change data (because it is a change project).

Conclusions

As has been said in the begin-

11. H.S. Bhola, "Some Guidelines for Planning Training Courses," *Indian Journal of Adult Education*, vol XXX, No. 9. September 1969, Pages 5-9.

12. See Dan Stufflebeam, "Evaluation as Enlightenment for Decision-making" an address delivered at the working conference on assessment theory sponsored by the ASCD Commission on Assessment of Educational Outcomes, Sarasota, Florida, January, 1968. (Paper available from the Ohio State University Evaluation Centre, Columbus, Ohio).

ning of the paper it is important that the concept of functional literacy gets a fair trial. It must be tested professionally by professional workers and failures and successes must be assigned to various factors—conceptual, administrative, financial, and of expertise. If a project starved of staff and resources fails it would not be the concept that would have failed. If a project failed for lack of coordination and subsequent in-fighting it would be unfair to discredit the concept. The theory seems to be sound: Man is a symbol-using animal and is unique for that quality. The more efficiently he uses those symbols more freedoms he acquires and the more efficiently he operates on his environment. An illiterate farmer could perhaps be a progressive farmer but literacy would make a difference. It will make his being progressive more possible, more quick, and more generative. To use an American TV commercial, in literacy he would get "a gift that would keep on giving."¹³

13. This paper is adapted from the author's monograph of the same title, now in manuscript, and will be ready for publication early next year.

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