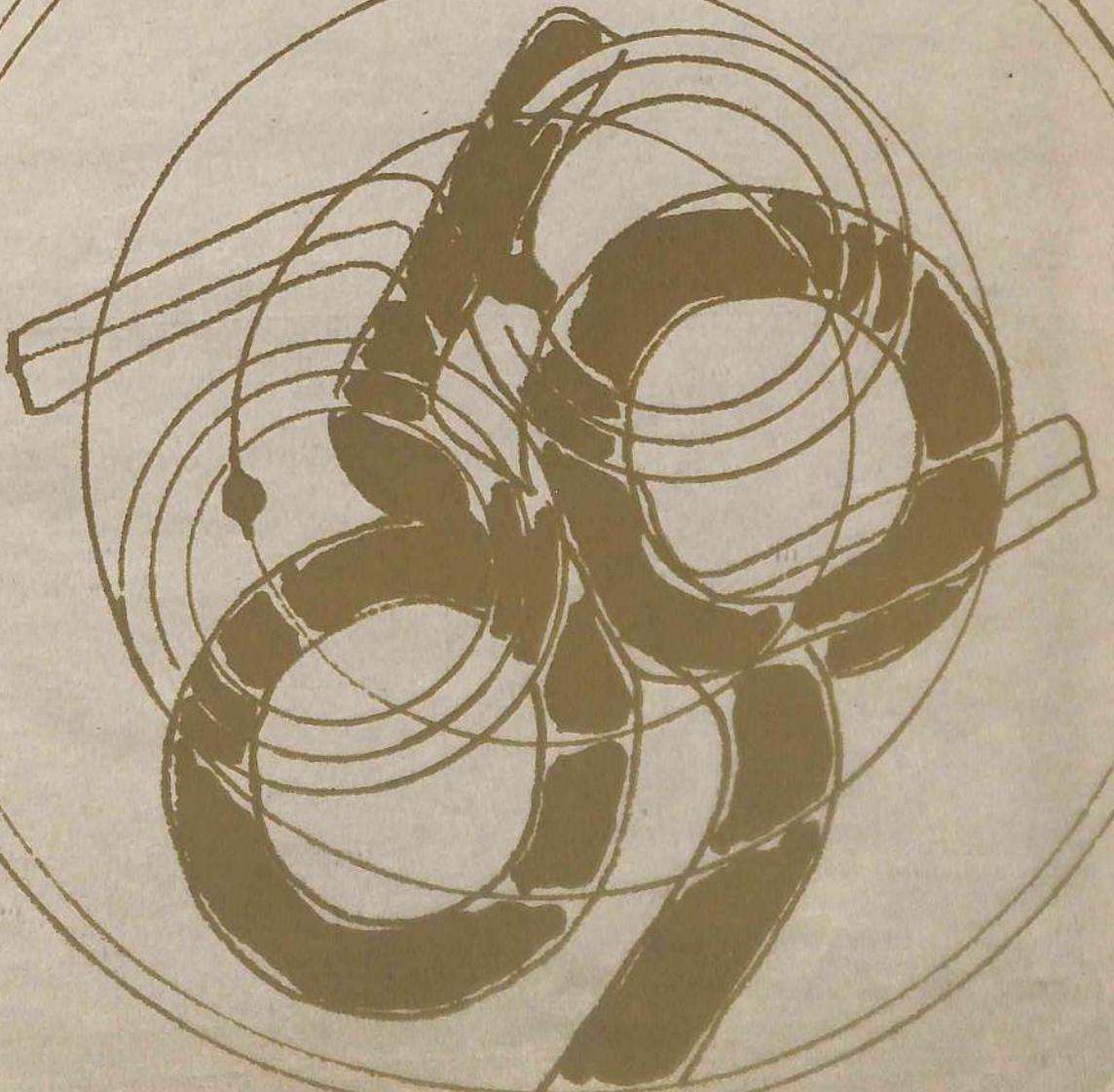


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innovate teaching materials

Learning and motivation to learn are both easily destroyed by poor teaching materials. How many adult educators have assessed the relevance, suitability and appeal of the "books" used in the literacy classes? All too often any material that is readily available is used. The teachers and organisers hold that there is hardly any choice, that they are lucky in distant rural areas to have any books at all! An experienced expert in the field once said that urban India had all the needed abilities to produce the best material for literacy classes but the ability to produce them in time, and more especially the ability to prevent their being locked up in stores and railway godowns was not there! It is also known that some literacy classes are conducted without books, some with books already taught, some with one book for thirty students.

But others say it is just as well that this is so, considering that literacy books are centrally prepared and

printed, far from the scene of action and are bound to be irrelevant.

Here as elsewhere there is need for a practical approach. There is some advantage in having a standard primer for each language. Such a primer should be printed in large numbers and should be cheap and attractive. It should be readily available and accessible to illiterates and to all those who want to organise literacy classes. But in addition to such primers there should invariably be a guide-book for the teacher which should instruct him in the art of weaving local material into literacy teaching. At present guide books rarely cover this aspect.

A typical literacy class should never start with teaching of alphabets. Why not begin with the discussion of concepts and ideas relevant to the group? In the course of such discussions the teacher should be able to arrive at a list of words commonly used by the students. He should first teach them to read and

then write these words. He should first explore the meaning of these words in depth with the class and develop the conceptual and thinking abilities of the men and women in the class. He should draw them into discussions and help them to give expression to their thoughts and feelings. In the process he should use local stories, local events and pictures of local situations, local crops and the like. Knowledge of alphabets will inevitably come later. Literacy has never meant the mere teaching of alphabets and had always the implication of imparting or exploring ideas. It is in this sense that literacy introduces the illiterates to a new world.

A practical problem is how to produce 30 copies of a lesson or story locally produced. It may not be possible to equip each class with reproduction facilities. But it is very important that the teacher should be able to *circulate* stories and events of recent occurrence in and around the village. For this, the teacher must establish contact with an agency having reproduction facilities—perhaps a Farmers Training Centre. But in the absence of such facilities it should not be impossible to circulate a few hand-written copies, attractively produced

There are many ways indeed for action and hardly any excuse for inaction or wrong action.

the vicious circle of illiteracy, over population and poverty— functional literacy and family life planning education approach to tackle it

M. Khajapeer*

1. the vicious circle

The colossal magnitude of illiteracy and its alarming rate of increase, overpopulation and its rapid growth, and the appalling poverty and its perpetuation are some of the major problems threatening a majority of the less-developed nations of the world. These problems are interlocked in such a way that they not only tend to act and react upon one another to perpetuate the status-quo but also to establish a cumulative downward movement. It is this inextricable inter-relationship of cause-and-effect of the three problems that holds the less-developed countries in a vicious circle, and this has been perceived by many and particularly by Thomas B. Keehn (1971), Jayasuriya (1974) and Frank J. Moore (1953). The exact interlocking of one problem with the other can be made clear if the relationship between illiteracy and overpopulation, overpopulation and poverty, and poverty and illiteracy are analysed.

i) the relationship between illiteracy and overpopulation

More often than not, illiteracy

in its over-all effect leads to higher fertility and lesser acceptance of family planning. Perhaps, it is equally true to say that literacy and education in their over-all effect lead to lesser fertility and higher acceptance of family planning.

Asok Mitra (1974), tracing the instance of the over-fulfilment of the target of the Ernakulam (Kerala, India) Vasectomy Fair in 1971, aptly feels that literacy is of paramount importance for the success of family planning.

Kashyap (1969), the Commissioner of Family Planning, Govt. of India, rightly observes that the negative relationship between literacy and education on the one hand, and fertility on the other, is revealed by studies made throughout the country. Fertility studies done in India by the U.N. and the Govt. of India (1961), Edwin D. Driver, (1963) Paul Jacob (1964), Bopegamage (1966), Anand (1967), The Department of Statistics, Kerala University (1967), Rama Rao, (1967), Bhaskara Rao and Nampoothri

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(1967), Srinivasan (1967) Zodgekar (1967), Jolly and Grover (1971), Saxena (1973), Majumdar (1968) and Desai (1969) reveal that, by and large, literacy and educational status as denoted by years of schooling or levels of education of the wife, or husband or both are negatively associated with fertility. In addition to this, it is interesting to note the observation of Yoram Ben-Porath (1974) namely, that the inverse association between education and fertility is not linear and that it tends to be steeper at the lowest levels of schooling. He also says that there is a tendency for this relationship to be steeper in earlier periods, among older people in more backward populations. Yoram Ben-Porath's observation clearly reveals the significance of literacy for reducing the population pressure in less-developed countries.

The advocates of 'the transitional theory' believe that the negative correlation between fertility and socio-economic status is observed only at the first stage of growth of population that is marked by 'high mortality' and 'high fertility' and not at the second and third stages of growth of population that are marked by 'falling mortality and high fertility' and 'low mortality and low fertility' respectively.* As literacy and education are important components of socio-economic status, it is possible that these advocates may be sceptical about the reliability of the negative association observed. But the negative correlation of fertility with literacy and education cannot be unfounded for it has been supported by the results of the studies quoted earlier. As all the studies quoted have been done in India, perhaps, it may be reasonable to presume that the growth of population in India is in its first stage—the stage presumed by the transitional theory.

For Further details in the regard, see: Heeren, H.J. "Declining population growth and population policy". International Social Science Jr., Vol XXVI, No. 2, 1974, P. 245.

The KAP studies made by Baljit Singh (1960), Som and Sen Gupta (1960), the U.N. and the Govt. of Mysore (1961) Muleitha, Bhowmik and Surjit Kaur (1962), Basu, Vilasini, Khurana, Chanchala and Chowdary (1964), Kivlin (1968), Majumdar (1968), Narayan Das (1972), Kulhari, Jha and Shaktavant (1972), Operation Research Group of Baroda (1972), Mukherjee (1973) and Surjit Kaur (1974) reveal that literacy and education are positively associated either with KAP of family planning or with KA/AP/KP/K/A/P of family planning.

Ross, Germain, Forrest and Ginneken (1972) report that the percentage of acceptors of family planning devices (IUCD/oral) are, by and large, more in each of the 'primary education' and 'secondary education' groups than in the 'illiterates' group in India, Korea, West Malaysia and Philippines in different years.

An analysis of statewide acceptors of family planning during 1971-72 (obtained from Programme Information (1971-72), Govt. of India, Ministry of Health and Family Planning, New Delhi) in India and the statewide percentage of literacy in 1971 (obtained from Census of India, 1971-Provisional Totals) by the author reveals that states with literacy between 31-62 per cent have on average 1,43,668 family planning acceptors, while states with literacy between 13-29 per cent have on average only 1,27,354 family planning acceptors.

Christopher Tietze and Deborah Drawson (1973) report that in Korea (for N=6,300) the percentage of women reporting induced abortion and the mean number of abortions for women are very much lower when the wife and the husband are both illiterate and that the percentage and the mean for each group increases, by and large, with an increase in the educational status of the wife as well as the husband. The studies done by Surjit Kaur

(1974), Kar (1970), Hussain (1970), Bhardwaj and Saroja Mullick (1973), Shaw (1959), Krishna Janmejai (1963), Tara Patnakar (1967), Goyal (no date) and Goyal (1968) reveal that literacy and education are positively associated with favourable attitudes towards abortion.

The results of these studies and the expert observations quoted go to prove the need of literacy and education for controlling fertility. Illiteracy, by its alliance with high rate of growth of population, forms one segment of the circumference of the vicious circle. There are the other two segments.

ii) the relationship between overpopulation and poverty

Overpopulation has far-reaching implications on the standard of living of the people in developing and less-developed nations. In these countries, the benefits of development are nullified by the rapid growth of population. As such, there is no significant increase in the real income of the people at large, and this strengthens the perpetuation of the poverty. Dorothy Nortman (1972) reports that the less-developed countries of the world, with 2,554 million people in 1970 and with 2.45 percentage of annual rate of natural increase of their population during 1965-70, have only U.S. \$ 231 per capita GNP in 1970. Whereas, the developed countries, with a population of 1,078 million in 1970 and with only 0.95 percentage of annual rate of natural increase of their population during the same period (i.e. 1965-70), have as much as U.S. \$ 3,085 per capita GNP in 1970. No more proof is necessary than this to demonstrate the grave implications of overpopulation on standard of living and poverty in less-developed nations.

The classification of 71 specified developing countries (as

compared to 16 specified developed countries) on the basis of per capita income and annual rate of natural increase of population, provides ample scope to assess the positive association between lesser per capita income

(which may be taken as an indicator of poverty) and higher annual rate of natural increase of population (which often results in overpopulation) in developing countries. The details are given below in tables 1 and 2.

Table-1

Annual per capita income, 1968 or 1969 (U.S. dollars)	71 selected developing countries				16 specified developed countries
	All areas	Africa	Asia	Latin America	
Under 100	15	9	5	1	0
100 — 299	31	13	10	8	0
300 — 499	11	0	6	5	0
500 — 749	4	1 ⁽¹⁾	0	3	0
750 — 999	3	0	1 ⁽²⁾	2	1 ⁽⁴⁾
1,000 — 1,499	0	0	0	0	1
1,500 — 1,999	1	0	0	1 ⁽³⁾	4
2,000 — and over	0	0	0	0	6
U	6	0	5	1	4 ⁽⁵⁾
Total	71	23	27	27	16

U = unavailable or unreliable

(1) = South Africa where mining operations account for a large part of the income

(2) = Singapore, which has an active sea port

(3) = Puerto Rico, which has strong political and economic ties with the unrestricted migration to, the United States

(4) = Spain

(5) = Countries with centrally planned economies for which income data are not reported by the United Nations

Table-2

1970 or 1971 Annual rate of natural increase	71 selected developing countries	16 specified developed countries
Less than .51	0	4
.51 to 1.0	0	8
1.1 to 1.5	2	4
1.6 to 2.0	6	0
2.1 to 2.5	25	0
2.6 to 3.0	14	0
3.1 to 3.5	20	0
3.6 to 4.0	0	0
U	4	0
Total	71	16

Median annual percentage rate of natural increase

2.6

0.87

U — Unavailable

Source for Tables 1 and 2:

Nortman, Doraty : "Population and Family Planning Programmes : A Factbook". Reports on Population/Family Planning, A Publication of Population Council, Number Two, September 1972, P. 7 & 9.

In this way, overpopulation in the developing and less-developed countries has become a cause for low per capita income. Lower per capita income limits the purchasing power of the individuals. This, in turn, in real terms, means that the quantum of goods and services available to the people at large are lesser. This state of affairs is nothing but condition of poverty. The relationship between overpopulation and poverty forms the second segment of the circumference of the vicious circle.

iii) the relationship between poverty and illiteracy

Poverty of the family is the chief cause for children not being enrolled in primary schools in less-developed countries. In addition to this, apart from the inadequate provision of education both in quantitative and qualitative terms, in these countries educational advantages are seldom evenly spread out. This fact has been reported by many who are associated with international bodies.

The UNESCO's LITERACY (1969-71) observes that in 1968 for fifty-four developing countries in all regions the ratio of GNP spent on education was 3.91 per cent, as against 2.73 per cent around 1960 and that for thirty-one developed countries in 1968 and around 1960 these percentages were 4.80 and 3.52 respectively. It also observes that the absolute amount spent by developing countries on education, was also much less than that spent by developed countries, for out of a total worldwide expenditure of U.S. \$ 132,000 million on education in 1968, U.S. \$ 120,000 million were accounted for by developed countries alone. Thus, in areas where illiteracy was the highest, the absolute amount spent on education as a whole was the lowest. The story of the expenditure on adult literacy and adult education may also be more or less the same. However, in this

regard statistics are not available to the author to say this authentically. A corollary that follows from this is that poverty reduces the capacity of the individuals and nations to finance the development of education adequately. It is also true to say that a poverty stricken man is more worried about food, shelter and clothing than going to school or adult literacy centre to acquire literacy. As such, the existing illiteracy continues and many more are added to the illiterate numbers year after year.

This interrelated nature of these problems holds the less-developed nations in a vicious grip as mentioned earlier. The nature of the interrelationship of illiteracy, overpopulation and poverty is such that these problems are amenable to be tackled either through the isolated approach or through the integrated approach. As each problem is inter-twined with the other, directly or indirectly, it is possible to argue that by tackling a single problem the other in the circle would also stand tackled and solved or, it is also possible to tackle each of the three problems individually and simultaneously. This isolated approach is not worth trying, as the urgency of the solution of these problems is such that the developing and less-developed countries do not afford this time-consuming approach.

The other method is to make an integrated approach to tackle all the three problems by fusing and integrating efforts on the three fronts of illiteracy, overpopulation and poverty. This integrated approach is supposed to result in larger benefits and in quicker accomplishment of the goals for many reasons. Apart from this, it may be said that the benefits of integrated approach may be more than a mere numerical addition of the benefits of the two approaches namely, 'functional literacy approach' and 'family life planning education approach'. This is so

because by such integration not only the benefits of these two approaches but the external benefits that result from such integration are also derived.

II the functional literacy and family life planning education approach

From this point of view, it is quite fitting that WORLD EDUCATION is making a concerted effort through its 'Functional Education For Family Life Planning Education' approach to find a solution to the three problems of illiteracy, overpopulation and poverty. The proposition of this approach by World Education is very convincing and its benefits seem to be promising. However, the results of the 'Demonstration Projects' launched by World Education in the countries would throw much light on the feasibility and usefulness of this integrated approach.

In the phrase 'Functional Education For Family Life Planning Education', coined by World Education, the usage of the conjunction 'For' literally seems to denote the weakest casual connection between Functional Education and Family Life Planning Education. It is as through Functional Literacy as for Family Life Planning Education. This imbalance that is apparent in the phrase may be overcome by substituting 'And' for 'For'. However, the report of the workshops organised at Hyderabad and Lucknow on this theme, with World Education as one of the sponsoring agencies, carries the caption 'Functional Literacy and Family Life Planning Education'.

The Functional Literacy And Family Life Planning Education (hereafter referred to as FLFLPE) approach seems to be the best approach to tackle illiteracy, overpopulation and poverty for it has its own unique merits.

i) the comprehensive coverage and the integrated nature of the approach

Through the FLFLPE approach efforts are made to increase the productive capacity of the participant which in its over-all effect contributes to liquidate poverty in some measure or the other. In addition to this, efforts are also made through the approach to achieve smaller, healthier and better-educated families. The latter achievement, in its effect, helps to remove poverty in the developing and the less-developed countries for poverty in its major share has its foundation in overpopulation. Apart from this, as it is obvious, this approach endeavours to tackle and find solutions to illiteracy and overpopulation not only by imparting functional literacy but also by making the participants knowledgeable in population education, nutrition, childcare, home management, 'home economics and so on. The knowledge thus gained is beneficial to the participants as well as to their friends, relatives and neighbours by virtue of its diffusion effect. In this way, it is expected that an over-all growth and development of the individual in his social, cultural, economic milieu would emerge. Thomas B. Keehn (1972) describing the comprehensive coverage and the integrated nature of the approach says, 'the World literacy is too narrow to describe the education these young adults need. So is the term functional literacy which usually emphasizes job-related education. World Education's belief is that literacy programmes are most effective...indeed, can only be effective...when they relate to a wide range of practical daily concerns in adults' vocational, family, and civic life...Similarly, the concepts defined by the phrases "family planning education" or "family life planning" are too narrow. For young adults with

a limited ability to read and write, family planning must be approached not as an issue isolated from all others, but in the context of their total social, cultural, and economic situations. They must learn that they can act to improve their health, nutrition, jobskills, family budgeting and schooling.'

The Directorate of Non-Formal Education, Ministry of Education and Social Welfare, Govt. of India (1974) also supports this sort of integrated approach by saying, 'Past experience has shown that a programme which is based purely on and limited to literacy does not attract and hold the attention of the illiterate. Past experience has also shown that, particularly in rural areas, out-of-school educational activities should not be developed in isolation, but in close correlation with family and community life, as well as with various development programmes.'

ii) motivation

This gestalt approach to the life situations and problems of the adults with illiteracy or low literacy is supposed to possess built-in-motivation, which not only encourages the participation of the individual on voluntary basis but also sustains them throughout the course. If organised well, the FLFLPE centres will command more motivation and more persists than, when literacy, or functional literacy, or family life planning education courses are organised severally. But, at the same time, assuming too much motivation for this integrated programme can only be utopian. At least, this will be true in South Asia, for Gunnar Myrdal (1968) clearly outlines, 'The masses of people in countries like those in South Asia do not calculate rationally in terms of costs, returns, and maximum profits; often, indeed, they are not interested in raising their living levels. This fact, which is well brought out in 'Kusum Nair's' important book, 'Blooms in

the Dust'* and confirmed by anthropological studies all over world,** means that education even when directed towards practical problems of development, does not provoke an immediate response among the people, least of all in the villages.' However, motivation is phenomenon that depends on various factors such as the tact and resourcefulness of the teacher, the methods of teaching, the set or readiness of the learner, the use of audio-visual aids, the merging of the activities of the centre with the over-all life steam of the village or area, the content of the course, the immediate usefulness of the course etc.

To make the centres more useful to the female participants and to command their motivation, it is necessary to set up separate centres for them. Unless this is done, the females may not participate in the programme in large numbers for so many reasons that have basis in traditions, customs and the like. At least, this is true in the villages of India.

iii) recruitment and training of teachers

Those who teach the adults in the centres have a pivotal role to play in teaching and running the centres in a lively way. To ensure liveliness, the teachers who have a favourable attitude towards this programme should alone be appointed to teach in the centres. The teachers are to be put through an intensive orientation course in the various topics connected with this programme. Above all, these teachers should be like the adults participating in the programme in many respects. UNESCO'S LITERACY (1969-71) observing on recruitment and training of teachers

* Gerald Duckworth & Co. Ltd., London, 1961, esp. pp. 153, 158.

** For recent emphasis on this fact, see Lorand Dabasi - Schweng "The Problem of Transforming Traditional Agriculture," World Politics, Vol. XVII, No. 3 April, 1965, pp. 503 ff.

points out, 'social, economic and psychological distance between teacher and adult learner can easily hamper learning process. Not all of these can be eliminated through training. For this reason, it is increasingly felt that the ideal teacher of illiterates is probably someone from the same social-economic - professional - cultural milieu as the learners, someone who understands their problems and with whom they can identify.' Teachers recruited locally, make the programme interesting for they may be familiar and have intimate contacts with the adults who attend the centres. Needless to say, teachers should have excellent command over the content of the course to clarify the doubts of the participants for, often the illiterate or the semi-literate adult raises sceptic questions regarding the usefulness of such programmes.

iv) criteria for selection of content

The content to be imparted in the FLFLPE centres should have direct relevance to the problems of illiteracy, over-population and poverty and should be useful in finding a solution to these problems. In other words, the content chosen should enthuse the illiterates to join the centres, help them in their over-all life situations, and enable them to acquire skills, understandings, appreciations and interests and ultimately to help them to increase productivity. The content, based on the above criteria, will be meaningful to the participants. It must be suitable for their psychological, intellectual, physical and social maturity levels. It should be able to shatter the resistances built up because of blind beliefs, ignorance prejudice, fear and misunderstandings. Un-tested content often does not serve the purpose. It has been observed that the content based on problem-oriented approach will enthuse the participants. Iran's work-oriented Literacy Programme and Family Life Planning in a Pilot Project in

Isfahan* includes the content on the approval of Koran and Fatwas (religious edicts) regarding the practice of family planning, the counter sayings for certain popular saying and cost calculations in bringing up a child, two children, three children and six children. This sort of content will be very interesting to the participants indeed. On similar lines even in the area of increasing productivity, the content can be developed to motivate the adult learners. It is always preferable to have a primer followed up by readers. At the follow-up stage short booklets, pamphlets and folders will serve the purpose. The content in the primer and readers may be so arranged as to be amenable for 'programmed-learning' instruction, if need be.

v) methods of teaching and the use of audio-visual aids

Selection and use of proper methods of teaching adults, and methods of teaching literacy proper contribute positively to the success of the approach by increasing the rate of stay-ins and by making the teaching-learning situation lively and interesting. Teaching to tackle the three problems includes the imparting of knowledge and understanding and development of interests, appreciations, skills and favourable attitudes in the areas of literacy, family life planning education and professions to make learning interesting, meaningful and purposeful.

Methods of teaching literacy may be synthetic or analytical or eclectic depending on the maturity level, the language habits, the interests and psychology

* For further particulars refer: Mahvash Alavi Naini, M.D. "Work-oriented Literacy Programme And Family Life Planning in a Pilot Project in Isfahan, Iran" and Robert Gillespie, Loghmani, Nouri and Azarmgin. "Population, Family size, and contraceptive content in the Adult Literacy Projects in Isfahan, Iran". Literacy Discussion, Vol. III, No. 1, March 1972, pp. 61-75.

of the adult participants. Often literacy methods based on known to unknown approach may be useful. Words and sentences taught with the help of pictures that are familiar to adults are reported to have yielded good results. Methods like Philippine Rural Reconstruction Movement's (PRRM) the Lead sentence approach (SANTIAGO-MADAYAG METHOD)* may also fetch good results. However, the suitability and adoptability of literacy methods for groups of various sub-cultures of different regions have to be established by experimentation.

In addition to this, each method of teaching adults is unique in the sense that each may be used very advantageously in a particular situation for a particular group of adults. Often, to impart an idea or a particular skill, two or more methods are to be used. Now and then, audio or visual or audio-visual material is to be supplemented with the methods of teaching to drive home a particular idea for, these material attract the illiterate participants and encourage their participation for the various merits they possess. This has been the observation of field workers, more often than not. Effective demonstrations and effective organisation of group discussions supplemented with audio-visual material are bound to deliver goods.

vi) service centres

The illiterate and semi-literate adults are more concerned with immediate gratification than the long-run benefits. Our field experiences have confirmed this trend among the semi-literate or illiterate adults. From this point of view, it is beneficial that service centres are attached to the FLFLPE centres. These service centres may extend the benefits of

* For details, see: Santiago, A.P., and Madayag, C. "The Lead Sentence Approach—Literacy Education with Family Life Planning Content—Philippines", Literacy Discussion, Vol. III No. 1, 1972 pp. 11-119.

interest free loans, free medical expert consultation at the door of the participant, free education to his children at all levels, free supply of the contraceptives, award of certificates after the completion of the course, preference to the participate in respect of job opportunities etc. will enthuse and motivate the adults to participate in the centres. But this is a real challenge to the developing and less-developed countries, in view of their paucity of funds.

conclusion

Effective follow-up must be an integral part of this approach so that the experiences gained and the outcomes resulted would become everlasting.

This approach is one of the best approaches to tackle the problems of illiteracy, overpopulation and poverty and not the only approach. Moreover, at the most, this approach can only hope to cover the semi-literate and illiterate adults. There are the literate and educated also, in some measure, who are to be approached to control their family size and to improve their professional skills for higher productivity. Hence the isolated approach for approaching this group is to be resorted to FLFLPE approach is an experiment that is being tried out. Until it proves its suitability, adoptability, practicality, reliability and the like it cannot be altogether relied upon. Hence, the isolated efforts in the fields of removal of poverty, eradication of illiteracy and reducing population pressure are to be adhered to in addition to the FLFLPE approach.

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literacy and family planning behaviour of rural women

Sumati Mulay

Top priority has been accorded to the family planning programme in view of the magnitude of the problem of population explosion. The country is going through a massive programme designed to help people to limit and control the size of their family. There are some 100 million couples in the reproductive age group. Besides the sheer vastness of the country and the tradition-bound society, illiteracy and low level of education further complicate the situation. Several researches have shown that literacy is a key to national development and individual's modernization.

As an individual gains the skill of reading and writing, he is able to extend the scope of his experience through the written word. It enables him to get much more exposed to the dis-

semination of information, opinions, ideas and practices than otherwise. Many research studies have indicated that literacy is a catalytic agent for modernization.

Then the question is—what role literacy plays in the promotion of family planning programme. A study was undertaken to answer the following questions.

- (i) Is there more awareness of family planning due to literacy?
- (ii) Do literacy increases the knowledge regarding family planning devices?
- (iii) Is attitude towards family planning behaviour more favourable because of literacy?

research procedures

The study was conducted in the state of Uttar Pradesh. Two progressive districts, namely,

Lucknow and Dehradun and two non-progressive districts, namely, Ghazipur and Gonda were selected. Out of these four districts, 5 villages were selected randomly. From each of the village 5 literate and 5 illiterate women that is totalling to 25 illiterate women and 25 literate women were selected randomly. The selected women were in the reproductive age group of 15 to 45 years. In all, a sample of 200—100 literate and 100 illiterate women were selected.

Data were collected with the help of a structured interview schedule designed for this purpose. The findings of the study are presented below.

awareness and concept of family planning

Out of the total sample, only 59 per cent of literate women and 57 per cent illiterate women were aware of the family planning programme. There was no significant difference between the two categories of women. A good number of women were not aware at all.

As far as understanding of the concept of family planning is concerned, majority of the literate women (54%) understood it as having lesser number of children and having small family by means of use of contraceptives (54 literate & 30 illiterate). For the illiterate women family planning was synonymous to sterilization. In this respect, it may be said that the literate women had better understanding of the concept. However, only a few (that too literate) had the idea that family planning means spacing of children, family welfare etc. Some aspects like, treatment of sterility, mother and child care were almost unknown.

knowledge of family planning methods

Ten commonly advocated devices of birth control were

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selected to test the knowledge. They were vasectomy, tubectomy, loop, condom, diaphragm, oral tablets, foam tablets, jelly, rhythm method. To gauge the level of knowledge, the responses were quantified by giving a score of 2 and 1. The score two was given when the answer was fully correct, i.e. when the measure and its use was known, and score 1 only when they had partial knowledge.

The maximum score was 20, which was arbitrarily divided into three categories as high, medium and low. A chi-square test was applied.

knowledge about family planning devices

The table indicates that the difference between the two categories of women was highly significant. Literacy had helped the women folk to have more knowledge of family planning methods.

attitude

The attitude was measured with the help of eight attitudinal statements signifying favourable or unfavourable attitude towards family planning. Each statement was scored—as 3,2,1 for favourable, somewhat favourable and not favourable attitude.

TABLE 1

Level of knowledge of F.P. devices	Number of respondents			X ² Value
	Illiterate	Literate	Total	
Low	53	27	80	18.10*
Middle	40	50	90	
High	7	23	30	
Total	100	100	200	

* Significant at 0.01 level.

TABLE 2
Attitude towards family planning

Attitude	Number of respondents			X ² Value
	Illiterate	Literate	Total	
Unfavourable	36	17	53	12.30*
Somewhat favourable	30	27	57	
Favourable	34	56	90	
Total	100	100	200	

* Significant at 0.01 level.

The table shows that attitude towards family planning was also a distinguishing characteristic between the illiterate and literate female respondents. The two categories of respondents significantly differed among themselves on that account. Illiterate respondents holding unfavourable attitude towards family planning outnumbered literate respondents by about 1:2.

adoption behaviour

The adoption of these 10 methods of family planning was studied. It was observed that even though the level of adoption was on lower side, out of the total sample of literate women nearly 46 per cent had adopted some kind of device to check the birth of children. As against it

only 14% of illiterate women belonged to the adopters category.

Out of these adopters, more number of women had adopted 'sterilization' method—either by their own or their husbands. Next was adoption of 'Nirodh' by their husbands. Loop and oral or foam tablet were adopted only by a few and that too by literate women. This can be explained by the fact that adoption behaviour depends on favourable attitude and knowledge of the devices. The literate women had scored higher in these respects and hence the adoption was also on the higher level.

The above findings reveal that literacy has a great bearing on family planning behaviour. The literate women as compared to their illiterate counterpart were not only more aware of family planning programme, but had a better understanding of what family planning means. The knowledge of literate women was significantly higher than the illiterates, the attitude was more favourable which had led towards practicing control of births.

This difference between the two categories may be due to the fact that the literate women had the opportunity to get exposed to printed word—such as wall writings, slogans on bus; or pamphlets issued by the family planning department. Moreover, there is also the possibility that this exposure to printed material might have encouraged them to gather more information from family planning workers, and clinics.

Two points emerge out of this study. It stresses the need for literacy. More and more literacy classes should be organised for women. Along with other topics of information, problem of population explosion and its solution may be dealt with. This will promote the family planning programme and accelerate the rate of adoption.

a survey of leisure time activities of working women in jaipur

Asha Dixit*

The paradox that as employment tends to become less arduous leisure tends to become more rigorous, raises a number of questions.¹ A significant development of the 20th century has been the emergence in industrialised society of a way of life increasingly oriented towards leisure. The importance of this phenomenon cannot be ignored when life has become more and

more mechanized. Time is the common prerogative of all living creatures, but leisure is a peculiar property of the civilized man. Having been subjected to work, he is recompensated by leisure. Leisure, as a source of refreshing relaxation from mental and nervous strain and fatigue caused by over-tensions, becomes all the more essential for those who are engaged in such jobs which require lot of mechanical and physical exertion. As a matter of fact leisure-time activities give them a feeling of ease and aliveness after the day's toil. In this age of work, the existing body of knowledge grow gradually being formulated is too little

to cope with this new concern. Insufficient attention has been given to the formation of attitude towards leisure and leisure pursuits.

A survey of recreational activities done some years ago revealed that people in the age group of 46 to 60 participated in some 42% fewer activities than those in the 21-26 age range². Pace (1941) in his study found that the older of two groups of college graduates averaging 25 to 31 years participated less frequently in leisure pursuits.³ Benjamin (1969) concluded that the higher socio-economic class shows a definitely higher degree of participation and involvement in the recreational and educational programmes.⁴

Smith (1969) found that the general public has considerable interest in free instructional courses dealing with outdoor recreation. The activities in which the greatest instructional interest was found were golf, horse riding, swimming and camping. Jackson (1971) concluded that the combination of lower socio-economic status, coupled with ethnic background, was a more critical determinant.

objective and purpose

The present study was aimed to find out the leisure time activities of working women: teachers, nurses, telephone operators and clerks, and to see whether occupation plays a dominant role in determining the mode of leisure time activities of the individual. It is hypothesized that the nature of the occupation

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determines the way of life and leisure time activities of the individual.

material and method

The total sample of the present study consisted of 278 unselected working women—167 teachers, 61 nurses, 32 clerks and 18 telephone operators. These women are working in government and non-government offices of Jaipur (Rajasthan).

Fourteen leisure time activities were kept in the questionnaire—4 during office time and 10 at home. Against each of the office time, leisure time activities categories, 1, 2 and 0 were indicated so as to symbolize the degree of participation and preferences. Preferences obtained in terms of such ratings are like very much/like/dislike. These ratings were scored by assigning values e.g. 1,2,0 respectively.

The sample was selected so as to include persons of various age group (upto 20, 21-35, 35+); marital status (married, unmarried, widow); educational level (non-matric, matric, inter, B.A., M.A.); Training (trained and untrained); length of service (upto 5 years, 5-15 years, 15+), nature of job (Permanent and temporary); income (100-300, 300-500, 500-1000, 1000+). Whenever need arose the subjects were provoked to elicit more information regarding their leisure time and were also helped whenever they found difficulty in questionnaire.

Rank order correlations were computed between teachers v/s nurses, teachers v/s clerks, teachers v/s telephone operators and clerks v/s telephone operators to find out: (1) the significance of difference in the activities of working women during office time and at home (2) to find out the difference between and within the group and (3) difference in the nature of activities. X^2 (chi square) values were also computed.

results and discussion

Leisure time activities of the working women has been studied with reference to the following and the findings are presented below :

1. To compare the difference in leisure time of the working women within one group and between the group.
2. Differences in the leisure time activities of the working women during office time.
3. Difference in the leisure time activities of the working women at home.

to compare the difference in leisure time of working women within the group and between the group

The difference between teachers v/s nurses, teachers v/s clerks, teachers v/s telephone operators, nurses v/s clerks, nurses v/s telephone operators, and clerks v/s telephone operators (within the group and between the group) was analysed. The data is presented in table no. 1. It is observed and indicated in table no.1 that there is no significant difference in the leisure time of the teachers, nurses, clerks and telephone operators, within the group and between the group. In response to the question whether they have leisure time at home also, it was found that of the 56 teachers (33.53%), 16 nurses (26.2%) 19 clerks (59.4%) had average leisure time whereas among the telephone operators only 4 (22.2%) had average leisure time. Data indicates that majority of this occupation group is not getting leisure time. 38.9% of telephone operators responded that they do not get leisure time.

differences in the leisure time activities of the working women during office hours

The difference between teachers v/s nurses, teachers v/s clerks, teachers v/s telephone operators, nurses v/s clerks, nurses v/s telephone operator and clerks v/s telephone operators in the leisure time activities during office hours is presented in table no. 2. The differences were found to be statistically not significant ($X^2=3.529$ df 13 $p=N.S.$).

differences in the leisure time activities of the working women at home

The difference between teachers v/s nurses, teachers v/s clerks, teachers v/s telephones operators, nurses v/s clerks, nurses v/s telephone operator, in relation to the leisure time activities at home is presented in table No. 3.

From table 3, it can be seen that there is no significant difference in the leisure time activities of the teachers and nurses ($Ed=16$, $Rho=.91$), teachers and clerk ($Ed^2=77$, $Rho=.98$) Teachers and telephone operators (.97).

The data also reveals that there is no significant difference between nurses and clerks ($Ed^2=36$, $Rho=.79$). In comparison to nurses/telephone operators ($Ed^2=54$, $Rho=.04$) have more significant difference in the leisure time activities at home.

As far as clerk and telephone operators are concerned the data indicates that there is significant difference between clerk and telephone operators ($Ed^2=54.00$, $Rho=.097$). Of the 167 teachers interviewed more than 71.9% indicated that their leisure time activity at home is tailoring, knitting and embroidery, whereas among the nurses (44.3%) clerks (56.3%) and telephone operators (88.9%) are doing tailoring, knitting and embroidery during leisure time at home.

79% teachers, 77.9% telephone operators, 62% clerks mentioned that during leisure time at home, they prefer to do interior decoration while only 48.9% of nurses responded that they do interior decoration during leisure time at home.

During leisure time at home—more important activity of woman is to cook new dishes as shown by responses of the sample group of teachers 30.5%, nurses 24.5%, clerks 34.4% and telephone operators 50%. Out of 167 teachers, 61 nurses, 32 clerks and 18 telephone operators interviewed, only 18 teachers, 9 nurses, 6 clerks and 2 telephone operators said that they gossip with the neighbours when they are free.

As far as the teaching of children is concerned 51.4% teachers, 29.5% nurses, 34.5% clerks

and 61.1% telephone operators are doing this job.

“Outing with family members” as leisure time activity is responded by teachers (37.1%), nurses (26.2%), clerks (65.6%), and telephone operators (44.4%). During leisure time only 46.7% teachers, 39.3% nurses, 50% clerks and 33.3% telephone operators are in favour to use leisure time for further study.

Majority of the clerks (75%) and telephone operators (77.8%) are using their leisure time for reading magazines, books, newspapers etc. as compared to only 49.2% among the teachers and nurses.

During leisure time, reading of religious books and work is concerned, 94.4% telephone operators responded for this activity as compared to 41.9%

teachers, 29.5% nurses and 34.4% clerks.

44% clerks and telephone operators are utilizing their leisure time in taking rest in comparison to teachers and nurses only 24.5%.

conclusion

On the basis of the present findings it may be said that occupation is not important as far as leisure time is concerned. It seems that leisure time activities are determined by the factor other than the occupation. A further comparative study of the influence of other important factors may be both interesting and useful for those who are concerned with the problems of fatigue, tensions and the various ills of present day industrialised society.

TABLE—1

Showing the difference in leisure time of the working women—within the group and between the group

Categories of leisure time	Teachers		Nurses		Clerks		Telephone operators	
	f	%	f	%	f	%	f	%
Very much	6	3.6	15	24.6	—	—	—	—
Much	13	7.8	3	4.9	—	—	—	—
Average	56	33.5	16	26.1	19	59.4	4	22.2
Very little	53	31.7	8	12.8	7	21.8	5	27.7
Little	9	5.4	5	8.2	1	3.2	2	11.2
No. leisure time	30	18.0	14	22.9	5	15.6	7	39.9
	N=167		N=61		N=32		N=18	
Occupation	Within the group			Between the group				
	X ²	df	level of significance	X ²	df	level of significance		
Teachers (N—167)	9.057	5	N.S.	3.529	15	N.S.		
Nurses (N—61)	1.943	5	N.S.					
Clerks (N—32)	4.151	5	N.S.					
Telephone operators (N—18)	7.332	5	N.S.					

f = frequency

N = Number

N.S. = Non significant

TABLE—2

Showing the significance of difference in the activities of working women during office time

Activities	Teachers		Nurses		Clerks		Telephone Operators	
	f	%	f	%	f	%	f	%
Do related works in connection with the job	220	125.7	47	77.0	33	71.9	12	66.7
Reading books	179	107.2	74	121.3	36	112.5	15	83.3
Gossiping	56	33.5	0	—	10	16.4	12	66.7
Sitting idle	8	4.8	0	—	1	3.1	2	11.1

Occupation	Ed^2	Rho	level of significance
1 Teachers v/s nurses	27	1.7	N.S.
2 Teachers v/s clerks	2	.98	N.S.
3 Teachers v/s telephone operators	3.5	.96	N.S.
4 Nurses v/s clerks	25	1.5	N.S.
5 Nurses v/s telephone operators	22.5	1.25	N.S.
6 Clerks v/s telephone operators	.50	.5	Significant

TABLE—3

Showing the significance of difference in the leisure time activities of the working women at home

Activities	Teachers			Nurses			Clerks			Telephone Operators		
	f	%	R	f	%	R	f	%	R	f	%	R
Tailoring, knitting & embroidery	120	71.9	2	27	44.3	3	18	56.3	4	16	88.8	2
Interior Decoration	132	79.0	1	28	49.9	2	20	62.5	3	14	77.9	3.4
To cook new dishes	66	39.5	7	15	24.5	8.8	11	34.4	8	9	50.0	5
Gossiping with neighbours	18	10.8	10	9	14.8	10	6	18.8	10	2	11.1	10
Teaching of children	86	51.5	3	18	29.5	5.5	11	34.4	8	11	61.1	6
Outing with family members	52	37.1	8	16	26.2	7	21	65.6	2	8	44.4	7.5
Further study	78	46.7	5	24	39.3	4	16	50.0	5	6	33.3	9
Reading magazine etc.	82	49.1	4	30	49.2	1	24	75.0	1	14	77.8	3.4
Religious work	70	41.9	6	18	29.5	5.5	11	34.4	8	17	94.4	1
Taking rest	40	24.0	9	15	24.5	8.8	24	43.8	6	8	44.4	7.5

Working women	Ed^2	Rho.	level of significance
1 Teachers v/s nurses	16	.91	Non-significant
2 Clerks v/s telephone operators	54	.97	n.s.
3 Teachers v/s clerks	77	.98	n.s.
4 Teachers v/s telephone operators	51	.97	n.s.
5 Nurses v/s clerks	36.12	.79	n.s.
6 Nurses v/s telephone operators	54	.04	Significant

farmers response to new cereal technology in karnataka

M.B. Channe Gowda*

Agricultural technology is one of the main springs of agricultural growth. The supply of production inputs and the provision of price incentives also determine the extent of adoption of agricultural technology. Non-formal education is one of the important factors designed to induce the rapid diffusion of new technology among farmers. The type of non-formal education strategy to be adopted is affected by the kind of new farm technology to be promoted. The diffusion of complex technology is slow when compared with a simple technology. For their rapid promotion complex technologies demand intensive educational efforts. High yielding variety technology is relatively a complex technology.

Extension's role is challenging. It has to reach not only vast number of agricultural families informally but also influence heterogenous groups of farmers through the use of persuasive methods of communication. It has to work under some peculiar limitations. Mass media such as films, radio, print, and television for the service of farmer are not very well developed in India. The availability of cinema seats, radio sets and newspaper

copies for every 1000 people in India was 7,17 and 13 as against 20, 50 and 100 a standard prescribed by UNESCO. In rural situations their availability should be still low. Besides there are other limitations. Lack of resources to produce sufficient number of films and unsuitability of films to serve the needs of all the areas. Lack of organized listening and inadequate rural biased radio programmes also prevailed. Illiteracy and lack of functional literacy are the other handicaps in the proper use of print. T.V. experience is limited to some localities.

Farmers in India have made substantial progress in adopting high yielding varieties of wheat particularly in northern part of the country. Wheat, however, is not a major crop in Karnataka. The major food crops in Karnataka are jowar, paddy, ragi. The objective information in a comprehensive manner on the extent of adoption of high yielding varieties of these crops was not evident. Therefore, the present investigation has been made. The research studies on the adop-

tion of high yielding crops such as Hybrid jowar, high yielding paddy, Hybrid maize and purna ragi conducted in Karnataka during 1969-73 form the source material. The result of this investigation would enable the policy makers, administrators, local leaders and extension workers not only to develop an understanding about the response of the farmers to the new farm technology but also to suitably modify the policies and programmes for promoting new farm technologies.

high yielding varieties of cereals and constraints in their adoption

Marked by the release of hybrids and high yielding varieties of paddy, wheat, maize, jowar, bajra and ragi since 1965-66, there has been a break through in cereal technology in India. The yield potential of these varieties is estimated to be very high. Under favourable situational conditions farmers must have adopted these varieties. According to some estimates the national average under high yielding varieties (1970-71)

Table 1
Extent of Adoption of High Yielding Varieties* of Crops

HYV Crop	Year	Locality	Research Sample		Percent farmers adopting	
			Villages	Farmers	Bulk	Entire (complete)
H.Y. Paddy	1973	Mandya (IADP)	24	177	4.5**	N.A.
	1973	Bangalore	21	89	19.1	1.1
H. Jowar	1971	Dharwar	66	145	(11 out of 15)	N.A.
	1971	Mysore	20	100	(7 out of 9)	N.A.
H. Maize	1969	Bangalore	20	100	17.0	15.0
	1972	Bangalore	40	100	(7 out of 8)	N.A.
	1973	Bangalore	19	75	8.0	1.3
Purna Ragi	1973	Bangalore	22	78	(11 out of 13)	0.0
					(11 out of 15)	

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**Percentage of farmers adopting HYV Paddy
NA = Not available.

was less than 36% in wheat, 5% in jowar, 15% in rice (paddy) and 9% in maize. For Karnataka State, the figures for the same year were less than 20% in wheat, 7% in jowar and 15% in rice. During 1974-75, the percentage area covered by these varieties in Karnataka was High yielding paddy (34), High yielding wheat (32), Hybrid Bajra (19) and Hybrid jowar (18). However, Hybrid maize, a new crop introduced covered 1,51,006 hectares by the end of 1974-75. Thus it is obvious that the bulk of the farming community has not benefitted from the new technology. This generalization is based on the assumption that high yielding variety or varieties are available to the entire area under that crop. If this were to be true, can we assert that production technology that goes with new seed is available to different agro-climatic regions.

Varietal spread is only a part of the story. Package approach yields the maximum. Hence farmers using varieties have adopted the production technology also. Recent research studies in the State reveal that bulk of the recommended production practices have been used by a few farmers adopting new varieties.

The percentage of farmers adopting the entire package is deplorably low. It was 1.1 in H.Y. paddy and 15 (1969) and 1.3 (1973) in Hybrid maize, in Bangalore area. The bulk of the recommended practices was adopted by 19.1 per cent of paddy farmers and 74 per cent (1969) 26 per cent (1972) and 8 per cent (1973) of H. Maize growers in Bangalore area, whereas for H. Jowar, it was 17 per cent in Mysore area and 22.8 per cent in Dharwar area. Bulk of the recommended practices in Purna ragi was adopted by only 9 per cent of farmers in Bangalore. Thus it is evident that while the adopters of the high yielding varieties themselves are low, those using the recommended technology

among them is again extremely low. This would indicate that only less than five per cent of the farmers are getting the possible benefit by adopting both new varieties and their production technology.

The possible reasons for adopters not using the related production technology along with varieties may be due to lack of emphasis on the part of extension agency to promote production technology along with varieties or the non-availability of production technologies to different areas or its unsuitability. Farmers may not have recognized the importance of production technology in increasing the yield. The possible consequences of such an adoption of new varieties of crops is that the information with distortion must have been diffused among other farmers and due to low yield of these varieties their adopters may have developed unfavourable attitude. Perhaps the diffusion of such a technology would be slow and tend to stagnate at a point of time in spite of concerted efforts on the part of the extension agency to promote high yielding varieties of crops.

Therefore, efforts should be directed not only to evolve specific production technologies to

different areas in each crop but also to educate the farmers on the importance of adopting production technologies along with new varieties. Further there is a need for extension agencies to work with those adopters of high yielding varieties of crops to enable them to understand and appreciate the value of adopting the production technology along with varieties. Efforts to enable more number of farmers to adopt only the varieties will not achieve the objective of increasing agricultural production. These view points are implicit, in the constraints as experienced by high yielding variety growers in the State.

The data further implied that high yielding technology is complex and demands intensive educational efforts over a period of time.

fertilizer and constraints in its application

Yield potential of the high yielding varieties of crops depends among other factors on the use of right quantities of fertilizers. Researches in the State pointed out that all farmers even for irrigated crops do not use recommended quantities of fertilizers and among those using fertilizers, the percentage of farmers using

Table 2
Constraints in the Adoption of H.Y. Vs of crops.

Constraints	Percent farmers	
	Mandya— 1973 (Paddy) (N=177)	Bangalore— 1973 (Paddy, Ragi & Maize) (N=242)
1) Not economically profitable	45.2	71.0
2) Lack of funds	—	44.2
3) Difficult to follow the practices precisely	39.1	58.7
4) Lack of knowledge	—	66.1
5) Less fodder	16.4	—
6) Requires more labour	18.0	16.5
7) Fertilizers not available	18.0	26.0
8) High cost of cultivation	13.1	27.3

recommended quantities was still low. Not more than 28 per cent of farmers had used the recommended quantities of fertilizers as was evident from the data of Table 3.

The percentage of farmers using recommended quantities of fertilizers for high yielding paddy in Bangalore area was 26 and for local paddy in Mandya area was 20. It was thus evident that adoption pattern of fertilizers remains same between HYV growers and non-HYV growers. Adoption of recommended quantities of fertilizers by Hybrid Jowar growing farmers was by 18 per cent in Dharwar and 9 per cent in Mysore areas. The percentage of H. Maize growers adopting recommended quantities of fertilizers was 15 to 16 in Bangalore area during 1969-70 and in 1971 it was 28 per cent. Similarly 26 per cent of Purna Ragi growers in Bangalore area had adopted the recommended quantities of fertilizers. The low yield of high yielding crops can be partly explained by the lack of adoption of recommended quantities of fertilizer by large percentage of farmers growing high yielding and other crops.

The two most important constraints (Table 4) are: lack of credit, finance, fertilizers and lack of precise knowledge. At present scarcity of fertilizers and its high cost is the most important problem encountered by farmers. A research study in the State has also pointed out that fertilizer recommendation application to a vast area may not be suitable to individual farms in view of the type of soil and other manurial practices followed.

Fertilizer as a practice has high communicability. Therefore, more systematic extension work should be undertaken to educate farmers on (i) the use of locally available manurial resources in more efficient ways to bridge the gap caused by scarcity of fertilizer and its high cost.

Table 3

Adoption pattern of fertilizers by farmers

Crop	Locality	Percentage farmers adopting		
		Recom- mended	Less than recom- mended	No ferti- lizer
HY Paddy	Bangalore	25.8	74.2	—
Paddy	Mandya	20.0	78.7	1.3
H. Jowar	Dharwar	17.9	55.0	27.1
H. Jowar	Mysore	9.0	51.0	40.0
H. Maize	Bangalore (1969)	15.0	81.0	4.0
H. Maize	Bangalore (1970)	16.0	84.0	—
H. Maize	Bangalore (1971)	28.0	72.0	—
P. Ragi	Bangalore	25.6	74.4	—

Table 4

Constraints in the adoption of fertilizers

Constraints	Per cent farmers		
	H. Maize	H Jowar	Rainfed Ragi
1. Lack of money/fertilizers/ credit	40	80	66
2. Lack of precise knowledge	60	—	36
3. Organic manure available in plenty—No need for fertilizer	—	10	32
4. Organic manure are better to crop	—	10	—
5. Crop may get burnt up	—	—	28

(ii) the benefits of balanced fertilizer use through result demonstrations. Further it is also clear that the general recommendations are to be revised to suit to the individual farms in relation to the type of soil and other manurial practices followed.

plant protection and constraints in its applications

Plant protection like fertilizer application is considered as an important practice for increasing production in high yielding cereal crops. One can then expect that more farmers growing high yielding crops to be adopting plant protection measures. Recommended plant protection practices were adopted by 60 per cent of HY paddy farmers in Bangalore area as against 14 to

17 per cent in Mandya and South Canara areas for non-HYV paddy. Perhaps it indicates that high yielding paddy requires more plant protection than non-high yielding paddy.

It also appears that the adoption of plant protection measure varies between two areas as in the case of Hybrid Jowar (Dharwar—8 per cent, Mysore—58 per cent). This may be due to the differences in the situational factors. This view point is supported by the adoption pattern of plant protection by Hybrid Maize growers in Bangalore area. Therefore, the need for making specific recommendations based on the crop, geographical area, and other practices was evident. The constraints as revealed in Table 6 also support this view point.

Table 5
Adoption pattern of plant protection measures among
HYV growers and others

Crop	Locality	Percentage farmers adopting		
		Recommended	Less than recommended	No plant protection
HY Paddy	Bangalore	59.5	NA*	NA
Paddy	Mandya	16.7	10.6	72.7
Paddy	South Kanara	14.7	56.0	29.3
H. Jowar	Dharwar	8.3	55.0	36.7
H. Jowar	Mysore	58.0	NA	NA
H. Maize	Bangalore (1972)	18.0	—	—
H. Maize	Bangalore (1973)	14.7	NA	NA
P. Ragi	Bangalore	23.1	NA	NA

* Not available

Table 6
Constraints in the adoption of plant protection

Constraints	Per cent farmers		
	H. Maize	H. Jowar	Paddy
1. No pests/diseases	*	79	
2. Non-availability of finance/ spraying equipments		21	
3. Lack of knowledge about the pests—P.P. measures			

* Percentage figures is not available.

summary

The new farm technology as evidenced by the release of high yielding varieties of crops marks the potentiality for a break through in Indian agriculture. Both Governmental and non-governmental agencies are striving hard through persuasive communication methods to help farmers accept the new farm technology. It was evident from research in Karnataka that while the adopters of the high yielding varieties themselves are low, those using the recommended production technology is extremely low. Thus high yielding cereal technology has benefitted only a small part of the large number of potential farmers. The two

important practices—Fertilizer and plant protection were adopted by a few farmers in each case.

Lack of precise production technology for different situations in each crop as well as lack of its testing and demonstrating on the spot appear to be evident. The results also point out that mere diffusion of new varieties without production technology will not contribute to the increased production. Therefore, the extension agencies should devote considerable amount of their time and energies in helping the adopters of high yielding technology to adopt the production technology and realise its full benefits. Therefore, evaluation of production technology and its

appropriate testing and demonstration merit consideration by all those interested in the development of Indian agriculture.

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education and politics in india

Jacob Aikara

In all the societies both the educational and the political systems remain interrelated. They are subsystems of the social system. The extent and type of relationship between the two vary from society to society. In developed societies education is a basic right, which means that the political system will be greatly interested in education. In developing societies too concern for education is much because education is a means of modernization and economic development. In underdeveloped societies, however, political interest in education is minimal, because in such societies educa-

tion is mostly informal. Viewing from the perspective of the variation in the political structure, in totalitarian political systems educational system is wholly under the governmental control. In contrast, in the democratic system political interest and control of the educational system is not confined to the government. Politicians, political parties, pressure groups and other sectional groups are equally interested in education.

Education may be understood as the formalization of the process of socialization. It is through socialization that a society forms its new generation and makes the new individuals

accept its values. Education, therefore, has a pattern maintenance function. Where formal agencies involve themselves in the process of socialization we have the educational system. Where there is an institutionalized educational system the function of education is not merely pattern maintenance. Social placement becomes an important function here. The most important formal agency of education in developed and developing societies is the government. In most of the societies where there is an established educational system various agencies that are political and non-political take great interest in the educational system.

Politics is centred around power and authority in a society. It refers to the pursuit and use of power. Those who assume power form the government in the political system of a society. The government is the seat of legitimate power and authority in the society. Equipped with power and authority and entrusted with the task of governing the whole society, the government has to be interested in education. It has to inculcate the values that will maintain the system. This is one of the main reasons why all types of political system attempt to control the educational system. Politics outside the government too gets interested in education. Those who are aspirants of power or challenges of those in actual power and authority will be interested in education for the same reasons as the government. This is especially true of democratic political system, where politicians or political parties contend for power. It is by inculcating anti-government ideologies that the contenders of power can successfully put down those in power. In totalitarian systems the government wholly controls the society, including the educational system so that the non-governmental spheres do not get the opportunity to involve themselves in education in terms of political motives.

Jacob Aikara, Tata Institute of Social Sciences, Bombay.

Socialization and Modernization: In India as anywhere else there is a close relationship between politics and education. This is especially true after the independence when India took upon itself the task of modernization through socialistic and democratic processes. Indian political systems concern for education may be viewed from two main functions expected of the educational system: socialization and modernization. Socialization is the basis of educational system; education is the formalization of socialization. Formerly, socialization and education were confined to the family or kinship group. Now in the developed and developing societies education is increasingly the task of formal agencies. In certain societies, like Israel, there is an attempt to reduce to the minimum the role of informal agencies as family in socialization so as to make formal education overwhelmingly important. Where socialization is more and more formalized, the role of the political system in education increases.

One of the reasons why political systems are interested in education is the fact that the future of a society depends on the education of its new generation. It is mainly through the educational system that the political system frames the social system in a particular manner. It can inculcate new ideologies, attitudes and forms of behaviour through education. Educational system, therefore, becomes a resourceful area for all the sections of the society interested in politics. The political system in India has been involved in education in order to have the new generation socialized in the new culture and values. Secondly, socialistic pattern demands that education be in the reach of all and that everybody achieve the bare minimum level of education. The constitution of India, thus, lays the directive principle that free and compulsory education should be given

to all upto the age of fourteen.

Apart from socialization in general, specifically political socialization is an important function which the political system expects to be performed by the educational system. "Political socialization is the process of induction into the political culture. Its end product is a set of attitudes—cognitions, value standards, and feelings—toward the political system, its various roles, and role incumbents.....The socialization may be manifest or latent. It is manifest political socialization when it takes the form of an explicit transmission of information, values, or feelings vis-a-vis the roles, inputs and outputs of the political system. It is latent political socialization when it takes the form of a transmission of information, values, or feelings vis-a-vis the roles, inputs, and outputs of other social systems such as the family which effect attitudes toward analogous roles, inputs and output of the political system."¹ The educational system, which does the function of manifest and latent political socialization, thus, becomes almost indispensable for the political system. Political socialization is especially important in India because of her democratic pattern. India has a democracy based on adult franchise. Adult franchise means, that all the citizens with the single condition of adulthood have the power to set in power those who are to control the political system. Exercise of adult franchise, therefore, is a responsible act from the part of the citizens. Participation in democracy, thus, can best be realised when the citizens are conscious what they do or are capable of doing. This implies that a minimum level of education is necessary for the efficient functioning of democracy. Thus, a democratic polity in itself has to be involved in the educational system. This is also a reason why India places great emphasis on the education of the masses, has made ele-

mentary education free and compulsory and is launching programmes for adult education.

The task of modernization too binds a polity to the educational system. Education, especially higher education, is a means of modernization. Educated personnel are required to plan and direct development. Secondly, industrialization and economic development are essentially connected with education. They require professional technocrats and skilled labourers. A developing society, then, has to be greatly involved in the educational system. Japan is often presented as an example to show how education has a great role to play in the industrialization and development of a society. In certain developing societies the tie between the political and educational system is so close that educational institutions are, so to say, extensions of the government department of education.² The political system requires educated planners and executives to carry out the plans. It has to be in contact with the educational system so as to obtain these personnel in the manner and proportion it wants. Often we speak of the congruence between the educational system and the needs of industrialization. How far does education contribute to the development needs of the society? The manpower available from the educational system must be useful to society at large.

India is using education as an important means of modernization. Education is used to inculcate modern values and attitudes. For modernization it is not enough that we have modern facilities. A modern attitude is necessary. Take, for example, the case of family planning in India. Studies have shown that it is not so much the lack of facilities as the absence of a proper attitude that is responsible for the slow pace of progress in family planning. Modern attitudes, of course, have to be

generated through education. This is the reason why we now speak a lot of the education of the masses, especially the non-formal education through mass media. The Satellite Instructional Television. Experiment has this in view. Secondly, India expects much from higher and technical education in terms of the manpower needs for building up the nation. She has succeeded in having indigenously trained manpower. But what is unhappy is that due to increasing "brain drain" India is losing the services of many of her resource personnel.

The task of socialization (especially political) and modernization have placed the political and educational systems in India in close interrelationship. An important manner in which the political system has involved in education is through the financial investment in education. In India education is mostly financed by the government. Private agencies by themselves are not able to run educational institutions on account of the large financial investment involved. Thus there is the grants-in-aid system in India, where by private agencies are given financial assistance to run educational institutions. In this respect almost all the educational institutions in India come under the political system. Government recognition of the educational institutions is another aspect of political control of education.

politicization and political influence

In the context of the interrelationship between the political and educational system a phenomenon that is vitiating the relationship between the two has developed in India. It is politicization. Politicization from the part of the political system has been making serious interference with the educational system in India. On the other hand, educational system has developed, what is called, political influence in

order to counteract the difficulties created by politicization. What do we mean by politicization and political influence? We may draw a definition from Rudolph and Rudolph. "Politicization, as we use the term, involves the appropriation of educational structures and resources and the displacement of educational goals by organized political and community (religion, caste, locality) interests. The effect of politicization is to subsume the educational goals and processes of particular educational institutions to those of extraeducational interests.³ Political influence, according to Rudolphs, "in the context of the relationship between the educational and political systems, refers, in a sense, to the reverse of the process of politicization; it is the use of political skills, influence, and strategies to insure public decisions and allocations that are favourable to education generally and to needs and interests of particular institutions."⁴ Political influence does not do harm to the educational institution as it is, so to say, the use of power on the political system by the educational system. It is politicization (or what may be called the use of power on the educational system by the political system that is injurious to the well being of the educational system. Both politicization and political influence are consequences of the close relationship between the political system and the educational system.

Politicization of education is widespread in India. Altbach observes that in no other country there is such a high rate of politicization. He says: "Political factionalism of an academic variety exists everywhere, but in India it seems to have developed into a fine art."⁵ Throughout India political parties and pressure groups are trying to maximize their political resources and in pursuit of it they turn their attention to educational institutions too.

On account of the grants-in-aid system and need for recognition the political system can enact and enforce legislations on the educational institutions. This power of the political system over the educational system gets vitiated into politicization when those in power attempt to take undue advantage of their political power. In other words, politicization emerges out of the close contact between the political and educational system, when politicians interfere with the educational system or make use of the educational system in favour of partisan politics. Politicians usually interfere with the educational system in the establishment of educational institutions, in the appointment of staff, in the admission of students and in the student power. Regional and communal politics often interfere with the establishment of educational institutions.

The most important aspect of the politicization of the educational system is the politicization of the students. For the last two decades students not only in India but all over the world have become politically important. Students have been able to do dramatic changes in the political set up of the different countries of the world. Students of the present world are increasingly being politicized. They have become a great political force. Both the students and the politicians are aware of the power inherent in the student community. Knowing well the resourceful power of the politicized student community political parties vie with one another for getting affiliation of the students. We have, thus, various student unions in our country giving allegiance to one political party or other. Student unions which remain neutral to political parties are very rare. Although student unions serve as channels of political socialization, in most cases they are primarily means of politicization.

From the part of the educational system there is political

influence exerting pressure on the political system. In the democratic society of India political influence has become a necessity for efficiency and goal attainment. This is especially true of the educational sphere. After all most of the educational institutions are financed to a major part by the political system. It has become impossible for educational institutions to maintain their autonomy and to acquire resources for their intellectual and material development. This is the reason why we find in India that many educationists are persons having political influence.

conclusion

Political and educational systems are very closely interrelated in India. India's state of being a developing society and plan of modernization through socialistic and democratic processes necessitate this close tie between the two. In a country like India where the majority of the

population forms the illiterate masses, education is significant in achieving the goal of modernization and economic development. Education enables the masses to acquire the values of modernity and participate consciously in the democratic political life. This is the reason why India is concerned with the education not only of children but also of adults. India's interest in the non-formal education of adults must be viewed from this perspective. Non-formal education, which may not necessarily focus on literacy, especially when it is intended for adults, is of great significance for a country like India which aspires for development in terms of inculcating the new culture among the masses. In this context India should be cautious about politicization, the vitiation of the close tie between politics and education. Care must be taken not to allow the development of this dysfunctional phenomenon which forces the educational system to resort to

the use of political influence. India should maintain both her democratic political system and her educational system without prejudice to each other. The latter will contribute to the attainment of the former's goal of modernization through the education of both children and adults.

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association news

ing a National Workshop on "Curriculum Construction for the Non-formal Education for the age-group 6-14" at Nargol, District Bulsar, Gujarat on May 12, 1976. The purpose of the workshop is to develop functional literacy curriculum for the learners.

workers education

The Association with financial assistance of the Central Board of Workers Education, Nagpur organised five one-day schools in January 1976 on the following aspects of workers education :

- 1) Trade Unions—Its objects and activities.
- 2) Trade Unions and Population Problems.
- 3) National and Social Goals of Trade Unions.

The schools were organised in Delhi Cloth Mills and the S.B. Mill, New Delhi. Over 250 workers participated.

building fund

The following members have sent their contribution to the building fund of the Association :

Dr. V.L.N. Reddy, Tirupati
Rs. 50/-

Miss Sally Swenson \$ 100/-

- 1) Tamil Nadu Board of Continuing Education Rs. 100/-
- 2) Shri N. Bhadrariah, Nairobi Rs. 250/-

members

Shri V. Bhanumurthy, New Delhi has joined the Association as Life Member.

The National Cultural Association, Calcutta has become an institutional member of the Association.

padma bhushan for adiseshiah

Dr. Malcolm S. Adiseshiah, President, Indian Adult Education Association has been awarded Padma Bhushan on the Republic Day this year in recognition of his outstanding contribution to the cause of education in this country.

Our Congratulations !

annual conference in karnataka

The Association will be organising its annual conference in Karnataka in October 1976.

The subject of the conference is "curriculum construction for non-formal education".

workshop on non-formal education in gujarat

The Association in collaboration with Gujarat State Social Education Committee is organis-

from our correspondents

Secretary, Australian Association of Adult Education, Canberra, Australia.

aspbae courier

The Asian South Pacific Bureau of Adult Education has recently brought the third issue of its half yearly publication "ASPBAE Courier".

The copies of the Courier are available from Dr. C. Duke, Secretary Treasurer, ASPBAE, C/o Centre for Continuing Education, The Australian National University, P.O. Box 4, Canberra ACT, 2600, Australia.

sri lanka

institute of workers education

The University of Sri Lanka has approved the charter establishing an Institute of Workers' Education, as an affiliated institute of the University. Courses of studies have been planned to cover a wide range of academic activities, and to cater mainly to blue-collar workers and the workers in the agricultural sector.

bombay

continuing education programme of sntd women's university

The Department of Continuing Education of the S.N.D.T Women's University, Bombay conducted six Extension Lecture Series and two Short Term Courses recently.

The Short Term Course on "The Psychology and Education of the Physically Handicapped Child" was organised in collaboration with the British Council for the benefit of teachers, professionals and parents of the physically handicapped children.

Mr. Leslie Gardner who has been the Principal psychologist with the spastics society in London delivered most of the lectures. Symposia were held to acquaint the participants about the facilities available in India particularly in Bombay.

Dr. Nicholas Haines, Associate Professor of the Centre of Continuing Education, Australian National University guided the seminar titled "Future Search". The main aim of the seminar was to get his expert opinion and guidance in evaluating continuing education programmes and to discuss the functional and programme aspect of continuing education undertaken at the University. The research proposal related to continuing education was also discussed. The main thrust of the research is on "Women and Continuing Education programmes of the SNTD Women's University" and it is being conducted by the Research Unit on Women's Studies of the University under the guidance of Dr. (Smt.) Neera Desai, Head, Department of Sociology.

The following extension lectures were also organised :

1. The Psychology & Education of the Handicapped Child (English)
2. The World of the Physically Handicapped Child (English)
3. Know yourself (Gujarati)
4. Preparation for Marriage (Gujarati)
5. Women in Forties (Gujarati)
6. New Trends in Marathi Theatre (Marathi)

The following short term courses were organised :

1. Neurological & Neurosurgical Nursing (English)
2. Journalism (Gujarati)

australia

report on life-long education

The Australian Association of Adult Education has recently brought out the report of its 1973 annual conference on "Life-long Education—Conditions, Needs, Resources" held in Australian National University, Canberra.

The report gives the present conditions of Australian Society as this bears on life-long education; present provisions of educational opportunity for adults in its various forms and expected needs for the development of facilities for life-long education.

The report entitled "Life-long Educations, Conditions, Needs, Resources", is available from Shri D.S. Robertson, National

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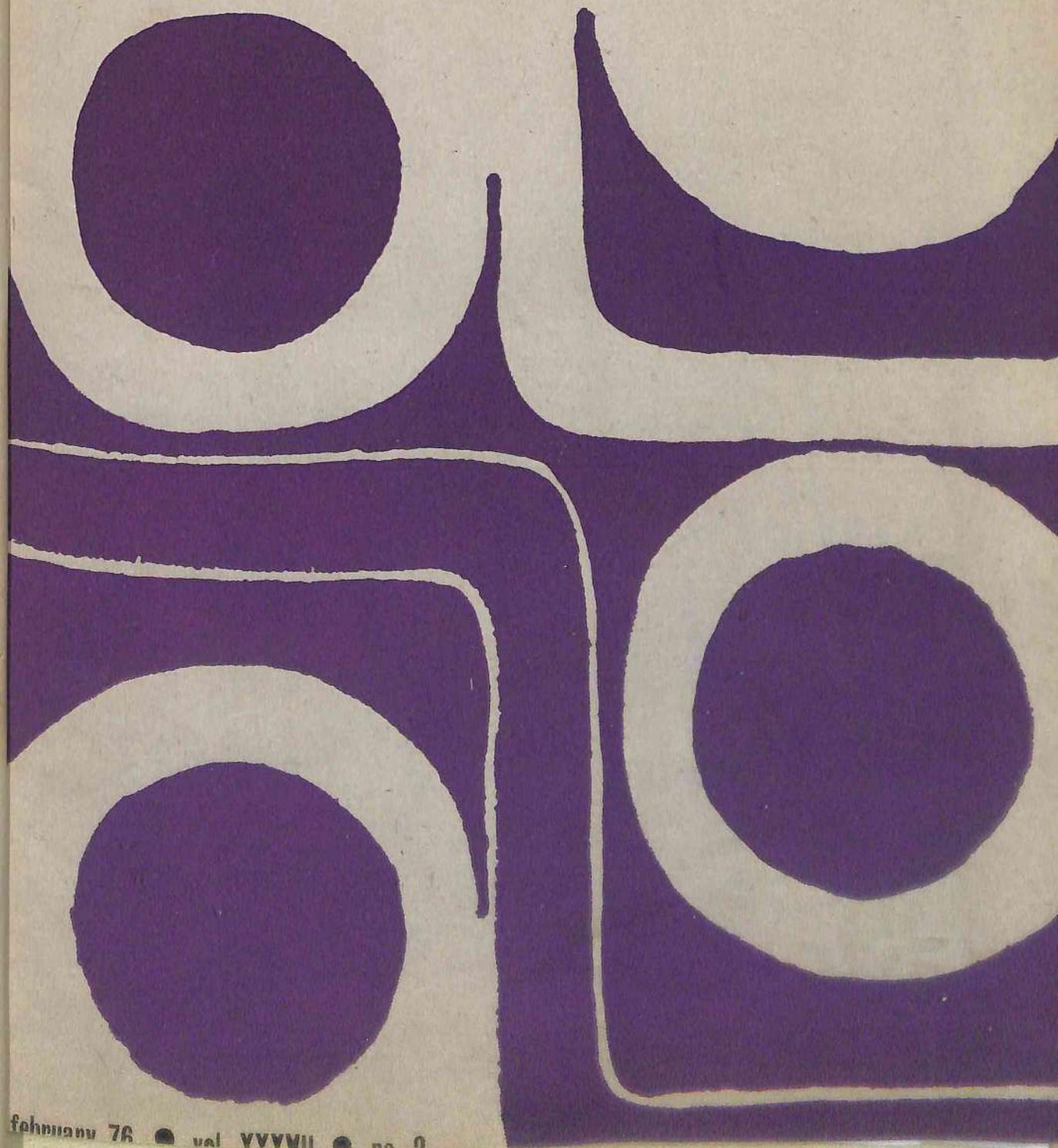
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renovation of adult education

The International Education Commission's Report ("Learning to be") states :

"The malfunction of much educational practice makes renovation in education *necessary*; changes in socio-economic structures and the scientific and technological revolution make it *imperative*; scientific research and technological progress related to education, combined with growing awareness among the peoples of the world make it *possible*."

Applying these principles to Adult Education in our context and surveying the literature on the subject, one finds that the

necessity of renovation is much greater, the need for it more imperative. Who is not aware of the vast socio-economic transformation occurring all over the country and more especially in the rural areas? Who can fail to recognise the need to hasten this transformation? Yet there is no equal recognition of the need for renovation of the existing programmes—a renovation which can commence only after a frank, honest searching, appraisal of the "malfunction" of much existing practice". An analysis of books, reports, articles and seminars, on the subject reveals that seldom do they highlight the 'malfunctioning'.

This journal has repeatedly pleaded for greater investment in Adult Education. The need for greater enthusiasm and morale in this area has been equally stressed. Refusal to look into the faults of the programmes on the latter ground cannot, however, contribute to either of these objectives. We are aware that uninformed and exaggerated criticism is often fatal to innovative and creative efforts, but this cannot be allowed to shield the programmes from searching scrutiny. High aims and objectives cannot be allowed to hide poor planning or execution. Let adult educators not be too tender skinned. Let them realise that their task is a national task, and the first step in fulfilling their mission is the recognition of errors, ineffectiveness, and waste. Let those working in the field who know what happens and who know what ought to happen come forth freely to expose the gap and explore the reasons for the gap. Unless the basic causes underlying the malfunctioning are thoroughly grasped, investment of resources would be of little avail.

But what makes renovation possible is scientific research and technological progress. What have these contributed to Adult Education for the last 25 years and what have they to contribute in the next 25 years? Pedagogical, organisational, social, psychological and anthropological research have to contribute in ever increasing measure to the gigantic problem of educating a whole mass of people who have not had or had, only marginally, the benefits of schooling. What research has been conducted and what causes unearthed, and what solutions evolved as a result of research in these areas? These are days of 'problem-oriented' research. We hope organisations concerned with social and educational research will take note of the gap in knowledge in this area and take needed steps to remedy the same.

Equally, those concerned with educational technology must not fall into the error of giving priority to the formal education system, however, easier and attractive that may seem. If they keep before their eyes the vision of the millions of illiterate, semi-literate people of

India, their needs and problems, such a vision will prove a corrective to one-sided emphasis in educational technology. Would it be wrong to say that 90% of funds available for new educational technology should be plowed in favour of those who have not had the chance to benefit from the existing educational technology? "To him that hath shall be given" is an easier administrative path, but educational technologists will miss a unique opportunity to contribute to the transformation of our society by following that path. Let them therefore seize the opportunity provided by new technology with all their zeal and build up a system of education that would be available in every village in India, to each according to his needs.

This journal is proud of several contributions made on the basis of Indian Experience in Adult Education. May we also look forward to a vigorous debate through our columns on the application of the three principles enunciated by the International Education Commission to the policies and programmes of Adult Education in India?

workers' access to education*

V. S. Mathur**

The trade union movement has for long struggled to achieve for the workers the right to edu-

cation. This, indeed, in some respects is a corollary to their right to work, their right to training with guaranteed re-employment, as well as their right to opportunities for vertical mobility. The right to education, however, cannot obviously be equated with the mere right to educational leave, howsoever important it may be. The right to education is inseparable not only from the conditions of employment (the time spent at

*The article is based on the contribution of the author as Chairman of the "UNESCO Symposium on conditions calculated to assist the access of workers to education and measures to be taken to ensure their effective participation in the definition and implementation of educational activities of concern to them", held in Paris from 8-12 December, 1975.

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work, flexibility of working hours, etc.), but also from the establishment of the necessary educational and other facilities calculated to make it possible for even the poorest strata actually to exercise this right and adequately benefit from such facilities and opportunities. Moreover the need for workers' education should be obvious to the governments and employers, both of the industrial as well as developing countries. Since in the industrial countries, as a result of the new scientific and technological developments, the labour force is required to have not only practical skill but also ability to comprehend and monitor the operations of mechanised or automated processes, the importance of recurring training and life-long education assumes great importance. In the developing countries, it is universally accepted that human resources play a key role in development; the need, therefore, for education of the working people can hardly be over-emphasised.

The UNESCO, in December 1975, at its headquarters in Paris, perhaps for the first time, arranged a symposium on conditions calculated to promote the access of workers to education and measures to be taken to give them an effective part in the definition and execution of educational activities concerning them. It was, indeed, a timely and most welcome step.

The symposium was attended by over 20 participants and observers covering different tendencies in the trade union and cooperative movements, as well as by others not officially affiliated to any of the recognised international organisations.

main issues

In the discussion guide prepared by the UNESCO for the symposium, the subject for discussion was divided into the following four groups: Group I consisted of a review of the present situation with regard to worker's access to and participation in educational activities, and identification of the various obstacles in their way in respect of the above. Under Group II, the symposium was called upon to specify the objectives, content, methods and techniques, and structures of education appropriate to the variety of workers' needs, interests and aspirations, with the object of providing general access to education for workers in the context of life-long education and of creating conditions in which equality of opportunity could be guaranteed. Group III consisted of questions related to workers' participation in the definition and execution of educational activities which, indeed, is an essential condition for the success of any venture in this field. Finally, under Group IV, the symposium was called upon to consider as to where the educational activities carried on by trade unions and cooperatives and the various kinds of training administered by workers themselves could fit into the entire educational effort to be made in various contexts for the benefit of workers.

role of education

There was general agreement in the symposium on the role of education in furthering democratisation, and for ensuring greater social justice and economic equality. The participants were strongly of the view that adult

education could be looked upon neither simply as a marginal activity nor as a palliative for the lack of opportunities in earlier part of life, nor could it be reduced to mere vocational training. The symposium felt that the right to education should be an intrinsic component of any life-long education seeking to develop all the ingredients of workers' personality. The term 'worker', according to the symposium, should cover not only employees in the industrial centres but also rural workers, a large proportion of whom are bound to be self-employed and non-wage earning workers.

obstacles to access to education

The symposium then addressed itself to identifying obstacles to the access of workers to education and to their participation in educational activities. A number of participants considered illiteracy and unemployment as real sources constituting major obstacles. The other obstacles are fatigue, arduousness of work, under-nourishment, the fact that education offered was not suited to the real needs, and the adverse effects of the international division of labour leading to group alienation of the workers. Representatives of the developing countries referred to the employment of young children who are thus deprived of schooling adding further to the problem of illiteracy. They also pointed out that they had, in addition, to cope with the aftermath of a still recent colonial past which made it necessary for them to redefine the whole of their educational policies. The industrial nations

made a reference to the considerable functional illiteracy that really existed in their countries, in spite of the statistics published with regard to formal literacy! Even in industrial countries, where workers have greater access to education, there were still obstacles connected with the nature of their work, living conditions, family responsibilities, and transport, too. There was need for giving them training of a polytechnical character. Elsewhere workers have to struggle to see that sufficient educational opportunities are open to their children, particularly in institutions of higher education. Reference was also made to the tendency to direct workers' children towards short or utilitarian courses and, more generally, a tendency to subordinate education to economic considerations and the need of business concerns.

During the discussions on illiteracy, both on its extent and the need for its eradication, reference was made to the various efforts and endeavours already made in the developing countries. In spite of considerable efforts, the results achieved have not always been satisfactory and a considerable number of those made literate seem to have relapsed into illiteracy, mainly due to lack of sufficient library and other facilities to enable them to continue to pursue their education. Concluding the discussions, I emphasised that literacy is after all only a means to education. However important it is as a means, and while there should be no attempt at minimising the importance of literacy, which is so essential for an individual to pursue his education independently, it must be realised that

there are other ways and means and methods to promote education and that literacy need not necessarily be the first step in the education of adults. Only when sufficient interest can be created in an individual to learn the alphabet for the purpose of pursuing his education in the fields in which he is interested, he would be eager to attain literacy, and the efforts towards it would be more rewarding. A number of participants had also placed great emphasis on the education of youth, particularly because of their interest in the environment, their great curiosity, and their thirst for knowledge.

aims and objectives of education

There was a lively discussion on the aims and objectives of education. In my submission to the symposium, I pointed out that there are ultimate goals of education, as well as immediate objectives, to be achieved. The ultimate goals should be to develop intellect, character and appreciation of the individual. All these have to go together not only for integrated development, but to achieve the very purpose of enabling individuals to be more refined with developed personalities. Mere development of intellect, in isolation of the development of character or appreciation, cannot be considered to be the aim of education. Indeed, a person with developed intellect, unencumbered by appreciation and character, can become a great threat to society as he can very effectively undertake many anti-social activities. Intellect has to be tempered by appreciation and character.

By appreciation is meant here the ability to arrive at right values, to discern what is good, what is evil. And, character refers to the ability of the individual to stand up to his convictions. Unless all the three are tied together, one cannot be considered an educated person.

While these ultimate goals should guide all educational endeavour like the polar star, the other immediate aim of education should be to equip the individual for his varied functions and responsibilities in the society in which he lives, and to help him discharge them with greater effectiveness and consciousness.

By and large, the above statement was well received, and the conclusion reached by the symposium was roughly along these lines. The emphasis during the discussion was again and again on the development of personality of the individual and the integrated nature of educational activities. Some participants remarked that education should help equip workers for dealing with problems which they find in society and also help them examine these problems with the critical awareness needed in order to take changes in their stride and participate fully in them.

contents of education

The contents of education are a mere corollary to the objectives and easily flowed from them. The immediate objectives, needs and requirements of the worker in relation to the various facets of his life have to be taken into fuller consideration while defining contents, e.g. the worker as the head of his family, worker as an

employee or as a self-employed person earning a livelihood for his family, as a citizen, and as a member of the community. However, it may be mentioned that the worker as an employee or as a person earning a livelihood to maintain his family has to be helped to understand that in order to overcome the problems of his employment, he has to combine together with other fellow workers and, further, he has to be equipped for the various responsibilities he may be called upon to discharge in respect of organised attempts for the solution of those problems. To be more specific, he must realise the need and importance of trade unions. He must understand his own responsibilities as a member as well as his responsibilities at any higher level of the union hierarchy to which he may be selected.

Some discussion took place in the symposium on the various terms, like life-long education, adult education, workers' education, trade union education. In respect of workers' education, it was pointed out that the term has different meanings in different countries. While in North America workers' education is almost synonymous with trade union education, it has a wider connotation in European countries, in most of which it covered general adult education as well as vocational education, besides trade union education. The symposium was of the unanimous view that trade union education or cooperative education is best given under trade union or cooperative auspices as it is education for leadership of the movement. However, in view of the importance of trade unions and coope-

ratives in modern societies, it was felt that apart from workers, other sections of the community should as well be given education about trade unions and cooperatives. There was some discussion on education about trade unions being given in universities. It was emphasised that such education, to be authentic and effective, could best be given in close cooperation or collaboration with the trade union movement. It was also emphasised that as far as possible, the content of education should be in line with the aspirations of the workers who should be given an opportunity to take part in its formulation. In the case of the developing countries, it seemed essential to the symposium that certain fundamental items of knowledge should in all cases be included.

methods and techniques

During the discussion, I pointed out that while selecting methods and techniques it is necessary to keep in mind the aim and purpose of the educational activities. If the purpose is mainly to give information or, as some have called it, "filling the empty vessel", methods of teaching like lectures would be quite appropriate. On the other hand, if the aim is development of the personality, then some different methods would be required. Further, the characteristics of a group of people for whom educational activity is to be conducted, is also a factor. For example, obviously different approaches are called for in respect of children or adults.

For the purpose of development of personality of the individual, it is absolutely necessary to

give him or her opportunities for self-expression. Self-expression is another name for participation, I quoted a Chinese proverb which says '*what I hear, I forget; what I see, I remember; what I do, I know.*' "What I do" is indeed participation. I further pointed out that while dealing with adults it is also necessary to bear in mind that they have experience of life and that their personalities are relatively more mature and developed than those of children. Since the working people participate in educational activities after a full day's work, they are not always fresh, but often fatigued. These are other factors which have to be taken into consideration.

I enumerated the various experiments the ICFTU had carried on in the field of workers' education, particularly our experiments at the Kidderpore Centre, Calcutta, in the early days of the Asian Trade Union College. I particularly mentioned the preparation and the use of wall newspapers, arrangement of exhibitions, debates, creative dramatics, poetic symposia, music and indoor and outdoor games. The cumulative discussion method evolved in the Asian Trade Union College for international courses was also described which combined a number of well-known methods, like study circle, discussion group, debates, as well as conference method of education. This evoked lot of interest in the symposium.

The symposium came to the conclusion that there is no such thing as universal method and that the teachers and organisers should be trained in the use of a variety of methods. It was felt that considerable importance

should be given to group methods, both because they make it possible to reach workers and also because group dynamics lead to a conception of education associated with participation and communication. The group method viewed in the general context does not necessarily run counter to individual learning, but establishes a favourable environment for it. The mass media, of course, have an important part to play in education, but distinction must be made between education and propaganda. The value of action and practical experience as means of education would seem to be indisputable. Participation in the trade union or cooperative movement is itself an educational process. Education here does not refer to a conventional product of institutionalised pedagogy. Instead, it means a total liberated process in which the imparting of concepts, ideas and information takes place in the immediate context, of problem solving action. However, it would not be desirable to go to the extent of limiting training to the active aspect only, cutting out the part played by study and learning. An active approach to the education of workers, and the idea that they themselves can contribute to their own education imply also a new view of teacher-student relationship based on a dialogue in which the contribution of workers is of as much value as that of the professional teachers.

structure

In identifying appropriate structures the symposium was called upon to suggest sufficiently diversified structures to meet the

variety of situations and be sufficiently flexible and be adaptable to changes in them. They should also establish relationship between various bodies and institutions assisting in the provision of education to workers, bring out the potentialities of the various kinds of infrastructure which would be appropriate for use and the way they should, in fact, be used. In my contribution to the discussion on the subject, I emphasised that the success of any educational effort, to a great extent, depends on its ability to respond effectively to felt needs. Any structure to be suitable and appropriate must take this into consideration. The well-known principles already stated in this respect many times by the UNESCO at its meetings and conferences were again re-stated by me. The three cardinal principles are :

1. The provision of educational facilities is not synonymous with the provision of classes at educational institutions with definite syllabus and curriculum. It is, as has been well said, provisions of guidance and support for a serious learning effort at a time and under circumstances most favourable to the learner.
2. There must be maximum involvement and participation of the learner in the choice and designing of education.
3. Educational opportunities should also be provided by other than strictly adult education institutions.

The first concept really refers to a time-free, space-free,

age-free, and admission-free concept of education. The time-free concept requires that not only education is provided at convenient times to the learner, but he should also be free to start it, leave it, and return to a programme to suit his own convenience. The intensive terminal courses would obviously not conform to the above requirement. On the other hand, the group or modular unit system, more prevalent in the United States, would appear to be more suitable. The concept implies that the learner should be able to avail of the education no matter where he lived—in a remote village or a city suburb, or whether he is on the sea as a seafarer. The other requirement in this connection would be that whatever qualifications he obtains in one place should be recognised in other places so that he can continue his programme of studies. It would require recognition of educational achievements within countries and between countries.

The age-free concept hardly needs any comment. It simply means that there should be no bar to education in respect of age, and that younger and older people alike should be able to take advantage of educational facilities offered by various organisations and institutions.

The concept of admission-free education requires some explanation. In most of the countries, and in most of the educational institutions, the requirement for admission is some recognised diploma or degree. In the case of most adult workers, this would prove to be

a serious hurdle in their admission. This is not to suggest that any person without having attained a certain level of education should be admitted to an institute for higher education. This would indeed devalue education. Our conception is that if an adult worker, though he may not have put in a certain number of years in a school or a college, does possess the experience of life which equips him with some understanding of the problems which concern him and the society and that he should be given the opportunity to attain the required level of learning without necessarily putting in the same number of years as required of a child. It was interesting to find that the Strausberg European Assembly in 1970 in its resolution No. 3 has supported this view.

There was great appreciation in the symposium of this point of view and it was decided to make a specific recommendation in this regard. I also emphasised the value of interspersing work with study and quoted the report of the Commission on Post-Secondary Education, Ontario, which under the caption Learning Society stated that "there should be more opportunities for individuals to alternating periods of full-time intensive study with other activities including work".

With regard to third principle that learning experiences should be provided by other than strictly adult education institutions, I made two submissions. First, since adult education itself is so comprehensive a concept and covers different facets of a wide variety of indi-

viduals, it is impossible for anyone or a group of institutions to meet all the needs with respect to education. Secondly, while there are some institutions and organisations established and functioning with the declared objective of providing educational facilities for adults, there are many others which are also providing some kind of education, though they cannot strictly be called educational agencies or institutions.

For example, the health ministries in different countries in their normal course of activities, are providing education with regard to personal hygiene, sanitation, nutrition, family planning, and precautions to be taken as safeguards against diseases. Ministries of agriculture, similarly, are providing education to cultivators with regard to the time, and use of seeds, fertilisers, pesticides, etc., and other techniques to cultivators. Furthermore, mass communication media often provide education. There are many others, but the point is that they cannot be called educational agencies in the normal sense. Then, of course, there are trade unions and cooperatives and other voluntary organisations which play a prominent role in the education of their members.

Since the overwhelming majority of the working people, both employed and self-employed, work and live in the countryside, the need for educational activities in the countryside assumes great importance for the developing countries. The gross inadequacy of educational facilities in these areas does not need any further emphasis. As the UNESCO and member-states

have already accepted the concept of life-long education, in this context, the concept of schools and other educational institutions needs reorientation. All these should be modelled to discharge their responsibilities for the furtherance of life-long education. Schools, in both the urban and rural areas, have to become increasingly community educational institutions. While this approach will enable a fuller use of the facilities already available in the educational buildings, furniture and other equipment in the rural and urban areas, it would as well as help equip further the existing educational institutions.

I have already referred to the activities of various ministries, in addition to the educational ministries in providing education for adults. It would be appropriate if the village school becomes the focus of their activities and they are channelled through it. Village schools should increasingly become community education agencies. For this, the school itself will have to be further equipped in the number of its staff, as well as their quality will have to be improved so as to be able effectively to serve the community as a whole.

In developing such a structure, it must be realised that a close relationship is to be established between the people and the community education agencies. Herein comes the need for the development of organisations of urban and rural people, and their close relationship with the community agencies of the type mentioned above. In this way alone will education be able to realise its true purpose and role.

adult education—its dynamics and dimensions

V. Krishna Murthy

The movement of adult education refutes the proverb 'an old dog cannot learn new tricks'. It believes that the higher levels of maturity and experience of adults help in better learning. Adult education is intended to help in situations where it is difficult to retain the learner in the school and educate him. Different categories of pupils—the drop-outs, the handicapped, the employed, farmers, the weaker sections, etc, can be benefited by adult education.

Our educational system is teacher-centred, examination-oriented, and academic-loaded by its very nature. It is true that schools inculcate the 3R's, but

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unfortunately the 3R's became an end in itself, rather than a means to higher ends. Adult education has the potentiality to change this situation. It aims at operating in tune with the changing needs of the society.

Secondly, our schools are closed systems, physically and functionally away from the society and the environment; they are ivory towers filled with academic stuff. Adult Education has the potentiality to bridge the gap between the school and the society, and enables 'learning while earning'. The National Social Service for youth, and its programmes like Youth Against Famine, Youth Against Dirt and Disease, etc, increase the contact of students with problems of rural life.

Whatever way one may define adult education, it is essential that its operational dynamics are clearly understood. Adult education offers a continuity in the educational growth of the learner; it covers the entire life span—that is why it is called 'continuing education'. Besides, adult education has no rigid curriculum, or graded system, or teaching within the four walls of the classroom. It is quite non-formal. The learning experience and activities are arranged on the basis of need, work, and resources. That is, life and learning are better integrated and coordinated in adult education. Thirdly, in adult education, the initiative comes from the adult learner. He is motivated by the desire to improve his general and technical skills. His goals and objectives are clearly perceived. That is why the adult learner has the ability to synchronize his job and learning. Thus, adult education can be learner-centred, skill-oriented, and practically loaded. It is true that the weaker sections of society (SC/ST and BC) living in towns are given some educational and financial support. But their families living in rural areas are still in the dark. By providing adult education in the form of functional, condensed and task-oriented activities, we can develop in them vocational skills and better techniques.

basis of adult education

One : The one advantage with the adult is that he has already faced problems, struggled with them, and tried to solve them. Most of the illiterate adults learn from the trial-and-error type of approach. So, his inquisitive disposition and exploring tendency are not lost completely. Above all, he is not prepared to accept anything on the face validity, because his trials based on face validity might not have helped him. Besides, a constructively engaged adult has better mental health than a dropout who is prone to be delinquent if not cared for.

As already mentioned, an adult has self-motivation, a better goal perception and a realistic philosophy of life. The needs of an adult are multi-dimensional which includes social skills, physical skills, and an ability to adjust. Hence, adult education has chosen to be skill-oriented rather than 3R's-oriented. Adult education aims to develop the 3H's related to Head (intellectual development), Heart (social and emotional development), and Hands (physical development).

Two: Ours is a multi-occupational society coupled with the class-caste system. Hence, a social network, in which hierarchies and segments with different levels of dominance, prestige value and incomes, has evolved. This introduces social forces like authority in powerful segments, opportunism at middle segments, and inferiority complex at the lower segments. Thus social tension and conflicts develop in which a person who could not compete with others and who could not be educated has problems of survival. Adult education is intended to help those who could not get formal schooling, and has a social value as it offers opportunities to dropouts and the downtrodden segments of the society to improve occupational skills.

Adult education is different from formal education as understood in the traditional 3R's sense. Adult education is not meant for offering degrees. Pioneers of adult education stress this point time and again; they want to prevent adult education centres from becoming 'shops' of degrees. Adult education should guard itself from becoming too much formalised because, in that case, it should either hand over its role to formal education or just duplicate its mistakes and lose its own ground. The best strategy would be a judicious blend of formal and non-formal educational systems so that one

does not duplicate, but supplement and support the other.

special need for adult education

We sometimes feel that when a controlled situation like school, with all its organisation and facilities, could not help the child, how are we going to educate him as an adult?

We also feel that we can eradicate adult illiteracy by blocking the rate of dropout and hence no need for a special programme like adult education.

Well, for the first question we have to accept that a lot of research is needed into the limitations of controlled situation, and into the dynamics of adult learning so that we can evolve a theory of adult education with appropriate techniques of teaching. This will help rectify the problems of schooling.

For the second question, we have to remember that adult education is meant not only for dropouts, but also for those who wish to learn other skills. In fact, a person may be proficient in one field, but still practically illiterate in other fields, and the problems of life may demand new skills. Hence, the need for adult education in the form of condensed or sandwich courses.

Besides, the 10-year schooling is lengthy and we, therefore, need condensed and sandwich courses, and need-based, functional adult education programme which can be useful in our rural areas. This is possible only when an analysis of needs and skills are made and they are organised into a planned programme.

Thirdly, in our country, the population itself has become a big problem coming in the way of our developmental programmes. We are not able to accommodate our children in schools because of our limited

resources and facilities for a long period—the 10 years. Hence programmes like adult education which are short, task-oriented and need-based become essential to eradicate illiteracy.

When education, whether formal or non-formal, has been developed as an ingredient in a package where economic initiatives are central, it satisfies its utilitarian responsibility. In this respect, adult education can involve participation by students and teachers in appropriate rural, and urban development programmes and hence can be more productive.

orientation and objectives of adult education

The very characteristic of adult education is that it is need-based and functional. Thus, it has pragmatic rather than academic objectives: it has to serve those who are deprived of formal schooling. The orientation of adult education is social welfare through individual development. This individual development has three important processes, namely, logical thinking, which leads to self-realisation, and self-actualisation.

The objectives of adult education can be summarised as:

1. rational or logical thinking:

Building an ability in the adult to comprehend problems, perceive them in the correct perspective and understand their true nature. This objective cannot be postponed because the learner is already an adult and has to handle the problem of life. To develop this ability, we should use the past experiences of the adult, analyse their drawbacks, and help them achieve better results.

The importance of this objective becomes obvious in situations like: inability of farmers to raise seedlings and transplant at the appropriate time, inability to

control pests effectively and in time, inability to use fertilisers effectively and economically, and difficulties in water management. This objective has economical implications, as it helps in economic and efficient use of resources.

2. self-realisation and value realisation :

That is motivating and helping the adult to identify his psychological, social, and physical resources and state an objective need for using those abilities and resources appropriately. This objective helps to sort out abilities and limitations. This also helps to identify the varied and new uses of resources. For example, unproductive land can be used for non-agricultural purposes like brick-making, construction of buildings, etc. This objective has also social and economic values, for example in this case, it needs banning the use of fertile soil for non-agricultural purposes. Hence, this objective requires analysis of abilities of persons, and worth of resources.

3. actualisation of self and resources :

That is, building an ability in him to mobilise and use his psychological, social, and physical abilities and resources and solve the problems effectively. This being the highest objective of adult education, it is more difficult to achieve because of individual differences and operational difficulties. But this is an objective worth achieving. This objective has both materialistic and productive values, and allows the all round development of the individual. This objective requires the analysis of methods of mobilising the resources.

The above three objectives thus have personal and physical dimensions and are of practical value. They develop a questioning mind in the adults and make them interpret a situation logically, understand its dynamics and constraints, put forth a hypothesis in terms of abilities

and resources, and test the hypothesis.

Adult education has to function with adults at different levels of literacy. Hence it has to innovate its own instructional methodology. Having accepted the importance of the 3R's as a means of achieving the three objectives, namely, logical thinking, self realization, and value realisation, and actualisation of self and resources, adult education has to build functional competencies in the illiterates, neoliterates and semi-literates. We have to evolve an indigenous technology, coupled with innovations like mobile laboratory, community centre, youth programmes, etc.

Before any course is planned for adults, the existing barriers should be first removed. The barriers are of physical, economical, social, or psychological nature. One of the most important barriers is that most of the illiterate parents are indifferent towards education. This is to be broken, otherwise the cycle of a generation neglecting the education of their children will continue leading to more and more illiterates.

some programme of adult education

- (i) Recently, more importance is being given to the National Social Service for Youth and the experimental mass programmes, like Youth Against Famine and Youth Against Dirt and Disease. These have potential for increasing the contact of students with the realities of rural life.
- (ii) The Farmers' Functional Literacy Project and similar schemes in adult education have indicated the tremendous potential for need-based and functional adult education.
- (iii) There are some experimental programmes like :

- The Nehru Yuvak Kendras —to channelise the energies of rural youth.
- The Bhumiadhar experiment (NCERT)
- The Science Education Centre of the Bombay Municipal Corporation (by the Tata Institute of Fundamental Research and the Community Science Centre, Ahmedabad)
- Programme for Community Participation in Education (UNICEF/UNESCO)
- Krishi Vigyan Kendras by the ICAR for imparting the latest technical skills to practising farmers, fishermen, rural youth, and women.

agencies of adult education :

Some agencies are already engaged in adult education, though that terminology is not overtly used : For example :

- (a) Extension Departments of Agricultural Universities guide farmers in the use of fertilizers, insecticides, pesticides, water management, etc.
- (b) Home Science Departments are involved in child-care and nutrition programmes.
- (c) Health and Hygiene Departments/Medical Colleges are engaged in programmes like First aid and sanitation.
- (d) Family Planning/Health Departments are engaged in guiding parents to plan their family, precautions that pregnant ladies should take, etc.
- (e) Mahila Mandals and Ladies Clubs help the destitute women in activities like tailoring, handicraft work, etc.

- (f) Departments of veterinary colleges guide people in cattle protection, raising poultry, etc. They also supply milk, eggs, etc.
- (g) Departments of workers education deal with programmes like workers' safety, working and service conditions of workers, etc.
- (h) Organisations like the Y.W.C.A./Y.M.C.A., Lions and Rotary Clubs have charity and social help programmes.
- (i) Mass media like radio, newspapers, films, etc., have special programmes, both entertaining and educating, for rural people and workers.

guidelines for a better mechanism of adult education :

Thus, we have sufficient resources and specialists in each area of adult education. We have a huge and by and large well organised infrastructure of formal education. Hence, first of all we have to identify those areas of formal education which can be reoriented to the needs and objectives of the society. Then we can spell out the areas which should be included under adult education. We should enable the formal education system and its scientific laboratories to become instruments to further the non-formal education of our rural masses. In this connection, it is very important that institutions accept the servicing of the non-formal sectors as one of their basic objectives, and sincerely try to achieve this objective.

We also have a large reserve of educated manpower, both employed and unemployed who can be involved in community service, on a whole time or part time basis. Besides, our mass media can be geared to educational purposes and develop-

mental programmes, instead of using them solely for entertainment.

Thus we have to stabilise, coordinate and integrate the different agencies of adult education. The success of adult education depends on the Central and State policy to block out the dropout rate, and to support and guide the adult education agencies. It should be made obligatory or even compulsory on the part of industrial/business enterprises to educate their workers through adult education programmes.

problems and misconceptions in adult education:

It is true that after independence, we have achieved both quantitative and qualitative expansion of formal education at all levels. In spite of this, the vast mass of human beings outside the formal system of learning constitutes the majority of our population. Hence we have to support and contribute to the development of non-formal education. But there are some problems coming in the way of the effective functioning of non-formal education, like :

- (a) The objectives and specific roles of non-formal education are not yet clearly understood by us. This has resulted in two errors, namely, we could not understand the dynamics and peculiarities of non-formal education and evolve an appropriate instructional methodology. Besides, non-formal education is mistaken to be the alternative to formal education and hence created resistance, indifference, and wrong programming.
- (b) The overlapping functions of formal and non-formal education has created problems and conflicts between these two sectors. This has

come in the way of an effective integration between formal and non-formal education. The blend of both approaches depend upon local needs and resources.

- (c) There is a danger of internal stratification developing between non-formal and formal sectors of education. This could further the unwanted and undesirable social forces, like urban-rural, elite-mass, educated-uneducated dichotomies leading to problems of law and order. The society should be made to realise that non-formal adult education is not a second rate education, not inferior education, and not superficial. This can be achieved only when adult education really becomes need-based and functional.

A lot of research is to be done in the area of adult education. This will help in identifying the needs of adults, evolving instructional methodology for educating adults in a non-formal way, identifying the new and varied activities of different agencies involved in non-formal education. Then only a proper coordination can be maintained between these agencies and evolve an integrated programme. Otherwise, there is a danger of their duplicating the activities, and trespassing into the areas of other agencies. Adult Education Centres can involve themselves in the programmes of training adult education workers of various Governmental and voluntary organisations.

By evolving sound theory of adult education which is functional and operational in nature, we can build up a network of non-formal programmes, so that an illiterate adult can be transformed into a successful citizen. Then only can adult education prove that even an old dog can learn practical and useful tricks in an effective way.

family planning and functional literacy

Dr. A. K. Sen*

The total population of India has crossed 600 million, according to a recent estimate; the country is thus faced with a serious population problem. The rapid growth of population at the rate of 2.5 per cent per annum has posed a challenge to the economic planners of our country, as the developmental gains achieved under the Five-Year Plans are being continuously eroded. Food, housing, education, employment, and other facilities are not available to the population at an equally

increasing level. It has, therefore, become an urgent necessity to reduce the growth of population.

The problem of over-population is being tackled by the Government of India by introducing a massive programme of family planning throughout the country. Various other official and non-official agencies are also working for the success of the programme. However, illiteracy is causing a serious obstacle towards the acceptance of the family planning programme by the people.

It is generally agreed that there is a significant co-relation

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between literacy and population growth ; it has been noticed that illiteracy and high population growth go side by side. The growth of literacy in India, on the other hand, has been very slow. There has been an increase in literacy percentage from 24 in 1961 to about 29 in 1971, but in terms of absolute numbers, the number of illiterates increased by several millions. The female literacy is low—18.4 per cent as compared to 39.4 for males, according to the 1971 census.

The eradication of illiteracy is a priority programme in the national development. This will lead to increased agricultural and industrial production and increase the functional competence of people for acquiring new knowledge and skills to adjust themselves to the rapidly changing society of today, with scientific and technological development.

Literacy, in order to serve its real purpose, should be functional, that is it has to be geared for social development and economic growth. The illiterate masses cannot just realize the far reaching consequences of the rapid population growth and its impact on the overall economy of the country. If literacy is functional and effectively to reach the eligible couples in the reproductive age group through an integrated scheme of family planning and functional literacy, the former is expected to achieve a higher result. This is supported by the findings of several studies, which indicate that there is a strong and positive correlation between education and literacy and the acceptancy of small family norm. On the

other hand, adults practising family planning would be interested in literacy if it comes to them as part of the programme of improving their mental horizon to family planning. This functional approach to literacy has also been given emphasis by the UNESCO.

need for pilot project

There is a need to work out a suitable pilot project linking adult literacy and family planning programme so that there is a better appreciation of the need for family planning among the illiterate youths and an effective communication among the couples about the measures of contraception that could be adopted to have a small family. The broad objective of reducing the high birth rate can be achieved either by reducing the period of effective married life or by reducing the number of births during the reproductive age group of 15-44 years of married women. The project should therefore, aim at creating an awareness among the parents, married young couples, and unmarried youths about the implication of high birth rate and the dangers of illiteracy, inadequate educational facilities and employment opportunities, besides food, nutrition, and housing problems. Parents and youths will be able to realize the advantages of raising the average age of marriage, spacing and limiting the numbers of births, the need for adequate nutrition and proper care of children. The literacy skill will enable them to appreciate the dangers of rapid population growth and its implications on the life of people at family and at national level

and to understand the various methods and devices to control the growth of population. In brief, the project should have an objective to make illiterate youths literate through adult literacy classes with an integrated programme of population concepts/family planning and literacy.

planning for the project

The project can be worked out by carefully planning, and dovetailing with each other, the following elements of the programme :

- i) Organisation of suitable training courses for illiterate youths and young adults by properly introducing population concepts/family planning into adult literacy programme.
- ii) Preparation of effective literature for student learners and teachers for integrated literacy work and its follow-up like primer, supplementary reading materials, guides, manuals, literature for neo-literates, etc.
- iii) Production of effective teaching aids like literacy, flannel-graph, filmstrip, etc.
- iv) Assistance for producing specialized radio programmes for illiterate adults.

The project if properly planned before launching, can help the project worker to develop a selective approach against illiteracy by introducing population concepts/family planning into adult literacy programme and to identify the special characteristics of this method and to estimate its importance in respect to organising adult literacy work. After giving a specified period of

time to experiment with, the programme can be assessed in order to find out the cost effectiveness and cost benefit ratio.

size and nature of the project

The target population for the project on Family Planning and Functional Literacy is the illiterate youths and the young adults between the ages 15 and 35 years. Population in this age group is likely to contribute substantially to reduction in the population growth in the country if sufficiently motivated to practise family planning measures as a result of the pilot project. This age group should be split into two specific age groups of population, namely (a) 15 to 18 years for whom preparatory materials of a general nature relating to population education and family planning, and (b) 19 to 35 years for whom informative and educative materials relating to family planning should be introduced into the adult literacy programme. One will have to make an intensive effort in order to find out the possible impact through literacy programmes on the planning of the size and development of family.

To start with, an area consisting of about 2 to 3 blocks could be selected in a district in consultation with the State Government after undertaking an intensive survey, before initiating the project. Fifty literacy classes could be opened with an average student enrolment of 30 in each class. Separate classes are needed for women. It will be useful to concentrate the efforts on groups of population having a

favourable attitude to family planning. Literacy classes could be opened among three different sectors of population, namely, industrial population, urban population, and rural population. The entire course can be of six months duration. Approximately, 120 hours can be devoted for each batch. The literacy classes should be opened in a phased manner with an increased coverage of two districts every year. The project will have to be evaluated after covering a predetermined number of districts.

To run the literacy classes, part-time teachers can be recruited locally from family planning agencies, schools, voluntary organizations, and educated members of the community. A teacher should be recruited for each literacy class. He will maintain the necessary records to evaluate the scheme, in addition to conducting the classes. He can be oriented to the objectives of the scheme, methods and techniques of conducting literacy classes etc., through a training course of one month's duration. The teacher should be paid a suitable honorarium.

Adequate number of supervisors, one for every 10 classes, may be selected from among Block Extension Education Officers. The supervisors will be responsible to the Project Officer for matters like selection of literacy centres, organizing literacy classes, guidance to teachers, ensuring the proper maintenance of records, etc. He should receive an orientation for a fortnight. The supervisors may also be recruited on part-time basis with a suitable honorarium.

strategy for action

Such a project should be developed in a coordinated manner at all levels by different ministries and organizations, like the Ministry of Education (Directorate of Adult Education), Department of Family Planning, Ministry of Health & Family Planning, All India Radio, State Departments of Education and Health and Family Planning, and representatives of local bodies. The nature of the programme, the plan of action, the evaluation procedure, and the financial implications have to be chalked out in great detail keeping in view the objectives of the project. There is need for allocation of proper responsibilities to the different departments and the staff engaged for the project. The unique feature of the project is the integrated three-dimensional approach with the inclusion of adult literacy, population concepts/family planning, and special radio programmes from All India Radio in order to refresh the lessons learnt by adult learners in literacy classes and for extension workers in support of the project.

It is worth examining such a functional literacy project closely, and to try out the experimental programme in a developing country like India where literacy is a strong barrier to effective communication in family planning. The experience gained from the implementation of such a project may provide an innovative approach to solve the problem of population explosion that India is facing today, and for the solution of which gigantic efforts are being made throughout the country.

a futuristic model for rural and urban polyvalent education-cum-development centres

Rakesh Hooja*

I

Education, simplistically speaking, has a four-fold purpose. It

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This paper is the resultant of four streams of thinking and writing that the author has been doing recently. The first of which this paper is a direct outgrowth, is exemplified by the authors "An Approach to Rural Education and Development" paper presented at the *Third Annual Conference of the Rajasthan Adult Education Association* at Udaipur in November, 1975. The second stream is one of thinking about Polyvalent education of which the author's "Polyvalent Education—A Revolutionary Development Device or the Old System Under New Trapping" in the *Indian Journal of Adult Education*, March 1974, is a sample. Representative of the author's views about the shortcomings of the present Indian educational system are his (1) "To Learn or to Riot?" in *Quest* No. 77, July-Aug. 72. (2) "on Teacher's Indiscipline" in *The Radical Humanist* July 1973 and (3) "Student unrest and Indian Politics" *Political Science Review* July-Dec. 1972. The problem of regional development, on the other hand has been approached by the author in a series of writings of which his "District & Regional Planning—Some Aspects with Regard to India" in *Journal of the Lal Bahadur Shastri National Academy of Administration* January-March 1975 is the best example, even though the solutions of this paper are slightly different from those of that.

is meant to prepare people for problems that they are likely to face in future life, to help people fit into the social unit in which they have been physically placed, to help people transform for the better the social unit to which they belong, and to help in individual self-development so as to make all people Complete Men. To the first purpose may be linked (or added) the task of making people capable of earning their livelihood.

It is obvious that different people will react to the educational stimuli that they are subjected to in different ways, that different problems are likely to occur at different places and in different systems, that social units are liable to differ in their nature and be in need of different sorts of improvemental changes in different places and at different levels, and that the process of individual self-development shall be different for each individual.

Hence uniform educational systems are unsatisfactory, in that they are compromises with convenience. All educational systems should be structured around

the individual, and the social environment in which the individual functions.

While the social environment is likely to be of innumerable types all over the world, certain similarities are to be found in India or, to be more exact, throughout the South Asian peninsula. Roughly speaking, this South Asian (or Indian) environment is of two sorts: the urban and the rural, with a blurring of boundaries and tension areas where the two environmental systems meet, or overlap. Thus, while Asha Dixit, in a thesis¹, has suggested different educational systems for urban, rural and tribal communities, it seems appropriate that we go in for a pyramidal education system with different urban and rural streams encompassing the entire populace and a few deserving people from both streams being picked up for entry into a joint advanced (academic) educational sub-system. The rural and urban streams shall ensure a supply of people for most of the existing jobs in the urban and rural areas, while the advanced academic stream shall build up a team of experts in various walks of life.

However, even if we distinguish between the urban and rural systems of education, we still have the problem of institutionalizing the two systems with due regard for individual differences between human beings. Here the concept of Polyvalent Education is our best bet.

II

Polyvalent education is based on Polyvalent Centres where all the varied educational needs (academic, technical or vocational, cultural, civic, spiritual, psychic, perhaps even political,

1. A summary of the thesis entitled "A Study of Educational Need Patterns of Adults in the Urban, Rural and Tribal Communities of Rajasthan" by Asha Dixit has been published in *Indian Journal of Adult Education*, October, 1975.

and the like) are met, a *different syllabus being framed for each individual* according to his tastes, needs, aspirations, aptitude and environment. Such flexible educational opportunities, which also look to the development needs of the community, are made available to all those attached to a Polyvalent Centre *throughout their lives*.

Such education must, perforce, be integrated and interdisciplinary, structured around the convenience, interests, and perceptive understanding, of the people to whom it is being imparted as regards the timing, venues, and types of formal courses, informal get-togethers and cultural programmes (and even latent communicational linkage systems) to be organized, and the traditional (including folk) and modern symbols to be used for imparting such education. It is obvious that Polyvalent Centres shall have to be manned by specially trained men. They could also focus on small groups instead of individuals where possible.

If all citizens are to be attached to a Polyvalent Centre on a life-long basis, then it is essential that economic and recreational as well as service facilities have to be provided at such Centres along with formal and informal, manifest and latent, educational opportunities. As J.C. Mathur² has said "the educator...should organize production-cum-educational or development-cum-training programmes".

Further, if economic, service and educational (or developmental) inputs are all being made available at such Centres, they shall be best suited to function as growth-centres, or centre-places, for the integrated development of

the area they serve, or are a focus of.

III

Thus, I am advocating a system based on three types of Polyvalent Education-cum-Development Centres : (1) Integrated Village Community Centres for ordinary rural youth getting rural oriented education in the villages; (2) Integrated Urban Community Centres for ordinary urban youth getting city oriented education in the towns; and (3) Advanced Level Education Centres for extra-ordinarily meritorious urban and rural youth being given highly advanced education in the cities. I also advocate a close linkage, with a continuous interchange of ideas, between all three types of Polyvalent Education-cum-Development Centres, as well as between the Centres and the existing regular government and voluntary agencies that are there primarily to cater to the developmental and infra-structural and service needs of the area.

Decisions about the siting of such Centres and their relationship with the existing primary, secondary, tertiary, and quaternary sectors of activity in the area shall have to be deliberate to some extent as the government shall have to endeavour to cover all citizens and all areas. However, the internal functioning and decision-making of each Centre shall have to be autonomous, not only in name but also in fact. This is because each Centre shall have to develop in its own unique way to suit the people it caters to, and the environment it functions in, as also to provide it with the necessary flexibility to cater to the differing needs of each individual or group.

IV

Broadly speaking, each Village Community Centre shall have links with all government and private agencies functioning in the area. Recreational, radio, film, television, games, and read-

ing facilities, and even facilities for sitting and gossiping over a 'chillam' shall be provided there. Agricultural and other economic inputs shall be available through such Centres as shall special forms of relief or assistance where required. Extension work shall be carried out through such Centres and new developmental schemes discussed there. The implementation of such schemes, though done by government (or voluntary private) functionaries shall also be partially routed through them. They shall also be the source of legal, or employment advice, and function as clearing houses for local litigation as well as local employment exchanges. The village civic amenities shall be provided through them, and village fairs and festivals organized by them. They shall also serve as the headquarters of the Patwari, Gram Sewak, and the Panchayat as well as a temporary camp office for all visiting functionaries. A few specially trained teachers shall also be attached to them. Registration, postal, bank, medical and veterinary facilities, as well as buying and selling contacts with the outside world shall also be available through such Centres for anyone who wants to use them.

Thus, through the social interaction, the extension work, the discussions, the concentrated and prolonged use of mass media, and the seeing of new objects and practices in action, as well as formal instruction, the Village Community Centre shall act as a catalyst and thus life itself shall become the educator of the villagers, but in a more systematic way than it is today.

V

The Urban Community Centres shall, however, be less comprehensive in scope. This is because there are more government agencies already existing in cities that cater to the developmental needs of the people and these agencies don't have to be

2. J.C. Mathur "Continuing Education for Work Among Small Farmers *Indian Journal of Adult Education*, May 1975. Professors Ravi Mathai and Uday Pareekh are also similarly trying to link production through a study being conducted in Jawaja Block of Ajmer District in Rajasthan.

focussed in such a drastic manner in the urban areas because urbanites have already received a lot of exposure to them. The problems and needs of urban life are also different.

Hence, while the Urban Centres shall be basically similar to the village ones, they shall chiefly perform the roles of club, socio-psychological as well as job counsellor, skill imparting institute, locality or suburb development and recreational committee, public library, economic consultant, discussion forum, centre for the performing and fine arts, and pressure group representing the areas interests.

At both Village and Urban Centres, provision shall be made for those interested also to be given some basic and advanced academic education.

VI

While assessing the performance and aptitude of a student at either sort of Centre not only his performance, interests and activities inside the Centre, but also those outside it (while at work or play) shall be considered. Such evaluation shall be done both by the Centre and by the prospective employer, or Advanced Level Education Centre if the person wants to join one, with more weightage being given to the latter type of assessment.

VII

Both types of Community Centres shall also have provision for people who want to study independently, with some guidance from Centre personnel on an individual basis and sporadic contracts with the centre concerned³. Such independent study would consist of projects undertaken at the students' convenience. It would also be possible

3. Here the author has in mind something like the Empire State College Scheme. See *Empire State College Bulletin* 1975 (New York).

to avail of this sort of a scheme at an Advanced Centre.

VIII

The Advanced Centres shall also offer detailed classroom-teaching, discussions and research opportunities, so that students could attain advanced academic standards and also learn to apply academic knowledge to practical problems.

A person coming to an Advanced Centre would also maintain his life-long link with his parent Community Centre.

IX

I have here delineated my vision of a completely different education system for the future. However, care shall have to be taken to see that no one attempts

to use these Centres as instruments of regimentation or totalitarianism. Great care shall thus have to be taken while forming the administrative system of such Centres to control the working of such Centres and it would be better to have each Centre as a separate administrative unit instead of having a number of sub-units under the administrative control of any one body. This would be facilitated if the Centres were economically self-sufficient.

The above is the simplistic scheme of an alternative model of the education system. Discussion would reveal some of its merits or demerits. An experimental use of one or two Polyvalent Centres would also help in the evaluation of this alternative.

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adult education and development

an interview with j.c. cairns*

by N.K. Acharya**

Q. *What are your impressions about the Indian Educational Scene?*

A. I did not have sufficient time to study the Indian school system and cannot comment on it in detail. I have, however, visited the Punjab Agricultural University at Ludhiana, and greatly admire its practical, down-to-earth approach. This, I understand, is characteristic of the agricultural universities. I am also impressed by the role of adult education voluntary organizations, some of which are doing excellent work at limited cost.

Q. *You praise the voluntary agencies in adult education. What do you believe obstructs adult education in India?*

A. There are highly qualified adult educators in various voluntary agencies. I, however, doubt whether the overall role of

adult education is fully recognized in India. I say this in view of the meagre funds allocated for adult education and its extremely limited institutional and organizational structure. Adult education cannot fulfil its potential as a significant instrument for development unless it is given reasonable resources to do its work. In many countries, there is need for a reassessment of the relative allocation of resources between adult and non-formal education on the one hand, and formal schooling on the other.

Q. *What do you think of non-formal education? Is it an alternative or only an appendix to the formal system?*

A. This depends on circumstances. For those excluded from formal schooling, non-formal education represents an alternative approach. If well organized, and if reasonable resources are allocated, it provides the possibility of practical and functional education, usually at a lower cost than formal schooling. In the case of drop-outs from the formal system, or other groups wishing to continue their education, non-formal education

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can play a valuable supplementary role. Because of its inherent flexibility, non-formal education can provide programs for a wide variety of learning needs and can, in most cases, respond to demand more easily than can the formal system. In planning educational expansion in a developing country, there is a good case for arguing that emphasis should be placed on increasing non-formal education, rather than in concentrating on the linear expansion of the formal system.

Q. What influences do you see working on the Indian educator?

A. Not having studied this in any depth, I can only provide preliminary impressions. European educational traditions, exemplified by the British system, still appear influential in terms of educational structure and content. Here the tendency is towards the academic and formal, although the implementation of this tradition is conditioned by Indian values and culture and by the total Indian environment. There is also a persisting—though perhaps limited—influence from the educational thinking of Gandhiji, together with a growing influence of what may loosely be termed the Marxian approach. But the most important influence working on the Indian educator does not, to my mind, arise from educational thinking *per se*. They originate in the process of development and modernization which is placing acute strains on Indian education, as it is on the educational systems of other countries. The question is how, and to what extent, the existing system should be modified or transformed in

terms of the overall developmental needs and priorities of society. This question—which is basic in most third world countries—raises complex issues of values and philosophy, which will ultimately be reflected in educational content and methodology. In my view, it is unrealistic to demand that education changes society—rather it is society which will change education. The crucial factors which will determine educational orientations will not come from educators, but from political leaders in the form of government policies relating to national objectives.

Q. You have been working in the field of adult education for long. Haven't you felt this difficulty: that real adult education means awareness and the awakening of people and that this goes against the vested interests who are often in the management of educational affairs or from whom voluntary agencies receive donations. Sometimes politicians and political issues intrude. What do you suggest?

A. There is no simple solution. In principle, adult educators should avoid wherever possible confrontation or conflicts with vested interests. This, however, can only be carried so far. Adult education in a development context normally arouses an awareness among participants of social and economic issues and of the possibilities of improving their life. If the system obstructs this improvement, the adult educator finds himself in conflict with vested interests. In the Third World, the adult educator's role normally comprises social change. Unless reasonable social change is in fact available, the adult educa-

tor's potential is limited and his credibility may be destroyed. For adult education to be most effective in a Third World context, it is essential that the society be sincerely committed to development, and the role of adult education as an essential component in change and modernization be fully recognized.

Q. What do you think about Paulo Freire? Is his methodology really useful for developing Afro/Asian Countries?

A. From the psychological and andragogical viewpoints, his methodology is fascinating. Certainly it has direct relevance to underprivileged groups. However, in view of its radical political implications, it is difficult to expect governments to implement it on a wide scale, especially in state-supported schools. Ironically, therefore, the masses for whom Freire's methodology is supposedly most relevant are unlikely to benefit from it. The most fruitful ground for Freire's approach is in Western Europe and North America where voluntary agencies have excellent opportunities to apply Freire's ideas.

Q. Do you consider the adult educator as an agent for social change in India? Is his role properly recognized?

A. Within a limited context, many adult educators are playing this role at grassroots level. However, their impact is limited. As, I have already implied, I do not believe that the potential of the adult educator is fully appreciated at the national level.

Q. To my mind, the Indian adult educator's position is poor.

Most adult education work is being done by voluntary agencies which do not ensure the guarantee of jobs and good salaries. This results in workers' frustration. What do you think about this?

A. This problem can only be solved by a much wider recognition at both public and governmental levels of the professional value of adult education and its significance as a component in national development.

Q. *What steps do you suggest to increase the role of the adult educator as an agent in socio-economic changes in India?*

A. I can give only a few suggestions in the light of my own experience. For one thing adult educators themselves should take a leading part in public discussion about national development. In the popular Press, there is room for much more information on adult education programs and the potential of adult education in development. There is also need for stronger, more influential professional organizations, through which adult educators might be able to contribute to the whole process of development planning. To achieve this, leading adult educators should be familiar with the planning machinery at various levels and with such matters as Country Programming. There is also room for a wider awareness of adult education in a variety of contexts. This, of course, implies more resources, more personnel, more training centres, more infrastructure, etc., — much of which involves government decisions and funding. But I would also argue that equal importance should be given to the re-deploy-

ment of existing resources. Take for example, the role of school teachers. I have always felt that the concept of the teacher should be broadened, and that teacher training should include adult education as an essential element. If this view is widely implemented, and followed through to its logical conclusion, one could envisage the school much more as an active force for development and for true community education of both children and adults. I agree that there are many difficulties in such an approach, but it seems to me to be a step in the right direction. Voluntary organizations could also play a more significant role. Would it not be possible for a few large voluntary agencies to develop as centres of excellence, and to carry out professional training for adult educators and field workers from various parts of the country? When one begins to think in this direction, the possibilities are considerable. Here I might mention Tanzania, which is an interesting example of a country with limited resources which has placed remarkable emphasis on adult education and which has done a great deal to create the necessary institutions and infrastructure.

Q. *What do you think of Indian universities? Are they answering to the real needs of society? What can they do for adult education?*

A. I admire what I have seen and heard about the agricultural universities. I have neither the wisdom, knowledge nor experience to comment on Indian universities in general. In principle, I believe that in the Third World context, where resources

are limited, the role of the university must be considerably different than in the rich industrialized societies. Developing countries, to my mind, cannot afford the luxury of universities which are largely isolated from the pressing and, in many cases, desperate problems of their society. I, therefore, see the ideal Third World university as having a pragmatic down-to-earth philosophy, exemplified in its teaching programs, its research and its extension work. To what extent Indian universities fulfil this ideal, your readers can judge more effectively than I. As for the university role in adult education, much is already being done in many Indian universities, and it would be presumptuous of me — or any visitor — to offer advice. However, there are a number of broad adult education needs with which universities in most countries are now concerned. One is the development of degree and graduate courses. This strengthens the professional status and expertise of adult education. Associated with this are diploma and short-term training programs at various levels. More important, perhaps, is the university role in initiating and expanding research on significant issues related to adult education. Finally, through extension programs, universities can exert a practical influence and can serve as models for the spread of education among the public. This function of the university is becoming increasingly important. It is, of course, directly linked to the concept of lifelong education — a concept, I need not stress, which is likely to influence our thinking about education more and more in the future.

of India is likely to inaugurate it and deliver the key-note address.

All persons connected with adult education are entitled to attend the conference. To reserve accommodation and to receive reading material the intending participants should send delegation fee of Rs. 10/- to the Honorary General Secretary of the Association by September 10, 1976.

roby visits IAEA

The Secretary-General of the International Council of Adult Education (ICAE), Dr. J.R. Kidd spent four days in India recently. He met Dr. M.S. Adiseshiah, President of the ICAE and of the IAEA in Madras.

Dr. Kidd had discussions in New Delhi with the members of the Executive Committee of the IAEA and adult educators on the role of the International Council for promotion of adult education in the world. He also spoke about the International Conference on Adult Education and Development being held in Dar-es-Salaam, Tanzania in June this year.

A draft of \$500/- was presented to Dr. Kidd as the membership fee of the Association to the ICAE.

Among those who attended were Shri I.J. Patel, Vice-Chancellor, Gujarat University, Shri S.C. Dutta, Chairman, Asian South Pacific Bureau, Shri Asher Deleon, Unesco Adviser, Dr. T.A. Koshy, Associate Secretary of the Association, Dr. W.A. Khan, Director, Farm and Home Unit, AIR, Dr. N.A. Ansari, Jt. Director, Directorate of Non-formal

Education, Ministry of Education, Shri N.R. Gupta, Shri B.R. Vyas and Dr. Amrik Singh, Treasurer of the Association.

foreign visitor

Dr. Alan Rogers, Senior Lecturer in the Department of Adult Education, University of Nottingham, visited the office of the Association during his recent exchange study and lecture tour of Indian Universities, arranged by the U.G.C. He had discussions with Dr. V.L.N. Reddy, Shri S.C. Dutta, Hony. General Secretary of the Association, Shri Satyen Maitra, Associate Secretary of the Association and the staff on adult education in India and especially on methods of adult teaching. During his tour of India, Dr. Rogers visited ten universities together with the Madras Institute of Development Studies and Seva Mandir in Udaipur.

workers education

The Association organised three one day schools in Swantatar Bharat Mills, New Delhi on the following aspects of Workers Education.

- 1) Trade Unions and Population Problems
- 2) Trade Unions and Productivity
- 3) National and Social Goals of Trade Unions.

Over 150 workers participated in these courses.

programme officer

Shri John Mallikarjun has joined as Programme Officer of the Association.

annual conference from october 15-18, 1976

The 29th All India Adult Education Conference of the Indian Adult Education Association will be held in Shivaragudda Vidyapeeth, District Mandya, Karnataka from Oct. 15-18, 1976. The theme is "curriculum construction for Non-formal Education."

Shri B.D. Jatti, Vice-President

from our correspondents

shillong

workshop for general medical practitioners

A workshop for General Medical Practitioners of Meghalaya, Nagaland, Mizoram, and Arunachal Pradesh was arranged by the Department of Continuing Education of the North-Eastern Hill University at Shillong recently. It was attended by 98 medical men, including private practitioners.

The participants were exposed to new knowledge in some of the subjects such as Cardiology, General Medicine, General Surgery, Community Medicine, Ophthalmology, and Gynaecology and Obstetrics, which are of intimate interest to the General Medical Practitioners. At the end of the five day Workshop the following resolutions were adopted :

1. This Workshop is of the considered view that education must be a lifelong process. It is a wholly wrong and an outdated notion that education ceased, or should cease, with the end of the course of a university degree. Under the modern conditions, particularly conditions of change this is, in a sense, really when education should begin. The doctor in practice must be provided with the facilities to keep abreast of the advances of medical thought and practice. He must be able to attend lectures and meetings where these problems are discussed, and he must have ready access to a library.

2. The workshop recommends that NEHU in collabora-

tion with the State Governments of the Region and, wherever possible, with the assistance of North-Eastern Council undertake the following programme of Continuing Education for medical and para-medical personnel :

- a) Refresher courses for medical personnel should be organised by the Department of Continuing Education periodically, say, every six months to expose the participants to the knowledge of recent developments in various branches of medical science.
- b) The Department of Continuing Education should organise training programmes in Hospital Management.
- c) A post-graduate diploma course in Public Health should be started.
- d) Training programmes should be started by the Department of Continuing Education for nurses and other para-medical staff to expose them to newer development in their respective fields.
- e) Courses should be started for training Sanitary Inspectors and Public Health Workers. Special emphasis, should be laid on training personnel for checking food adulteration.
- f) The university in collaboration with the Health Deptt of the State Governments, should undertake a massive programme of health education. This could be done as a part of the National Service Scheme with a view to involving the students in this programme of community service.

course in food and nutrition

The Department of Continu-

ing Education of the North-Eastern Hill University, Shillong organised a course in Food and Nutrition in January, 1976.

The objective of the course was to develop the proper attitude and conviction relating to the importance of nutrition in regulating ones own health ; to learn the role of food in building the body ; to recognise the nutritive requirements of individuals and the variations that may be imposed on the food needs by activity, pregnancy, lactation, growth, old age or disease ; and to obtain theoretical and practical knowledge in the planning of meals together with the selection, purchase, care, preparation and service of foods most commonly used.

Twenty-two persons attended the course.

delhi

literacy education by students and teachers

The Directorate of Education, Delhi Administration is launching a campaign to give literacy education to over ten thousand adults for one month in May-June this year. About ten thousand students from 400 higher secondary schools will teach adults the three R's during summer vacation.

The Municipal Corporation of Delhi has started a new drive—adult literacy among its uneducated employees including watermen, sweepers and ayahs.

The campaign would cover about 2500 employees and the classes in Hindi would be compulsory for them.

Still available

Adult Education in India : A Book of Readings

Edited by

Anil Bordia, J.R. Kidd and J.A. Draper

Rs. 50.00 ; US \$ 10-00 (Hard Cover)

Rs. 25.00 ; US \$ 6-00 (Paper Back)

Available from

INDIAN ADULT EDUCATION ASSOCIATION

17-B Indraprastha Marg

New Delhi-110002 (India)

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Rs. 8.00 ; \$ 2-50

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Central Board for Workers Education

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BY

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Grant Per-capita per day (in Rupees)

Number of days	(Residential) full-time	Non-Residential full-time	Non-Residential part-time
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2.	—	5-55	—
3.	13-50	5-40	3-10
4.	12-55	5-30	2-90
5.	11-90	5-10	2-95
6.	11-45	5-15	2-90
7.	11-00	5-05	2-80
8.	10-75	5-00	2-80
9.	10-55	5-00	2-75
10.	10-30	4-95	2-70
11.	10-15	4-90	2-70
12.	10-00	4-90	2-65
13.	9-85	4-85	2-65
14.	9-70	4-80	2-60

Central Board for Workers Education welcomes response from Trade Unions in a big way.

Please contact for details Director, Central Board for Workers Education, Nagpur or the nearest Regional Workers Education Centre.

IAEA Publications

1. Farmers Training and Functional Literacy	Rs. 15.00
Edited by Anil Bordia, 1975	\$ 5.00
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	\$ 2.00
3. A Literacy Journey—C. Bonnani, 1973	Rs. 8.00
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5. Adult & Community Education : An Indian Experiment—S.R. Mohsini, 1973	Rs. 10.00
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6. Adult Education in India—A Book of Readings	
Edited by Anil Bordia, J.R. Kidd and J.A. Draper, 1973	
Paper Back	Rs. 25.00
	\$ 6.00
Hard Cover	Rs. 50.00
	\$ 10.00
7. Adult Education for Farmers—J.C. Mathur, 1972	Rs. 12.00
	\$ 5.00
8. Manual for Adult Literacy Teachers	Rs. 10.00
N.R. Gupta, 1971	\$ 2.75
9. Adult Education in the Seventies, 1970	Rs. 5.00
	\$ 1.75
10. Adult Education and National Integration, 1970	Rs. 3.50
	\$ 1.25

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२ एशिया में प्रौढ़ साक्षरता योजना पर विचार गोष्ठी	१९७३	१.७५
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indian journal of adult education

theme : continuing education



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the acid test

One of the games which modern intellectuals freely indulge in is to 'differ' with one another and engage in pedantic arguments. If such differences and such engagements are based on differing perceptions of reality as it is and as it ought to be and varying prescriptions for bridging the gap, we should welcome the game. But all too often the differences are merely a matter of definitions—each one choosing to mean by his words whatever he chooses to mean! Words

such as culture, values, education etc. now have a hundred different meanings and before one can start discussing an author, one has to first discover the precise meanings he attributes to these terms.

The time has come to standardise the meanings. There is a good case for elaborating and changing the meaning given to the word. 'Education' is such a word which has historically got identified and engulfed in 'schooling'. It

refuses to come out of this constraining sheath. Yet unless the minds of men and women—the common man, the bureaucrat, the expert—are made to see the *vital* difference between education and schooling, the prospects for true education for the masses of people are bleak indeed. As pointed out by Graham Mardock in "The Politics of Culture" (1974)

"The dominant definition equates "education" with what happens in schools and colleges and with the time people spend in these buildings. Education in this sense is assumed to stop at the school gates and to finish when people enter full time employment". Against this is a view of education as a continuing process of self-realization and self-discovery, a dimension of lived experience".

How can the parents who see 'education' as the road to a job, preferably a white collar job made to perceive it in this deeper sense? If it is not so perceived, continuing education, correspondence education, non-formal education all will become a series of training programmes for the jobless or for attaining better jobs. They become different *modes of schooling*, they do not become *education*. Certainly there is a place for such programmes to enable larger numbers, particularly those

who are deprived of opportunities of schooling for one reason or another, to make good the deprivation. But the question before those who are developing non-formal, life-long, community education programmes is : Should they fall into the same trap as the schools and reduce education to a bread and butter factory or at best train the horses for the race of life? Or is it possible to have a different philosophy, a deeper view of life and goals, to view "education as a self discovery, a dimension of lived experience"? The practical implications of the latter view, again in Mardock's words are :

"...education cannot be synonymous with what goes on within the school walls...the environment must be regarded as a potentially rich source of educational experience. It involves a continual two-way traffic between the school and the surrounding community in which members of the school engage in action within the community and the school in turn provides a pool of resources which members of the community can draw upon in the course of extending their educational experiences. In this way schools cease to be set apart and become involved in the aspirations of local people

and in their continuing struggle for control over their own lives".

A "vision" indeed! In this issue we present several thoughts on 'continuing education', but the 'continuance' has to be both in the temporal and spatial dimensions. Much has been written and spoken on this concept and much more needs to be done to spread the ideas and deepen the understanding of these concepts. But do they have an impact on the schools, on the colleges, on the educational establishments? There is an acid-test for this. Look at the nearby colleges and schools, and universities. Do they have only full-time lecturers or teachers or do they have participation in the teaching process from members of the community, from different professions, from non professionals as well? Have they any programmes that promise some solution or search for a solution of the problems of the surrounding community? Do the teachers and the students discuss such problems with members of the community? What changes, if any, have occurred in curricula, in methods of teaching, in research programmes as a result? What do the members of the community think of the institution—a place for training the young for their future jobs—or something more than that?

concept of university continuing education*

Mohan Sinha Mehta

The core of my present address constitutes an alliance of two concepts—one, the University, the other is the idea of 'continuing education' the essence of which passes under different labels—in different parts of the world, such as Adult Education (commonly used) for instance, in Australia, United States, New Zealand, Hong Kong as Extra Mural Studies (adopted by Oxford), continuing studies in Extension Service (formerly accepted in the University of British Columbia and even now in some other places). For our present purpose we shall proceed on the assumption that we accept the expression "Continuing Education" without further dispute or discussion. Only it is essential to avoid treating Adult Education as synonymous with Adult Literacy. This mistake has done considerable damage to the cause in our country. Let us hope we have now grown out of it and would not allow this confusion to continue in future. Adult Education may include and cover

Adult Literacy, but it is erroneous to accept the converse of it as correct.

The presence and achievement of this obligation on the part of the University towards the community has now become so well established in the civilized world that it is astonishing for a student of social history and contemporary educational thought to find Indian academic leadership (barring a few exceptions) remaining so completely aloof, so ignorant, indeed almost untouched by this phenomenal development. We have remained more or less away from the mainstream of thought and action in bringing the University and the community in close touch with each other in order to contribute substantially towards making education a life-time occupation. Our society has, by and large, not noticed, much less discarded the pernicious idea that education has a terminal tenure and is meant only for the young and the adolescent. This ghost still haunts our people.

The University receives its sustenance from the community,

without which its existence will be in peril, in many cases, impossible in most of them. Until recently the University in India has rather blindly followed the trail of the medieval Universities of Europe which were maintained by the Church and the elite. Their Ivory Tower outlook was defended and continued because the King, the Priest, the baron and the scholar lived in a world of his own. Their fellow men and women were their subjects, serfs and parishioners who worked for their masters and sought their patronage. Let us understand that every man and woman, whether an artisan or a labourer, a rural or a tribal, whether he lives in a hut or a hamlet, in a chawl or a forest village, has the legal and moral right not as a favour but a human claim for the opportunity for growth and effort, as is enjoyed by the well to do and educated people placed in a more fortunate position. Is it realistic to concede that this position or outlook should continue. The high campus walls which separate the University and the community are likely to become danger signals for strife and disruption unless they are lowered soon.

The store of knowledge, the incredible speed with which Science and Technology are moving forward give to the scheme of University Continuing Education special significance. An ordinary man or woman at home, in the street and in the community, is daily exposed to scientific achievements and their miraculous performance. This is a serious problem of a wide range and great possibilities. A society which maintains expensive Universities just cannot turn its back

* Extracts from the key-note address delivered by Dr. Mehta at the Regional Conference on Continuing Education held at the Osmania University, Hyderabad.

on it and ignore it. The "educated person" then relapses into a state of ignorance and is not considered knowledgeable. This situation is dangerous for society apart from being wasteful. University Continuing Education will have to take care of such situations.

Continuing the education of those people who have settled in their vocation consists of the need to learn continuously throughout life, whether for intellectual satisfaction, for personal and professional progress or for the proper discharge of civic functions. This is a complex, extensive and most varied pro-

gramme of learning which can be effective only under a well structured, systemetised and self chosen arrangement. As civilisation advances, the need become more clearly felt and defined.

It is so obvious that for discharging this function the University is by far the most appropriate agency. They have the necessary store of knowledge, the equipment and the suitable manpower to answer the great purpose. The scope of University Continuing Education is indeed vast and varied. It deals with the expanse of human life, its needs and problems. With

the condition of flexibility of the most liberal extent, there is an essential unity of thought and purpose in the philosophy of continuing education.

Continuing Education is an urgent imperative of our times. The urge to create, the zest for discovery, the will and the ability to learn are among the essentials of any healthy society. "In the present crises of learning, "the justification for a University is that it preserves" in the words of Arch Nelson, "The connection between knowledge and zest for life by combining the young and the old in the imaginative consideration of learning".

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identifying educational needs of the community around the university*

T. A. Koshy**

One of the objectives of continuing education programme by Universities is to meet the educational needs of the community, which are not met by other programmes such as, the mass media of communication. In order to design such educational programmes, it is necessary to identify these educational needs which are numerous and varied. The community is made up of individuals and groups having different interests, facing several problems and a multiplicity of objectives which they wish to achieve in life. These create a variety of educational needs which should be identified so as to organise programmes to meet the needs.

The first step in trying to identify the educational needs of the community is to gather more information about the composition of the community to be served by the University through continuing education. Although the community around the University would include children of school-going age and students in colleges and training institutions, for the purpose of this paper, they are excluded from consideration. The other sections of the community could be broadly categorised as follows:—

1. out-of-school groups

These would include those

* Excerpts from the paper presented at the Regional Conference of Universities on Continuing Education at Hyderabad.

** Project Director, Council for Social Development, New Delhi.

who have completed a certain stage of education, such as high school, or higher secondary, and do not intend to go for more formal education. The group would also consist of those who have failed in a stage of education or dropped-out without appearing in any recognised examination. A small proportion of both these groups would be either employed by somebody or self-employed, but a vast majority of the members of this group would be seeking employment or organising some self-employment activity. Educational needs of these two sub-groups would be different, though some common programmes would meet some of these needs.

2. occupational groups

These would, by far, be the largest section of the community and would consist of industrial and commercial workers and such other occupational groups. One feature that is common to these sub-groups is that they all would like to improve their capacity for increasing their production or provide better service and thus earn more and improve their chances for upward mobility in their own occupation. There might also be some who are not satisfied with their occupation and so, they would like to learn about other occupations with a view to enabling them for a horizontal occupational mobility.

3. professional groups

These groups consist of doctors, engineers, lawyers, university teachers and such other pro-

fessional workers. Their educational needs for continuing education for up-dating their professional competence vary according to their professions. However, they would also have some common needs for enrichment of their lives and for better participation in civic and community activities. It would be easier to identify these needs than the needs of the earlier two groups, because the members of these groups are articulate and would also be able to reply to a questionnaire mailed to them asking for information about their educational needs.

4. women's groups

These constitute a large number with varying educational needs, depending mainly on their educational background, nature of activities in which they are engaged and their aspirations in life. There could be several sub-groups based on age, occupation, availability of leisure time (free from household duties) to be engaged in community activities, etc. Generally, these are un-organised groups and are less aware of their own educational needs. Largest in number would be housewives who are concerned with many areas of family living such as, health, nutrition, child care, family budgeting, education of children, family planning and many other subject areas. These subject areas would give some indication of the likely educational needs of the women's groups.

5. special interest groups

These are groups consisting of individuals with some common interest or aims, such as promotion of human welfare, elimination of discrimination based on

caste, creed, etc., promotion of international understanding, space travel, use of computer in business and industry or such other laudable pursuits or objectives. These groups are already motivated for the kind of education they need in order to promote their special interest or aims and, therefore, would welcome any opportunity for getting such education.

methods to identify educational needs

The area around the University may be divided into convenient sectors or blocks for the purpose of conducting interviews or collection of information through other means. These sectors or blocks may be assigned to the staff of the Department of Continuing Education under whose supervision the students, and wherever necessary, specially appointed interviewers, will conduct the interviews. Some of the methods and the manner in which they could be employed to identify the needs of the aforesaid groups are briefly mentioned below :

(a) individual or group interviews

An interview schedule with open-end questions should be prepared for this purpose. The aim should be to get a general idea of what the different categories of prospective participants think, are their educational needs.

(b) sample surveys

In respect of those groups, like the women's groups, which have a large population to be covered, sample survey could be

resorted to, as it would be unwieldy to gather information from the entire population. In order to plan educational programmes to meet the needs, those identified in sample surveys would suffice, at least to begin with.

(c) group meetings

This method could be very effectively used in respect of special interest groups like *Mahila Mandals* and Trade Unions. A special meeting of the concerned group may be convened at the request of the Department of Continuing Education of the University where the educational needs of the group could be discussed in the presence of the staff of the Department.

(d) mailed questionnaire

The method could be employed to identify the educational needs of the professional groups. Different questionnaires will have to be prepared for different professions which may be done in consultation with a few experienced members of the profession concerned.

(e) interviewing employers :

Employers of various categories of workers would be able to pin point the lacuna in the educational or technical background of their workers.

(f) interviewing trade union leaders

Trade Union leaders, genuinely interested in the welfare of the members of the union, would be interested in enabling them to advance in their occupations. They know the requirements for different jobs and therefore, they would be in a position to identify

the educational needs of different categories of workers. In some European countries Trade Unions run training institutions to meet the educational and training needs of their members.

(g) information from employment exchange

Most of the employment exchanges in the country have information about various jobs and the educational and other requirements for such jobs. In order to identify the needs of the out-of-school groups, the employment exchange would be a good source of information.

(h) advertisement in newspapers

If the Department of Continuing Education of the University makes an announcement in the newspapers, especially in the local language newspapers, that it is interested in identifying the educational needs of different groups in the community around the University, I think there would be good response from the prospective participants of the courses which the University might organise.

Identification of educational needs of the community should not be just a one-time exercise. It should be a continuous process. As the frontiers of knowledge advance, new educational needs arise in the community. As technology develops sometimes new problems are also created to solve which education of the concerned people might become necessary. The procedure for identifying these changing educational needs should be such that they are quickly identified so that the University could serve the community around it effectively.

scope of continuing education in the universities*

Helen Butt

What has University to do with the continuing education? It is not already overburdened with its present concerns? Should it not put its own house in order before venturing into yet other fields of endeavour? Even if it could spare the resources for launch-into the field of continuing education, has it any unique contribution to make? Or would it merely be duplicating what other institutions or doing or, at least could do? Has adult and continuing education any contribution to make to the University? Would work which a University might do in this field in any way enrich the experience of the University itself and enable it to perform its central function in a more meaningful way? These questions have been raised and dealt in briefly in

this paper, presented by Helen Butt.—Editor

the role of the university

The universities have been described as institutions which transmit their accumulated culture and knowledge to each succeeding generation. They are seen as heaven where scholars can consider, probe, and contribute to the solutions of such problems as occur to them, and every university must provide the opportunity and the atmosphere for such activity if it is to be more than a mere school of higher learning. As an extension of this latter activity, universities have in recent years become veritable laboratories in the service of industry and government in the search for new knowledge in the field of the physical sciences and new applications of the knowledge already

*Paper presented at the Hyderabad Conference.

accumulated. In a less spectacular manner, with less publicity and certainly with less financial support, the university has just as surely rolled back the frontiers in other fields, such as the social and behavioural sciences. This at least suggests the possibility for similar activity in the field of continuing education.

It can hardly be denied that the scope of the activities of the universities include both transmitting the known and discovering as yet unknown and, in turn, in making the new knowledge available. It does not end with transmitting knowledge to the fortunate few who happened to enter through the door of the primary school's first grade and the long, closed corridor leading from that to the closely guarded portals of the University itself. If our social outlook is much as to convince us that the University has a responsibility to the entire community, then not only does the university have a role to play in continuing education, but this role is one of vast dimensions and implications. Until the University recognizes its obligation in this sphere and at least begins to face the challenge posed by the need for continuing education, it will not be doing justice either to itself or to its other trusts.

scope for a multiple role

It is in the field of continuing education for the already highly educated that the university will most readily recognise its role. It is quite obvious, for example that a graduate who has studied two or three languages at college level and who later discovers a need for another, or for linguistics, can easily benefit from an already available college course in that subject. The only changes required to adopt the course to the needs of the 'out-of-school' graduate would be administrative in nature, such as scheduling the course to meet the needs of employed persons, permitting atten-

dance by persons not registered for a degree, perhaps giving an option of observer or credit earning status, etc. Likewise, as new fields of learning develop, a university introducing a course for the first time might wish to make it available to both degree seekers and others with the proper prerequisites. Indeed, this might be the only way to secure enough participants to make the introduction of a new course feasible.

Somewhat akin to the above is the continuing education which the university could offer in the form of 'extension' courses. These are often courses which require a good deal of knowledge and expertise on the part of those who conduct them so that the demand for college or university based extension courses seems justified. At the same time, they are intended for people who do not possess the necessary education to enable them to benefit from a course conducted along the lines of the regular degree courses. They are usually more popular in their presentation, more practically oriented, and less comprehensive in scope. They may consist of only a few sessions, or there may be even a single extension lecture demonstration, symposium, etc. Although it might appear, that this activity could just as well be carried on by other, less highly qualified, institutions, I think that there is something to be said for encouraging universities to become more active in this sphere. University can certainly play a pioneering role in this field, ascertaining the needs for such courses, and perhaps developing text-books and other materials for them.

A very topical problem is that of providing the so-called non-formal education to the large numbers of would be college entrants who do not gain admission to colleges. This category, estimated to equal the number of successful applicants for admission, also has a claim on the university: if they cannot be provided seats, alter-

native forms of education must be devised and provided. Although the university may not actually administer all of the facilities, it must certainly be involved in devising them and ensuring that they are purposeful and functional. Again, the main task is to define and solve the problems involved. Thereafter, the solutions may be applied by the university, itself, and/or made available to other agencies for purposes of large-scale operation.

A further role, and one which will immediately be recognized as legitimate to the university is the establishment of adult and continuing education as a discipline. This has already been done in many universities—more in the West, but also here in India. Narrowly viewed, a 'Faculty of adult education' would turn out experts in the field, just as the faculty of law turns out legal experts. Such experts would either teach adult education, in their turn, to others taking up this discipline, man posts in welfare and adult education institutions or conveyably, even teach adults. In the process of teaching continuing education at the college and university level, a certain amount of field work and research would inevitably be done and some improvements would, hopefully, find their way into the everyday arena of adult education.

What I would like to suggest as a further role for the university may at first glance seem too ambitious to merit serious consideration. It is, however, the real justification for considering adult and continuing education at the university level at all, and I venture to hope, therefore, that some universities or a least some one university will seriously consider this proposal. It is the establishment of a faculty, an institution, or even a small cell or committee if we must be so modest, which would take a more comprehensive view of continuing education in relation to the total education to the total

education picture, or, more rightly stated, vice versa. Such a unit would concern itself particularly with 1) the needs of adults at all educational levels for beginning or continuing education 2) the educational prerequisites for embarking on a given course of study 3) the means and method of imparting both the prerequisite and the desired education and 4) the means of introducing practical administrative reforms to provide for lateral entry in cases where those desirous of further education have the de facto qualifications and also for the pursuing of specific educational aims, suitable recognition of their achievements, to individuals who desire something other than the presently constituted degree courses. Given imaginative and preserving leadership, such a unit, like the proverbial mustard seed, could grow to overshadow and inspire the entire educational system. This can, of course, be achieved, only if the university not only studies the problems but also commits itself to achieving the needed reforms in the educational system.

complementary of the roles

The roles briefly described above, and to some extent already being enacted here and abroad may seem to be quite isolated contributions. Though each may be commendable, even needed, there is no visible grand design into which they fit. The university may recognise its duty to take its instructions available to qualified individuals, but this does nothing to solve the problem of prerequisites. It may popularise its instruction for those not possessing such prerequisites or not desiring to study a subjects so comprehensively, but this will seldom increase either employability or educability and it will have nothing to do with the school system. Further, it may establish a discipline of adult

and continuing education for a few people interested in that field, but that will neither reduce drop-outs from the primary school nor enable the recipients of adult education of the beginning kind to gain access to the present unipunctal entry system of education in the schools. Furthermore, there is little likelihood that the continuing education "discipline" would be realistic or fruitful unless the University is committed to a broader goal than teaching students *about* continuing education. The comprehensive unit envisaged above would not only erect its attention to all of these matters, but would draw on and enrich the experience of the others.

The advantage accruing to both the university and the field of continuing education from the involvement of the former in the latter would stem, not from the mere exchange of knowledge and experience, but from a dynamic approach impossible without such involvement. I am referring to the scope that this would offer for operational research, whereby the academic experts could analyse a given educational problem and frame a hypothetical solution which they would then proceed to test in the field. By a process of continuous evaluation and experimentation they would be able to progress far beyond the point which could be reached by either ivory-tower expertise or the non-academic 'practical man' in the field.

beware of elitism

The University is called upon to be outstanding in its contribution to society not elitist in its demands on society. It is only by broadening its interest to include this basic reconsideration of the entire educational system that the university can acquit itself of its duties in the educational field, break out of its elitist orientation, and make any real contribution to the

educational needs of society as a whole.

For years the Universities have eschewed adult education as a field beneath the dignity of their proper interests. It was left to more social minded to carry the banner until adult education became a somewhat more respectable concept. This very fact, of course, by depriving adult education of much needed expertise, reduced the efficiency and effectiveness of the adult education movement and postponed its acceptance as a field for highly qualified workers. It was more prestigious to be a professor, or even a school teacher, than an adult educator. Time has changed that, but only by developing elitist divisions within adult education itself. Today, even persons who have devoted a lifetime of effort to adult education are often seduced into affecting greater concern for continuing education at the more advanced levels than for beginning adult education.

Continuing adult education, for those already fortunate enough to possess some prerequisite qualifications is, indeed a valid concern of the university. It can also often be purveyed without a sizable restructuring of the university's present activities. But it should not be forgotten that the primary need of this country is a solution to the problem of educating those who at present have little or no education. This includes not only those who are totally illiterate, but also another large segment of the population consisting of primary school drop-outs as well as many who have managed to complete primary school but who have in no ways learned to utilise the limited education which they have acquired. The combined total of these categories will exceed three quarters or perhaps even four fifths of the population. Certainly the university which takes up continuing education will wish to face up to this greatest of challenges.

university and public opinion

Justice Nittoor Srinivasa Rau

The part played by public opinion may not have been great during the early years of the life of the Indian Universities, when they were, more or less institutions functioning in ivory towers and catering to the elites. Today, when universities have multiplied twenty fold and the student population even in larger measure, public opinion has necessarily to play an important role. It may be said that some of universities themselves have come into existence in response to the pressure of public opinion.

A place for public opinion may be said to have been secured in a limited measure in the functioning of the Universities by providing for representation on the Senates for members of the appropriate legislatures. This purpose is also served by the representation given to registered graduates for, while they are no doubt alumni of the University, they are also a part of the public. To some extent, the power of nomination vested in the Chancellor or the Government may also be used to strengthen this element.

Public opinion has also found expression in meetings and seminars specially organised in particular contexts. Organisations in the educational

field also occasionally arrange programmes for dissemination and discussion. Public participation in the discussions of topics relating to Universities and in the the formulation of policies and decisions has become more necessary than before, for a very important part of the expansion of the activities of universities has been by way of opening professional courses touching many fields and therefore, impinging more directly on the life of the people. This need gains further emphasis in the field of continuing education, the very motive force behind which is the urge to throw open the portals of the university to all who desire to profit from it. In India it has so far taken the form of evening classes and correspondence courses. They have been largely limited to the humanities and mathematics, as presumably, it has yet not been possible to make laboratory and workshop facilities available for such courses. But there is sure to be public demand for those courses as well.

While public opinion has found expression in the ways broadly referred to above, it is clear that there is need for a more systematic and sustained operation of the various modes.

It need hardly be stressed that the extent to which public

opinion becomes effective depends also on the way the University responds to it. It may be said that there is a feeling in the public mind that there is not enough responsiveness and such responsiveness as manifests itself is often tardy. This is a matter of vital importance and the administration of every university should see to it that all such matters are dealt with promptly, knowledgeably and with a sense of responsibility and full advantage is taken of the suggestion made and steps are taken to remedy defects and grievances.

It should be added that the Universities should themselves take the initiative for the creation of informed public opinion on all matters of importance, by publicising proposed schemes, measures, reforms and innovations. For example, one of the most urgent and important matters is to rid from the public mind the superstitious value it attaches to degrees thus paying homage to snobbery and diverting young people at a vital stage of their life from embarking upon useful courses of practical value into sterile channels and burdening the universities with purposeless work and draining their resources from more vital work. What is the mode and machinery for such activity by the University is a matter to be considered.

I have touched upon some aspects of the topic that have occurred to me. I am sure there are other aspects, like the part played by teachers' and students' organisations, for they, in a real sense are as much a part of the public as they are of the University, and have a vital bearing on the functioning of the University.

cell for continuing education: a case study*

R. K. Singh**

Should a university, desirous of offering continuing education necessarily start with a formal department of adult/continuing education? Or could there be alternate model of an ad-hoc Cell which could provide exploratory experiences both to the university community as well as to the adults to whom it will serve? This feature presents a case study on such experiment attempted in the Punjab University which having no formal organisation for continuing education gained some very valuable experiences in setting up of such a Cell. —*Editor*

the genesis

None of the terms, often used synonymously, for Adult Education, like 'Life Long Learning', 'Re-education', 'Recurrent Education' 'Extra Mural Studies' 'Extension', 'Non-Formal Education' or 'Continuing Education' have been in use in the Punjab University. A number of programmes for adult members of community were however being designed and conducted by a few departments since 1972, entirely at the discretion and initiative of the heads of these departments. The University has an evening college and a directorate of correspondence courses, both of which, by and large, meet the degree require-

ments of drop-outs, and grown-ups, who may have taken up jobs and/or have families. Language departments have been offering evening courses in Russian, German, French, Chinese, Tibetan and a few South Indian languages, which are open to both regular students, as well as adults. The Law Department and the Department of Education offer evening courses for LL.B. and M.Ed., degrees, which are also attended by adults. The Departments of Business Management and Public Administration conduct diploma, certificate, and short refresher courses and seminars, for business community, and government employees. A few science departments and the Department of Political Science have been organising 'in service' refresher courses for college teachers, in their respective subjects. Thus the University has been making a substantial

* Paper presented at the Hyderabad Conference.

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contribution for the education of the adult community.

The main effort in this extra mural activity of the departments was, however, largely oriented towards fulfilling degree, diploma and certificate requirements of adults. The University still had large untapped potential, and could explore other fields to serve the community. Many avenues lay open for developing tailor-made programmes to meet the social, intellectual, psychological, or self-enrichment needs of adults. The University has Information and Advisory Bureau (UIAB) whose primary function is to guide and help students and faculty members wanting to proceed abroad or to other Indian Universities for higher learning. It is in charge of an academic adviser helped by a small office staff. As a first step, this Bureau was permitted to create an ad-hoc cell for experimenting with adult/continuing education programme on the campus. This Cell came into being in September, 1974 without any addition to its staff or allotment of extra funds.

strategy

In consultation with representative members of community, university faculty and extension specialists, the following phased strategy was drawn up :

- * Conducting a survey for identifying felt needs and for creating awareness;
- * Bringing about motivation among teachers and developing resources;
- * Motivating the community and creating a climate for learning;

* Designing suitable programmes as needed by the community;

* Evaluation of programmes.

survey of felt needs

Since a programme in which adults did not feel fully involved failed to attract many participants, it was essential to begin with efforts to create awareness and assess their actual needs before planning programmes. This was done through a combination of questionnaires, informal dialogue and field visits.

Hundred questionnaire forms were issued, half through university students for their family members and the other half through the staff of the Cell to members within the Campus. The aim of the questionnaire was not only to carry out a survey but also to make the community aware of the new concepts of continuing education.

The response to the questionnaire was slow and had to be followed up by personal visits to explain the idea to the community. Even so, only 18 responses were received, ten from men and eight from women, all belonging to the university community. It was realised later that if the questionnaire forms had been issued to groups collectively, explained and got filled on the spot, the response would perhaps have been much better. A latter experiment on these lines of another form issued to housewives brought back 90 per cent response. From then onwards, greater stress was laid on personal contacts and informal dialogues with target groups to create consciousness and ascertain

their need, rather than sending out questionnaires. Subsequent designing of programmes was thus based on a combination of questionnaire and schedule.

For survey among weaker sections of society, a simple schedule was devised and volunteer students were requested to visit slums and nearby villages to interview potential learners. This form had a double purpose—first to acquaint students with environments, problems and situation of the under-privileged; and second to make weaker section conscious of their own problems and needs and to seek solutions for themselves. Because of utter poverty and ignorance some of these learners could not articulate their problems and needs in right order of priority. They had, therefore, to be helped to analyse the problem through discussion.

Needs are both 'felt' and 'unfelt'. The survey is, therefore, attempted to make the potential learners think about their 'unfelt' needs also. Examples of 'unfelt' needs are the lack of knowledge about the harmful effects of polluted drinking water, using open latrines, keeping buffaloes in living rooms and so on, while the 'felt' need may be just to eke out a living. However, in taking a project among these sections, it seems that 'unfelt' needs must take a second place to the 'felt' needs.

The reasons why questionnaire forms issued through students did not bring any response could not be really ascertained. One of the contributory reasons could perhaps be the fact that many students while expressing their readiness to visit the poor lacked confidence in working in the

slums and in the villages. Students generally felt that they needed to be accompanied to the areas and introduced to the inhabitants through older and experienced volunteers or sent out in company.

Communications were also sent to military organisations, as one of the target groups, explaining what the university could offer them educationally and provoking them think about their educational needs. As a result of this offer, demands have been coming in from military personnel for programmes in library science, business management and computer sciences. Circulars were also issued to retired personnel, to parents through schools, and to housewives through their club at the Campus.

These ventures showed that the assessment of needs requires much wider publicity through mass media and other means than what the Cell had the capacity or funds to undertake. The best way of getting response is to list out in great details of the types of programmes which could be undertaken by University and to ask potential learners in small groups to indicate what, where, when and how they wanted these programmes organised.

On the basis of the limited data gathered, the survey showed that the majority of the respondents in the Campus were prepared to attend a daily programme if held within a distance of 2 kms. from their residence, in the evenings from 5.30 to 7.30 or from 7.00 to 9.00. The programmes most in demand by the women were self-enrichment and health

in that order. The men gave varied responses, with the majority favouring TV and radio technology, followed by health programmes.

motivation of teachers and development resources

Having translated some of the community needs in terms of educational objectives, the next step was to search for the right type of teachers and resource persons for designing and conducting the programmes. To render free service even more challenging was to change the fixed ideas of some of the faculty members about the University's charter, and to develop in them new attitudes regarding their role in serving the whole community and not merely the young and adolescents.

These efforts made it possible to identify a wide range of sources from which voluntary services could be drawn. These included the university faculty, post-graduate institutes and departments in the city, teacher, police and other training institutes, local military formations and units, Government departments, State Bank of India, Regional Employment office and the media.

Some of the methods used for identifying and motivating faculty members and for developing resources would be of interest :

— the teachers as well as the subject of relevance to the adult groups were observed in the classrooms to help selection. A total of 40 faculty members from 15

departments were heard and 20 of them from 11 departments actually participated in one or the other of the programmes ;

— several outside agencies were requested through correspondence and meetings to provide teachers and resource persons ;

— a motivation handout describing programmes which the University could possibly offer to the community was sent to all the 42 departments, followed by personal visits to ascertain their responses ;

— a Voluntary Action Centre (VAC) was created along with the Cell within the Information Bureau with a main objective to help break down prejudices among some of the faculty members against working on what they considered to be sub-standard programmes. Starting with social action, the VAC was able to win over some of the teachers and resource persons for participation in the programme itself.

Resources for the programmes were drawn from extension specialists from the Punjab Agriculture University, Council for Child Welfare, the Yoga Centre, visiting professors from foreign universities, the NSS Directorate and the university departments.

The target of Cell is to ultimately involve all the 42 departments of the University in conducting one or more courses or programmes for the benefit of adult members of the community

and also as many multi-disciplinary programmes as possible.

motivation of community

The potential adult learners identified in the Union Territory of Chandigarh cover a wide spectrum; doctors, lawyers, engineers, scientists, Government employees, farmers, teachers, retired persons, housewives, business executives, parents, workers, slum dwellers, social volunteers and educated unemployed. During the year 1974-75, the Cell was able to involve some of these categories :

Armed forces, slum dwellers, parents, housewives, doctors, faculty members and senior students.

The methods used for motivation of the community to take advantage of the continuing education programme, overlapped with methods used earlier for creating awareness and in conducting surveys. This was further intensified by :

- communicating with government and non-government organisations, coaxing them to ask for programmes at the university, according to their institutional requirements ;
- meeting individuals and encouraging them to create public opinion about community needs and what was expected from the University ;
- informal talks with groups of parents, and housewives through visits to their clubs and schools, and by arranging PTA meetings ;

— circulars to places frequented by the community ;

— asking university employees and senior students to help in making colourful posters regarding continuing education programmes. This gave them a sense of involvement and gave wider publicity to the programmes.

designing the programmes

Programmes were tailor-made in consultation with teachers, resource persons and participants. Eight experimental programmes were designed and conducted at the Campus during the year.

A programme on 'Yoga Health Programme' for women and University community, a 'Central Orientation Programme' for faculty members and post-graduates proceeding abroad for higher studies, a 16 sessions programme on 'Humanistic Studies' for doctors from the Post-Graduate Medical Institute, a 'Medical Extension Programme' of 20 sessions for the university, a 'Homemakers Programme' for the women on the University Campus, a 4-sessions programme for slum dwellers and a 6 weeks 'current affairs and general science programme' for army officers.

evaluation

All programmes could not be evaluated methodically because of lack of staff and resources. Comments were however invited in most cases by issue of questionnaire or verbally at the end of each programme. Information sought related to methods of instruction, content and utility and suitability of time and place.

In order to get a true picture of the response 'feed back' has to be planned much more scientifically, so that programmes may become more and more useful, relevant and popular.

overall assessment

Some important conclusions could be drawn from our limited experience :—

- a small range of programmes organised are doubtless too small to reach far enough. It must, however, be stated:
- that the size of the programme was a consequence of more lack of resources than of imaginativeness or of response ;
- the biggest achievement was perhaps the realisation of the need among the faculty of getting involved in continuing education, and softening of resistance in some quarters ;
- from the responses received from the community, they appeared to be getting more conscious of their educational needs and realised that university had facilities to arrange programmes for them ;
- the experience of running various types of programmes indicate that the Director/Coordinator has to have certain special attributes over and above required in a normal teacher ;
- the most significant programme was the Regiditional Summer Institute for Defence Forces. The exposure of an almost closed

society to the academic atmosphere created an impact on the participants ;

- the Cell was able to provide counselling service to adult learners and helped them to identify their problems and educational needs ;
- the lack of funds and additional personnel was offset by the cheerful willingness with which the staff members of the Bureau worked in the programme without remuneration ;
- although the Cell lacked the facility of telephone and transport for maintaining quick communication with the community, constant mobility of the Bureau staff on foot or on cycles had overcome this handicap ;
- some of the teachers and resource persons though knowledgeable in their own subject, were not fully familiar with the methodology of teaching adults. This was partially offset through informal discussions and the use of aids and demonstrations. It is proposed to conduct a programme on methodology of teaching adults in future.

recommendations and guidelines

(a) Experience of one year of the functioning of Cell for continuing education at the Punjab University has shown that it is feasible to initiate a modest programme of adult/continuing education, with a small team who understand the newly developing concepts and are prepared to take on extra load voluntarily. They

will need some incentives. For organising more than what has been achieved by the Cell, it would certainly need setting up of a formal department of adult/continuing education. The term 'department' should be preferred to a 'Centre', because of the academic prestige it carries.

(b) The Vice-Chancellor and the Academic Dean should be actively in favour of the University getting involved with the community, and give their full moral and material support to the Director/Coordinator who should be placed directly under the Vice-Chancellor, or the Dean. It will have the advantage of being common to all departments, and have the backing of authority.

(c) The Director/Coordinator has to be carefully selected. If any teacher from a department is deputed for this job for considerations other than his special attributes, it won't work out. He has to be more of an administrator, co-ordinator and a public relation man, with plenty of stamina, salesmanship, innovative mind, and an intense desire to develop the new concepts. He should have had practical experience of planning, designing and supervising training programmes and of staff duties. He should have received some training in adult/continuing education, and need not necessarily be an educationist. He could belong to any other speciality like Agriculture, Labour, Health or the Defence Forces, provided he has been dealing with the education and training aspects of adults. So that the Director/Co-ordinator can be really effective, he must hold a status not below that of a Reader.

(d) Initially the Cell does not need a very elaborate office set-up, but the minimum requirements are, a telephone, type-writer, duplicator, stationery, cycle and a small contingency, besides a dedicated team. The Cell at the Punjab University was able to use the facilities of the Information Bureau and the good offices of the Dean, without which its functioning may have been very difficult.

(e) No programmes should be undertaken unless needed by the community and which the survey has indicated.

(f) Sometimes there is an international antagonism to the new ideas, which can be partly neutralized by adopting the middle path in the conflicts and politics of a university. Gaining confidence of as many faculty members as possible especially the senior professors, goes a long way.

(g) While teaching adults, some of the teachers, unfortunately practice only one method of teaching i.e. lecturing, and use only one training aid i.e. the blackboard. There are several methods of teaching adults and therefore programmes for training of teachers and resource persons in methodology must be organised or by arranging material for a self study programmes.

(h) Creation of a voluntary organisation to give support to the Cell for adult/continuing education is extremely helpful for involving the faculty in programmes considered below university level and for motivational campaigns.

programmes in continuing education*

L. R. Shah

Continuing education in its earlier stages tended to confine itself to limited programme such as recreation for adults and adolescents and were usually a simple extension of the existing syllabus. Later continuing education came to encompass a great conglomeration of courses synonymous with such concepts as adult education, community education, general interest courses and extended activities of students. Today continuing education is identified not so much by programmes or product as it is by the process by which the life-long educational needs of the individual and of the society are met. Within this process, however, there are numerous programmes, courses and services available to individuals and groups who wish to avail themselves of them.

The central purpose of a Department of Continuing Education is to plan and conduct programmes. In comparison with the regular University teaching syllabus, which is conveniently organised by subjects, continuing education is a much more flexible enterprise and its syllabus is under constant review and change.

The areas of programmes may broadly be categorised as :

Credit Programmes—Those concerned with obtaining of degrees or diplomas.

Non-Credit Programmes—Those which are by and large not concerned with the obtaining of degrees and which can be termed offerings in continuing education programmes. The areas of programmes may be ranked in the order of their appeal to people's motivation and performance in the areas, and

also on the degree to which a given area is regarded by them as appropriate for educational effort. Some of the areas, within the non-credit programmes, that provide specific programme possibilities, where appropriate programmes may be undertaken, could be :

work

This area covers all those programmes which either increases the job-worthiness or helps in increasing the professional knowledge or skill of the concerned workers. Motivations for such programmes are usually high. Vocational upgrading is generally recognised as a function of education for all work levels. Consequently vocational improvement is an important area of successful continuing education and will probably continue to be so.

For several valid reasons, not excluding expediency of situations, in the present context of our country, highest priority should be given to programmes of vocational/professional training/retraining.

employment oriented programmes

Unemployment and under-employment of youth is one of the major problems which deserves urgent attention and remedial action. The University/Department of Continuing Education can initiate programmes which would help those who have finished their formal education as well as those who are studying in the universities and colleges. Programmes like, courses in stenography, book-keeping, management of small industries, poultry farming, etc. could help in solving situations that we have, where educated persons remain un-

employed, while jobs go abegging for want of qualified persons.

courses for professional improvement and for developing vocational/occupational skills

In the changing technological and socio-economic conditions it is of the highest importance that proper arrangements are made for training/retraining of persons employed in different jobs. With the vast and rapid advances of knowledge in almost every field and the rapid development of technology it is essential that every person gets an opportunity for being trained or retrained periodically.

Even if we were to take the question of improvement of teaching and raising of standards of education every university should be involved in the programmes of professional improvement and academic development of the teachers. Thousands of unqualified and underqualified teachers in our schools should be put through intensive courses in summer schools, correspondence courses, and where necessary, full courses. Refresher courses, seminars, summer institutes, short courses and workshops are examples of some programmes that would upgrade/up-date their professional knowledge and improve their occupational/vocational skills.

leisure

A programme that helps in the better utilisation of leisure time, could be drawn to benefit the people.

We have to pursue "Education for Leisure" to enrich the lives of individuals. What does this title mean? Is it education to be had during leisure or is it education in

* Extracts from paper presented at Hyderabad Conference.

the art of using leisure ? These two aspects tend to merge into one another.

extension lectures on various subjects

Elementary and advanced level courses, in English language, Indian and foreign languages, lecture series in dance, drama and music, could form a part of the leisure programme that could meet the objective.

home making, parenthood and family relations

Home making is regarded as an appropriate area for education in such matters as food preparation, nutrition, interior decoration, landscaping, child care, repair of domestic gadgets, first aid.

Parenthood and family relations should be a good area for continuing education in view of the changes that are taking place in the society. Family life education, marriage counselling, and child study groups are a highly promising area for expansion.

citizenship

The social needs of a citizen are admittedly high and it is generally considered that people can learn to become better citizens by reading, joining study and pressure groups and by getting better informed.

* arrange/encourage study groups for studying various political, economic and social problems in different localities.

* arrange lectures/publish literature on citizenship education.

continuing education in business and industry

In several countries, leaders of business and industry have sought the assistance of universities in planning courses for their employees. The involvement of the Indian universities in this sphere has been rather negligible.

In the western countries leaders of business and industry are seeking the assistance of universities more and more in planning courses for their employees. In India too some of the institutions of higher learning are helping out business and industry e.g. the Institutes of Management, the National Institute of Bank Management etc. It is felt that the Universities should come forward to help business and industry (a) by running courses for personnel working in business and industry and (b) by providing assistance and advice to the employing units for running courses for employees.

Examples of courses which could be run by Universities—accounting courses by correspondence, short courses/longer training on the managerial level, courses in labour education.

cooperating with institutions

People become involved in organised activities as parents and as members of clubs, occupational, civic and social groups. Programmes which provide discussion, group experience in studying and talking about the philosophy of education, current issues of education, contents of education might very well provide people

with the kind of learning experience from which to reflect upon their own needs. Such programmes could well provide the stimulus for a changed attitude towards education and a new view of education as a life-long process.

credit programmes

I have made mention of some of the areas in which programmes of continuing education can be taken up in the universities for which no credit or degree need be awarded.

Besides, the Universities should make available to the people facilities of higher education with a view to enable them to obtain degrees/diplomas in a manner which may be convenient to the recipients, e.g. holding evening classes and arranging correspondence courses. I shall not dilate on the necessity and importance of running such programmes because many universities/colleges are already involved in these and may be, many more are already considering starting of such programmes.

I have only tried to list out some of the programmes which could be run by the Department of Continuing Education in a University. Much would depend upon the social and cultural milieu of the area, its educational development, its economic development. Perhaps it may be desirable to conduct a survey of the area with a view to ascertaining the felt needs of the community. Also it would be necessary to evaluate each programme periodically to assess its success and the response of the people to such programmes.

methods and learning processes in a continuing education programme*

Virginia Shrivastava

This paper touches upon some of the learning processes and methods for adult learners; for teaching staff; for extension committees, councils and other policy making bodies and for directors and the Vice-Chancellors. —*Editor.*

methods for adult learners

The adult student differs from child student in that he brings to the learning situation a breath of live experience that is a learning resource for the class as a whole (and should not be ignored) and which also helps him to see things in context, and often to learn more quickly. Also, adult learners are usually self-motivated, which also is a big factor in determining the possibility and advantages of various teaching and learning methods.

In the choice of teaching methods, what ought to be borne in mind is that the content determines the appropriate method. The following teaching methods may be found to be appropriate in the context of their objectives and course content :

● *The Lecture*—Some think it is not very appropriate, since it demands little effort or activity on the part of the learners. However, others argue that although the lecturer may be the only one overtly active, all members of the listening group are enjoying, or suffering, the same

experience, and therefore, the lecture may be an excellent discussion starter. Others say that the lecture is a good means of giving an ordered presentation of information, or a systematic development of an argument, while yet others say that for conveying information, the lecture is archaic, since books are available—but that implied that enough books are available in sufficient numbers, and the learners have the time and motivation to use them. But, we must really heed those who warn that the lecturer can be the only one making an effort, and the learners are merely passive and receptive; or that the lecturer may be putting an unsound position to a trapped audience !

● *The Forum*—Information giving followed by questions. Although there is a lack of freedom to interchange ideas, the audience can get the specific information it wants on particular aspects of the subject.

● *Symposium Panel*—Presentation of different points of view, and various approaches and angles can be highlighted, and this method can stimulate analysis.

* Paper presented at Hyderabad Conference.

● *Discussion*—There is a high degree of group participation. Group members pool ideas, experience, and knowledge, and can arrive at group decisions if decisions are needed. This method is useful for a relatively small class.

● *Field Trips, Study Tours*—Investigation of a problem or situation in its reality, in its context. It gives the learner first-hand experience. This method is most useful as a part of a series of class sessions, or as part of a course.

● *Films, Puppetry, Drama, Role Play, or Simulation Games*—are useful in bringing to life situations, historical events, business situations, literature, in a way that more totally involves the learner than reading or talk about the subject can do.

● *Tapes, Slide sets, Photographs, Posters, Charts*—are all teaching aids to be used in lectures or discussion groups. All can be prepared by the instructor, or by the adult learners for use by the whole group.

When seeking to give information, communicate objectives, or explain difficult concept and problems, then structured materials should be given to the learner, like workbooks programmed learning materials, or a definite essay or project topic with a clear and more or less compulsory reading list. When seeking to develop critical thinking, to develop alternative frames of reference, to encourage originality, or to develop the ability

to solve problems, then the learner can be directed to a wide variety of source materials (books, people, film, etc.)—"unstructured materials" or some "structuring materials" by way of an annotated bibliography, or a list of questions or a set of related problems to be dealt with. If, as some educators believe, the aim of the university is to develop students who can learn entirely from unstructured materials without additional help, then learning methods must get as much attention as the teaching methods when planning programmes for adult learners.

methods and learning processes for extension education instructors

One of the factors that the extension education instructors will themselves have to know or learn is new attitudes :

— new attitudes to curriculum building—the adult students in the course should have a part to play in guiding the programme content and learning experiences along lines that are relevant to their interests and needs. In this way, curricular authority is to some extent shared with the student. In intra-mural academic departments, the credit course curriculum is designed in relation to the logic or structure of the discipline being studied, and the nature of the subject matter is the basis of curriculum design. But in many extension courses, the concerns or perceptions of life of the student become the dominant focus for curriculum design rather than the

academic discipline. Extension staff must learn to handle this method of curriculum development with commitment.

— new attitudes about their own role—they will also have to learn a new emphasis about themselves as instructors, or resource people, or teachers, or facilitators, indeed also, as learners themselves too. Many of the teaching methods outlined above will not involve the staff member in the same methods that he usually uses in his classroom intra-mural teaching of under graduates. Although tutorials, discussion groups, the use of film, field trips are used by faculty, it is probably not false to say that the lecture methods still dominates the teaching style of most faculty. He/she will have to become committed to a greater use of these non-lecture methods, and to have confidence that the reservoirs of learning are not with the instructor alone. By guiding the learning of the adult students, he/she can facilitate them in learning from other class members, from independent research and observation, from discussions, and so on. This, then, for most people, will be a new perception of their role as a university "lecturer" or faculty member as part of the extension department.

Since attitude change and motivation are the objectives for the staff, the appropriate methods for enabling this learning might be a short orientation conference for instructors, perhaps in homogeneous groups like: instructors

of credit-free courses, instructors of correspondence courses, or instructors of extension credit courses. There should be small group discussion, and a good amount of interaction between the professional staff and the instructors. Also, in-service training, or periodic extension instructors' get-togethers should be arranged to allow the instructors to share their experiences with each other, and solve any problems they may be facing.

The instructors should also be helped to evaluate the success of their courses and they should learn how to help the learners evaluate the success of the course for them. This feature is also not usually a part of undergraduate intra-mural courses, in which there is very little self-evaluation of work done, either by the instructor or by the students.

methods and learning processes for boards, councils and advisory committees of the extension/continuing education department

The director and his core staff can work with a board or council, which may or may not review plans and guide policy, and or an advisory committee of university faculty and community representatives which would give suggestions from their various vantage points for programmes. If the body is one which is supposed to set broad policy, then the director and his staff should present clear suggestions on which decisions can be taken. If the body is one which is to suggest programme needs only, then a tentative

programme outline could be given and discussions for additions or deletions could be held. These meetings could be day-long, may be twice a year (if programming were done in 6 month blocks) and part of the day could include a seminar session giving some thought and content on an adult education topic relevant to their role as instructors. Examples might be : "direction for an appropriate response to adult learning needs at this time", or "is there anything to be learned from conducting adult extension courses that should be applied to the intra-mural programmes?", or "adult needs at various stages of aging and maturity."

methods and learning processes for the extension director and the vice-chancellor

The director and his core staff are responsible for selecting the course topics, formulating the objectives, curriculum and methods in consultation with the instructors (and frequently with the prospective learners), overseeing and administering the publicity, recruitment, and physical aspects of running the programme, carrying out course evaluations, preparing budgets, seeing to his/her own continuing education, and generally seeking to improve the effectiveness of the programmes.

The selection of course topics is crucial to the success of the programme for adults, being self-motivated learners, won't come to stick with a course that is not meeting their needs, particularly non-credit courses. The methods used by the director to accurately predict the learning

needs of the city, the district, the state, are :

- to establish and consult advisory committees and councils
- to read widely—the popular press, latest books on social analysis, etc.
- to attend lots of public meetings for the purpose of meeting people who will educate him/her about current issues and concerns, and also for the purpose of identifying future course leaders
- to make a point of meeting and talking with as large a cross-section of society as possible.

The director must coach the instructors on planning courses of a weekend in length, or perhaps eight to ten sessions only, discussing with them adult education methods, solving any problems that crop up in the course. In this way, counselling methods are also used by the director.

The director himself is, of course, a person who is learning all the time. He would also benefit from comparative education experiences—seeing other extension departments in other places. As a self directed adult, he should plan his own learning programme too. Many of the things that have been said for the extension director also hold true for the vice-chancellor. As head of a multi-department and multi-faculty university, he must keep up his own general learning in a number of areas. Since extension and continuing education are also under his jurisdiction, he should keep abreast of new thinking in this field too.

report of the poona seminar on continuing education

During the last decade or so, a relentless effort is being made by a select band of academicians in this country through seminars, symposia, conferences and the like in various parts of the country, region-wise and on all India basis to drive home the need for opening the department/Centre of Continuing Education so that the services of these temples of learning be extended beyond the four walls of the campus to those outside who could not come to their portals due to various reasons.

Dr. D.A. Dadholkar, Vice-Chancellor of Poona University in his welcome speech laid stress on the complex role the universities were called upon to play in maintaining standards of teaching and research on the one hand and in catering to the cultural aspirations of the local community on the other. However it was a obligation on the part of the universities to provide adequate facilities for learning to all those who have the motivation to learn, he said.

inaugural address

While delivering his inaugural address on the theme "Adult Education : The new imperative of our time" Dr. Mohan Sinha Mehta pointed out that it was fact of history that whenever the community had been in crisis, it was adult education which rescued it. In modern times, adult education has become an imperative in view of the constantly widening and deepening stream of new knowledge which is often referred to as "Knowledge explosion". Knowledge acquired in school and college becomes inadequate and obsolete often in one's own life-time. Advances in science and technology in recent times, have given special significance to the scheme of university continuing education. The scope of university continuing education is indeed vast and varied. It deals with the whole spectrum of human life, its need and problems.

He said that continuing education had to be accepted as a new but very important function of the university. Its many functions were remedial, vocational, cultural, economic, political, training for responsible citizenship and community development, improving human relations, leadership training and the like.

Dr. Mehta said that extension programmes which begin in the periphery, ultimately become an integral part of teaching and research in the university departments. As for the social service activities, adult literacy and other programmes related to our national objectives they might be very important but the direct involvement of the university extension departments in these activities is not alone to achieve objectives of continuing education. The extension department of the university should not become a wing of the education faculty, since the philosophy of adult education is more broad based and interdisciplinary in character.

Some of the most important questions that came up for discussion were :—

1. What is continuing education?
2. Does continuing education differ from adult education, non-formal education, extension education, recurrent education, extra-mural studies, social education and the like?
3. What is its scope and philosophy?
4. Could continuing education be a university discipline?
5. Where is the need for continuing education?
6. What should be the content of continuing education?
7. What is university responsibility?
8. Should the departments/

"Universities and institutions of higher education have an important and unique role to play in the social, economic, cultural and educational advancement of the community through variegated programmes of continuing education". This was the consensus of the delegates who had assembled in Poona, from the four corners of this country, for a three-day seminar on Continuing Education, sponsored by the University Grants Commission and organised by the Department of Continuing/Adult Education, University of Poona, from February 7 to 9, 1976. About 50 delegates attended the seminar.

the purpose

The purpose of the seminar was to discuss ways and means of pushing forward by another step the concept of continuing education and the underlying need to mobilise academic opinion in favour of continuing edu-

Centres of continuing education be autonomous?

9. Should the staff of the department/centre be classified in the traditional way of Professors, Readers and Lecturers?
10. What should be the basis of such education?
11. Who are to be the students?
12. By whom and how the system be financed?

role of universities in continuing education

While speaking about the role of the universities in continuing education Dr. Mehta made the following observations :

1. Though universities are maintained by the community, they have, by and large, remained isolated from the main stream of national life, preferring to exist in a kind of ivory tower and thus failing to fulfil their obligations to the community at large.
2. Now that a more realistic awareness of the commitment to the philosophy of continuing education is fast growing, universities should not hesitate to undertake those programmes for which they alone can provide specialized knowledge and leadership.
3. Universities should safeguard against venturing out into areas in which other agencies may be functioning more successfully and should concentrate, as far as possible, in areas in which they have superior knowledge or know-how and comparative advantage.
4. Some of the priority areas would be oriented towards the removal of poverty, and education of disparity, updating of knowledge and skills, participation in deve-

lopment and fulfilment of real educational needs to make meaningful to consumers of knowledge.

5. The first step is to assess the needs of the community and to design the programmes, content and methodology to suit those particular needs. This must, inevitably be a continuous process.
6. Extension work involves language and communication skills but more than this, it is the right kind of methodology for maximising learning. Of course, one has to emphasise learning more than teaching.
7. Instead of diversifying its activities and resources over a wide range of activities, university should be content with a modest but a firm beginning. The strategy is likely to be far more effective. In organising a department of continuing education we should understand very clearly, the objectives of university level continuing education. There should be a separate department responsible for this activity with a good deal of flexibility and functional autonomy. The department might offer courses of a credit or no-credit nature either planned on the campus or off campus. The department should be directly responsible to the vice-chancellor. For better organisation, two committees should be formed, one consisting largely of academicians and the other comprising representatives of the community.
8. Financial assistance by way of grants is already available from the central and state agencies for programmes of continuing education. However, there is need for developing self-financing projects which could be worked out in consultation with the

community in a specific university area. Fees, publications, donations etc. as sources of finances should be fully explored.

9. In context of clearly defined objectives of continuing education, the activities and programmes must necessarily be knowledge based.
10. Lectures, discussion classes, seminars, summer schools, audio-visual aid etc. could be used with advantage in continuing education programmes.

recommendations

The Seminar made the following recommendations :—

- (a) The Centre/department of continuing education should be independent and autonomous and decentralized as far as possible.
- (b) The department should be, as far as possible, self-propelled, able to generate its own impulses.
- (c) Priority should be given to activities that have a multiplier effect. - Persons like doctors, journalists, teachers, panchayat leaders, engineers, B.D.O.s, should be given priority in training.
- (d) Summer Institutes should be organised for the training and orientation of personnel in the departments/Centres of Continuing Education.
- (e) The U.G.C. should constitute a Task Force consisting of experts in the disciplines for working out such details as the level, objectives and contents of the course in continuing education as a discipline.

Indian Adult Education Association, New Delhi —J. Mallikarjun
Programme Officer

association news

non-formal education seminar in orissa

The Association in collaboration with Utkal Navjeevan Mandal, Angul, Orissa organised recently a two-day seminar on Non-formal Education for Women in Angul. Shri B. B. Mohanty, former Unesco Expert in Adult Education was the Director of the Seminar.

The key-note address was delivered by Prof. Satrugana Nath of the Regional College of Education, Bhubaneswar.

He said that non-formal education is not 'anti' formal education, but is complementary to it. In analysing the merits of non-formal education, he said that a well organised programme of non-formal education can be a good beginning for life-long education.

The seminar studied the content and methodology of non-formal education for women; role of voluntary organisations in non-formal education for women; non-formal education for school dropouts and education for nutrition and family welfare.

43 delegates from different parts of Orissa attended the seminar.

Dr. Benidhar Pradhan, Reader in Political Science, Utkal University, Bhubaneswar, delivered the valedictory address.

recommendations

The following were the main recommendations :

1. Village libraries, school libraries, community centres and school buildings, including their equipment and materials, outside the school hours and during vacations, should be utilised for organising non-formal education programmes.

2. Village school teachers, youth leaders, youth workers, government workers functioning at the village level and educated girls and women of the village should be trained and their services utilised for non-formal education programmes.

3. Local fund raising campaigns are to be organised through periodical door-to-door collection, collection of crop as subscription and donation at the time of harvest and through subscriptions and donations from industrial workers to finance non-formal education programmes.

4. Non-formal education programmes should have a strong literacy component; it should not, however, start from the teaching of alphabets, but should base itself on the experience, problems and worries of the participants, as well as their daily work, crafts and vocations.

5. Non-formal education programmes for women should include kitchen gardening, bee keeping, spinning, weaving, cottage industries and cattle and poultry keeping; and be organised through the help of gram sevaks, gram sevikas, and other specialists functioning at the Panchayat level.

6. House-keeping, home economics and cookery should be in the core of the curriculum for non-formal education for girls. The curriculum should also include hygiene, child and family welfare and family planning.

7. Non-formal education for women should sensitize the participants about the following :

- a) Evils of Dowry
- b) Evils of Drinking
- c) Evils of Untouchability
- d) Evils of reading sexy books and novels

It should also make them aware about the Panchayati Raj institutions and other programmes such as small savings, co-operation and community development.

8. Non-formal education should provide opportunities for group and community efforts and cultural activities so that women and girls participating in these programmes will get cultural nourishment and eventually grow as healthy citizen.

recommendations for nehru literacy award

The Indian Adult Education Association has invited recommendations from all Institutional/Life Members of the Association, and the Directors of Education and Development Commissioners of various States and Union Territories of India for 1976 Nehru Literacy Award.

The Nehru Literacy Award is awarded to an individual or an institution for outstanding contribution towards the promotion of literacy among adult men and women of India.

Last date for receipt of recommendations is August 7, 1976.

bound volumes of ijae

Bound volumes of the *Indian Journal of Adult Education* from 1964 onwards are available from the Business Manager, Indian Adult Education Association, 17 B, Indraprastha Marg, New Delhi-110002.

from our correspondents

tion, use and care of tackle and craft ; curing and drying of fish ; utilisation of by-products of fish ; formation of fishermen co-operative societies ; problems of fishermen ; Welfare programmes of the State Government with special reference to the fishermen were covered. Practical demonstration of induced and natural breeding of fish, visit to nursey and field trips were also arranged.

delhi

raman becomes chief patron of daea

Shri Radha Raman, Chief Executive Councillor of Delhi has become the Chief Patron of Delhi Adult Education Association (DAEA).

The DAEA will start a Women Adult Education Centre in Teliwara in the walled city of Delhi. It will provide free literacy, craft and civic education to women to make them better housewives and citizens.

prize competition of books for neo-literates

The Ministry of Education and Social Welfare in collaboration with the Ministry of Family Planning has announced the 19th Prize Competition of manuscripts for neo-literates.

Sixty five prizes of Rs. 1000/- will be awarded to authors of the best manuscripts in the following Indian Languages : Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Marathi, Malayalam, Oriya, Punjabi, Sindhi, Tamil, Telgu Urdu.

Last date of entry is July 31, 1976. Further information : The Assistant Educational Adviser, Non-formal Education Division, Ministry of Education and Social Welfare, Shastri Bhavan, New Delhi.

new york

a university for the world

"What is at stake in the development of the United Nations University is nothing less than the development of a planetary ethic, and a radical transformation in the way the world looks at its own problems. The university can, if the circumstances are right, become the worlds' most trusted source of information, enlightenment, and ideas for global action".

Such is the conclusion of Harold Baker, former president of Sarah Lawrence college and the director of the pilot project for a world college in collaboration with members of the United Nations Secretariat. In a 50-page booklet entitled *A University for the World: the United Nations Plan*, Dr. Baker relates the rationale for the UN University and discusses its role in international development.

The booklet, published by the Phi Delta Kappan Educational Foundation, and an informative 1975 brochure on the present status of the University, can be obtained from the United Nations University, Room 3194, United Nations, New York, 10017, or Toho Seimal Building, 2-15 Shibuyaku, Tokyo 150, Japan.

scotland

for new literates

An adult Literacy group in Liverpool called *Write First Time* is publishing a tabloid newspaper of the same name. The material is short articles and poems written by adult learners themselves to encourage them to write for publication. The newspaper is suitable equally for remedial reading work in schools. Information and copies may be obtained from the Scottish Institute of Adult Education, 57 Melville St., Edinburgh.

tirupati

training course for fishermen

The Department of Continuing/Adult Education, Sri Venkateswara University, Tirupati, in collaboration with the Department of Fisheries, Chittoor District organised a three-day Training Course on Fishing Technology from 28 to 30 March, 76 for the benefit of fishermen in Chittoor District. Twenty fishermen from Pattur, Chittoor and Mallimadugu blocks of Chittoor District attended the course.

During the three-day Training Course, the technical know-how and the practical problems of the fishermen were discussed. Topics like : Modern methods of fishing ; Marketing facilities ; Licensing and its benefits ; selec-

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education and family planning

In another 50 years or so we might well be a nation of 1000 million. We cannot altogether stop the disastrous addition to our population, but it is surely within our capacity to slow down the growth. While the efforts of Government in this direction are praiseworthy, the question to be asked is whether the people have done and are doing their part in this great task before the country. And have the educationists—in particular those concerned with Adult Education—done their part? But it will be said that the better dictum is for the physician to cure himself. Let Adult Educators first succeed in educating the Adults, before they think of other tasks. But it can be argued that the two tasks are not so different as it appears at first sight.

There is enough evidence to show that accep-

tance of the small family norm and the adoption of family planning techniques are both correlated positively with education. Apart from solid statistical evidence in this regard, there are sound reasons as to why this should be so. The greatest change in the mind of an adult occurs when he crosses the border from illiteracy into literacy. It opens a new world. It teaches him that he is the master and not the slave of environment; the maker and not the victim of his own future. He becomes more receptive to new ideas and is willing to think and act on them.

It is this behavioural change than the mere fact of ability to read written material or ability to understand new concepts that lies at the core of the increasing effectiveness of family planning with increasing educational

levels. That this increased effectiveness would be the highest at the primary educational level (the crossing of the literacy barrier) should be self evident. Further educational levels are also helpful, as they reinforce confidence and help in fighting “traditional messages” which have adverse effect on family planning measures.

Adult educators can have a more direct role too. The vast provision of supplies and services for family planning have to be matched by an equal creation of demand. Information on the availability of the supplies and services, on their need and usefulness have to be carried to every nook and corner of the country. Unfounded fears and apathy have to be overcome. Every literacy class, every non-formal education centre, every extension course, every farmer's or worker's group discussion, every youth centre or youth club—in short every place where any kind of group activity is being carried on should also discuss and propagate the population control measures. It is estimated that 50% of our youth in age group 15-25 are literate. A determined effort to make the other half also literate and to inculcate the message of family planning in the entire youth group is one of the noble and urgent missions of Adult Educators.

adult education in india*

K. Gopalan**

1. introduction

Adult education has had a long history in India. We had evolved, over the centuries several interesting forms of non-formal adult education so that an average Indian, who may have been illiterate for lack of access to formal education, was still a man of culture and character. It is true that this non-formal system had its own weakness: it made people excessively tradition-bound, and restricted social mobility. But, it also had its own immense strength and vitality, which it would be wrong to ignore.

In the last 150 years or so, this tradition was neglected as a result of over-emphasis that came to be placed on formal education. The colonial power was interested in educating only those who would serve in its governance. It was not interested in educating the masses nor in raising their consciousness. The result was, in 1947 when India became independent, her literacy rate was only

about 14%, i.e. only 14% of the population could read and write.

It was but natural that immediately after independence, the problem of mass illiteracy should have been one of the first to attract the attention of Indian planners. The entire spectrum of education was examined in relation to national development. The need to liquidate illiteracy and to provide facilities for continuing education was recognised. It was realised that conventional methods of hastening literacy were of no use, and if the trend was to be reversed, a massive unorthodox national effort was necessary. After analysing the whole problem, the Central Advisory Board of Education (the highest policy planning body for education at the National level) made the following recommendation :

“The exclusive emphasis on formal system of education should be given up and a large element of non-formal education should be introduced within the system. Multiple-entry and programmes of part-time education have to be adopted in a big way. At the secondary and university stages, part-time

* Paper presented recently at the Adult Education Symposium organised by the University of Kassel, West Germany

** Dr. K. Gopalan, Education and Science Attache, Embassy of India, Bonn.

and correspondence education should be developed and all encouragement given for programmes of self-study. All State plans should henceforth include programmes of non-formal education as an integral part of educational provisions, and suitable machinery be set up in each State to formulate, devise and implement programme of nonformal education, including functional curricula, integrated and interlinked with the formal system.

Programmes of adult education are of great significance for the success of the programme of universalisation of elementary education as well as for securing intelligent participation of the people in all programmes of national development. They should, therefore, be developed on a priority basis.....Adult education programmes should form an in-built part of every developmental activity sector, and every Central and State Ministry Department should make appropriate provision in the respective schemes”.

As in the Federal Republic of Germany, in India too education is primarily the responsibility of State governments. But the Central Government has also been entrusted with certain responsibilities specified in the Constitution. The field programme of adult education with adult literacy as the core activity is the responsibility of State governments. The Union Ministry of Education coordinates programmes, provides supporting services and promotes experimental efforts which will help in setting new directions for adult education in the country.

During the past few years, India has made some major attempts to widen the concept of adult education and link it to some of our major developmental goals. As a geographically vast and socio-economically heteroge-

neous country, we have varied experiences in the field of adult education. A few of India's more important adult education programmes are mentioned below :—

2. some significant adult education programmes

2.1 Functional Literacy Programmes : The Functional Literacy Programme represents the most typical example of non-formal adult education in India at the moment. Functional literacy is much more than literacy. It is integrating the programme of literacy or adult education effectively with plans of economic development. It is linking an educational “component” with developmental objectives.

The Farmers Training and Functional Literacy Programme initiated by the Government of India in 1968 was an effort to translate this concept into practice. The concept of the programme assumes that :—

- (i) literacy is not an end in itself, but has meaning only as a component of a larger scheme, composed of physical as well as educational inputs;
- (ii) a programme of functional literacy has to help the farmer in his life and work, individual behaviour and community action, and in understanding and using complex technologies;
- (iii) adults involved in farming practices would be interested in literacy if it comes to them as a part of knowledge necessary for their agricultural betterment and increased income; and
- (iv) functional literacy curriculum is a composite one including reading, writing, numeracy, socio-economic knowledge, agricultural know-how and practical experience.

The programme started for homogeneous groups of farmers responsible for adopting improved agricultural practices in cultivating high yielding varieties of food crops. It is part of the national strategy to increase food production. This programme has proved to be a great success.

The functional literacy approach is now being extended to other developmental activities—farmers adopting other agricultural practice, animal husbandry, family planning, women's socio-economic needs etc.

2.2 Non-formal Education Programme for Young People in the Age Group 15-25 : As per the census of 1971, there are about 90 million people in India in the age group 15-25. Out of them about 52 million are illiterate, all because they missed the opportunity to be educated in their earlier years due to reasons beyond their control. But, they still have long years of active participatory life ahead. To let their energies, hopes and idealism waste for lack of educational opportunities would be a loss to themselves as well as to the nation.

It is for this reason that India lays special emphasis on the non-formal education programmes for this age-group so that they can be brought quickly into the mainstream of the nation's life. Not that the educational needs of other age-groups are less, but that the needs of this age-group are more urgent and compelling.

In brief, this programme is designed with the following vital elements :

- (1) the curriculum should be related to the environment and to the social and cultural and economic needs of each learner group; it should lead them to a better awareness and understanding, knowledge and ability, and finally to action, which means that the curriculum should be

richly diversified;

- (2) since the learners are already participants in several community work and civic situations, shoulder family responsibilities, and have reached a certain level of experience and maturity, the content of the programme should be appropriately designed to strengthen what they possess and provide what they do not. The curriculum is, therefore, envisaged as a composite 'mix' of knowledge, understanding, information literacy and vocational skills, behavioural and attitudinal changes, social, economic and scientific explanations and finally directions for action;
- (3) it is important to mobilise human and material resources in the community, since no single individual or agency can be so omniscient as to organise such a composite programme; and also the learning has to be related to living and working.

Government of India provides assistance towards the implementation of the programme in one district in every State to start with, each district organising 100 classes with a total enrolment of 3,000 young people per district. The States have, however, started the programme in one or more additional districts out of their own funds. About 110 districts out of 350 districts in India have now clusters of formal centres for this age group.

2.3 Adult Education in Urban Areas : Most programmes of adult education tend to emphasise populations in rural areas. Doubtless, they represent a major group and their needs are great. Nevertheless, there is a section of urban population whose educational needs are equally demanding. These are the large conglomerations of workers in organised and unorganised sectors who are

skilled and semi-skilled, literate, semi-literate and illiterate, often in a state of poor transition from rural to urban life settings and ill-equipped to tackle the problems of life and work. Non-formal education is important for these groups as well, to improve their life, decrease their dependency and increase work efficiency.

Several public sector and some private sector undertakings do organise on-the-job professional training, but these are mostly for those who have already reached a point of knowledge and skill. The Central Government set up a Central Board of Workers' Education in 1956, which has been educating the rank and file of workers. Besides, many other schemes are run by numerous voluntary agencies.

Two experimental programmes carried out by the Central Government are in operation for several years now: the workers social education centres in Nagpur and Indore, and the Polyvalent Centres in Bombay, Ahmedabad and Delhi. Both have similar approaches of providing a multifaceted programme of non-formal education suited to the occupational, personal and civic needs of the workers. The Polyvalent Centres carry this emphasis to a more pronounced extent, offering comprehensive continuing education programmes to upgrade their skills, broaden their knowledge and enrich their lives. The courses are 'polyvalent' in content, in learner needs, in instructional resources and in intended impact. Many more polyvalent centres are expected to be set up in the near future.

2.4 Adult Education through Universities : There are 102 Universities in India, besides a number of institutions which are also deemed to be Universities. Several of these Universities have established Departments of Adult and Continuing Education with the objective of participating in national programmes of adult continuing education. What is

envisaged is an osmosis of non-formal concept, philosophy and practices into the entire university structure, involving students, teachers and faculties, so that there is constant interaction between the formal disciplines and non-formal extensions, between students and non-students, between faculty and community. Several programmes to achieve these objectives have been taken up. Many universities have organised correspondence, part-time or extension programmes. Training and orientation programmes of short and long-term durations are conducted regularly.

2.5. Development of Library Services for reinforcing Adult Education Programmes : As a necessary support to the programmes of adult education, vigorous efforts are now being made for development of library services. An important step in this direction has been the enactment of public library legislation in several States.

A recent development in the field of library services is the setting up of the Raja Rammohan Roy Library Foundation. The main objective of the Foundation is to strengthen and promote the establishment of the country-wide network of libraries through which it will be possible to carry to all sections of the people new information, new ideas and new knowledge. Nearly 3,000 libraries at district, block and village levels are being currently covered by the foundation.

2.6. Uses of Mass-media for Adult Education : Mass-media—particularly Radio and Television—are now being increasingly used for adult education programmes in India. The media units of the Ministry of Information & Broadcasting undertake several programmes which promote adult literacy drives as part of their normal information and publicity effort.

The Satellite Instructional Television Experiment (SITE)

started by India about a year ago has given a new dimension and meaning to adult education programmes in India. A direct broadcast Satellite system of this magnitude has never been operationalised anywhere-else in the world before. For the first time in the country a TV system has been designed and set up primarily for educational purposes by a team of people from fields as diverse as the social services, education, programme production, cosmic physics and engineering. A fleet of social scientists and educators are constantly watching, listening and analysing to measure the effects and the impact of the medium and the messages. Their inputs, and those of technical evaluators, will help plan the developmental communication systems of the future, for India and other countries.

2.7 Adult Education Programmes by Non-educational Agencies: A wide variety of educational and training programmes which mostly fall into the category of

non-formal education in view of their flexible content, adaptability to local conditions, diversification of curricula, and the deformed criteria for admission, are organised by a large number of non-educational agencies and bodies. Enterprises and business firms, banks and cooperatives, handicrafts boards, and social welfare boards, hospitals and family planning centres, agricultural and veterinary centres, railway boards and sports councils, handloom centres and ashrams, engineering and farmer's training centres, community service centres, and panchayats, departments of health and labour, boards of workers education and institutes of labour studies, etc., are some of the agencies who along with many others are already involved in schemes of non-formal education and training. It is evident that the existing trend will bring many others into the stream. This is a proof of growing needs and explicit requirements for new ways of learning and training, less formalised and more diversifi-

ed than the formal ones.

3. conclusion

The above are only brief and quick summations of a few important trends and programmes in adult education in India today. But all these put together barely touch the problem. We have yet to go a long way. Adult education concepts in India as elsewhere have undergone tremendous changes in recent years. Adult education in its fullest meaning of life-long, life-wide continuing education has become so varied and complex that it needs to be developed by all those who can make some contribution. Its infinite role and possibilities in the educational system are yet to be fully fathomed. All we can attempt at this stage is to analyse and probe together, share and exchange thought and experience, and so arrive at common understandings and a sense of direction, and still leave the door wide open for several new interpretations and alternatives.

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development campaigns in rural tanzania

Budd L. Hall*

In 1975 more than three million people in rural Tanzania took part, through discussion and action groups, in campaign on food production and nutrition called *Chakula ni Uhai* (Food Is Life). This campaign, the latest in a series of development campaigns to have taken place in Tanzania, made use of weekly radio broadcasts, printed materials, and more than 100,000 trained study-group leaders. Early campaigns, on a small scale, were conducted on themes such as the popularization of the second five-year development plan, the 1970 Presidential and Parliamentary elections, and the celebration of ten years of independence (Hall and Dodds 1974). The idea of the development campaigns has further spread to Botswana, where a successful campaign on the first national development plan was completed

in 1973 (see Colcolough and Crowley 1974).

The development, campaign, as it exists in Tanzania and to some extent Botswana, is the manifestation of several different streams of activity. The illustration which follows (Figure 1) perhaps shows this diverse parentage most clearly, regarding the most recently completed 2 million-member "Man Is Health" (*Mtu ni Afya*) campaign. The "Man Is Health" development campaign fit within the historical context of many development efforts and combined aspects of various antecedents in a national short-term (twelve-week) intensive campaign. It was an outgrowth of increased emphasis by the Ministry of Health on preventive or community medicine, an expansion of adult education

experimentation with radio listening groups, part of the political party's (TANU) concern with increased political consciousness and awareness of the politics of health, and fell within national policies for bringing about a socialist rural transformation (*Ujamaa*). The best way to illustrate how this kind of development campaign works is through a look at the results of the most recently completed campaign.

aims and organization of the "man is health" campaign

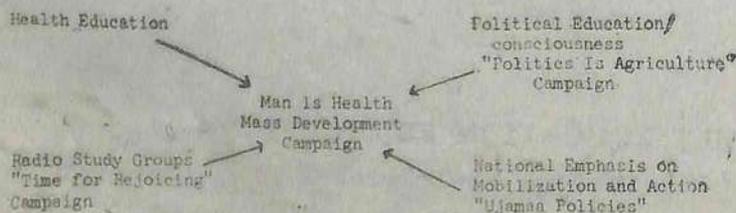
The campaign had three objectives :

- (1) To increase participants' awareness of, and to encourage group actions on, measures which groups and individuals can take to make their lives healthier.
- (2) To provide information about the symptoms and prevention of specific disease.
- (3) For those who had participated in the national literacy campaign to encourage the maintenance of newly acquired reading skills by providing suitable follow-up materials.

Two elements were fundamental to the fulfilment of these objectives. First there were pre-existing structures available to implement the plans. Second, the planning was not rushed and it was thoroughly systematic.

Tanzania has built a widespread adult education network under the administration of the Ministry of National Education. It is composed of nearly 2,000 national, regional, district, and divisional adult education coordinators and supervisors. These personnel are responsible to the thousands of adult education centers which operate using primary schools as bases. They

Figure 1.—"Man is Health" Campaign



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are paralleled by a network of health-education officers. Both sets of personnel were largely responsible for the day-to-day operation of the campaign, from the training of group leaders to encouragement during the broadcasting. They were supplemented by the networks of TANU and the Rural Development Division.

The planning for the campaign began eighteen months before the first radio broadcast went on the air and was carried out under the guidance of a national coordinating committee which met as often as weekly during the more intense planning periods. The importance of this committee is that from the beginning as many agencies as were necessary to the success of the campaign were involved. A mass campaign at a rural level cannot be carried out by the activities of only one sector or one agency. It requires the coordinated efforts of all agencies working in the rural areas. At the village level in this campaign, the adult-education personnel worked with the rural-development extension officers, the local TANU officials, and the health-education personnel in organizing groups before the campaign and in giving the groups support once the radio programmes were under way.

the staged training system

Experience from the earlier radio study group campaigns indicated that a trained study-group leader was essential to successful group activity. One of the most important reasons for training group leaders is to convey the message that group leaders are *not* teachers. A leader does not tell the group what to do or how to do it. The group leader is given training to guide group studies, to understand that he is only "first among equals." He must be trained in tact: to encourage the withdrawn, subdue

the overdominant, and generally stimulate full participation. It is equally important to provide suggestions to leaders on how to move from discussion to action in the groups.

Logistically, the Tanzanian scheme required 75,000 study-group leaders to be trained in three and a half months. This was done by means of a staged training system whereby regional teams, trained district teams, who in turn trained the study-group leaders at the divisional level. There were seven regional seminars for 200 participants (thirty per seminar), sixty-one district-level seminars for 1,400 participants (twenty-five per seminar), and 2,000 divisional seminars for roughly 75,000 study-group leaders, (thirty-seven per seminar). All the seminars lasted from two to three days.

An important lesson from this experience at mass training is that it is possible to ensure that the central elements of the training message survive the diffusion process from the first through the last stages. That is, no vital element need be damaged by dilution. This is one of the most crucial aspects in the development of a mass campaign. In the Tanzanian case, the key elements of the training message were maintained by several devices: centrally prepared handouts (duplicated locally), the use of prepared flip-over charts summarizing the most important points of training, pre-recorded cassettes of stimulated radio programs for role-playing experience, and copies of the actual materials to be used in the campaign.

the groups in action

The pattern which was most often followed by groups during the campaign was as follows:

(1) The groups assemble during the gathering time the radio plays and music related to the campaign, political songs, poems, and short announcements.

- (2) The group members listen to the twenty-minute radio program.
- (3) The group leader, or someone in the group who can, reads aloud the appropriate section of the text.
- (4) Discussion begins first with the question of the relevance of the material presented to the actual circumstances of the group's members.
- (5) Discussion takes place about various persons' experience with the disease, alternative causes of the disease, and possible ways of preventing it.
- (6) Resolutions are made and agreed upon by the group for specific actions which could be implemented in the village.
- (7) During the ensuing week, before the next programme the resolutions are carried out by the group members and, most likely, others in the village.

A major difference between this campaign and previous attempts was the importance placed on action following discussions. The types of activities which individual groups undertook varied according to the reality in various areas. In a survey of 213 groups, it was found that clearing vegetation from around the homes was carried out by 28 per cent of the groups; digging, repairing, or rebuilding latrines by 20 per cent; destroying and cleaning the areas of stagnant water by 24 per cent; boiling water by 12 per cent; and cleaning the area around water supplies by 11 per cent. In one district (Dodoma) about 200,000 latrines were built during the campaign period. The result at the end of the campaign was that not a single house was

without a latrine. This happened in an area where colonial officers had tried to enforce latrine construction nearly fifty years previously with dismal results and much rancor. In one division in Iringa the people decided that to have a latrine for each home was not enough. What for example, could travellers use while waiting on the side of the road for buses? The solution was obviously more latrines. It was agreed accordingly that one latrine would be built at each major bus stop in the area.

attendance

The national average attendance figure for the campaign was 63 per cent. That is, at any given session during the campaign, some 64 per cent of those enrolled were probably in attendance. This figure can only be meaningful when compared with the average attendance of other forms of rural adult education such as literacy or political-education classes. The Ministry of National Education estimates that actual attendance at any given session for the nearly 3 million persons enrolled in adult-education classes is about 33 per cent. The literacy project estimated between 25 and 40 per cent attendances per session. This means that the attendance figures for the short-term campaign were quite satisfactory.

The graph indicates the attendance pattern week by week. Several points are made. First it can be seen that even for the first meeting more than 20 per cent for those enrolled failed to show up. If the attendance figures were adjusted to exclude those who enrolled but never actually attended a session, the average attendance would rise to almost 83 per cent. The second point that be made (from Figure 2) is that close by attendance during the main part of the campaign was quite steady. The change from the second through the tenth week was about five percentage points.

evaluation of the campaign (full report, Hall and Zikambona 1974)

Built into the campaign from the beginning were a series of measurements and sources of information designed to aid in an assessment of some aspects of the campaign. In addition to

such routine interests as total enrollment, national distribution of groups, and attendance rates, the evaluation design provided for the measurement of the amount of information gained through this method of study and a measurement of the change in observable household health practices as a result of the campaign.

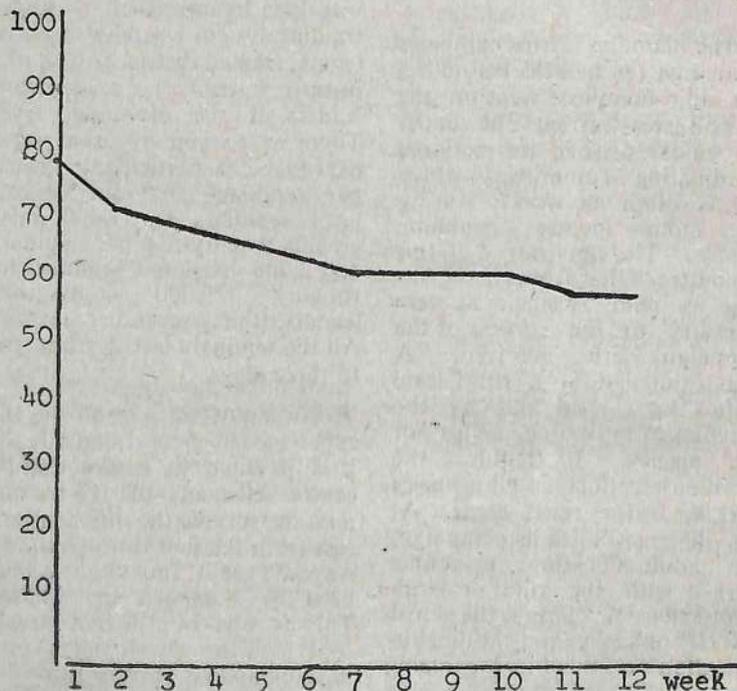


Figure 2—Attendance by week (all regions combined)

As we start to examine the data from the control groups, we begin to run into some difficulties. Perhaps the foremost difficulty in selecting a control group during a campaign of this type is how to find a group of people, in an intensive campaign designed to mobilize *everyone*, which has not taken part in the campaign in some way. In Mafia, for example, no control groups were chosen because it was said that in a national campaign of this sort all people had a right to participate in the health education. In Mtwara the situation was similarly difficult as those in the control group were swept into the excitement of the campaign along with the other adult-education students and began to study the material

on their own. The result in this case was that the "control" group actually scored higher than the *Mtu ni Afya* groups.

Nevertheless the *Mtu ni Afya* groups showed a relative improvement of 47 per cent from the pretest to the posttest, an increase from 43 per cent to 63 per cent. The control groups taken together scored a 35 per cent relative gain from 43 per cent to 58 per cent. The *Mtu ni Afya* groups scored higher than the control groups, but this difference was not found to be statistically significant. Only when the scores from the energetic Mtwara "control" group are removed are the differences significant statistically. If the control group in Mtwara is excluded, the remaining control groups show an

improvement of 21 per cent compared with the 47 per cent of all others. This difference is statistically significant as well.

Thus, we can say that there is a difference between the scores of all control groups and all *Mtu ni Afya* groups but that this difference, the better scores of the *Mtu ni Afya* groups, must be seen as a tendency only, not as a significant difference. If, however, one excludes the group in Mtwara which actually participated in the campaign, the 47 per cent relative gain of the *Mtu ni Afya* groups is fully 26 per cent higher than the 21 per cent of the control groups. In this case the difference can be shown statistically *not* to be due to chance.

changes in health practices

Of particular importance to the campaign was the measurement of change in health practices. In a survey done of eight villages before and after the campaign, a series of eleven observable health practices—such as the presence of a latrine, the use of the latrine, absence of broken pots, and pools of stagnant water—combined as health-practices index. Each household was surveyed and could score between zero and twelve depending on the number of positive practices observed. Before the campaign the mean health-practices index for all houses in the eight villages (2,084) was 3.0 or three out of eleven positive observed health practices. After the campaign the mean index was 4.8, a relative increase of 60 per cent. In real terms this means that each house in the entire sample improved their health environment by changing nearly two negative habits into positive ones. The largest change in these scores come from the digging and construction of pit latrines and clearing vegetation from the immediate vicinity of the house.

The final evaluation of any health-education campaign must

lie in the reduction of the incidence of disease. Measurement of the reduction of disease level was not provided for in the evaluation of this campaign, as the isolation of the multiple factors associated with good health would have proved impossible given the nature of the campaign and the records available. There have been reports of a large increase in the number of people attending rural dispensaries in many areas. There is proof that large numbers of people participated in the campaign, that people learned from this method, and that literally millions of hours were put into environmental changes as a result of the campaign.

finance

The campaign was supported by a grant from the Swedish International Development Authority of 210,000 U.S. dollars.¹ Of this capital training accounted for roughly 36 per cent, printing of study materials 50 per cent, distribution another 6 per cent, and radio production and research the remaining 8 per cent. The actual production of the radio programme cost less than \$ 600 additional capital. This is because production of the radio programs made use of the already existing broadcast and radio facilities at Radio Tanzania and of the services of health-education and adult-education broadcasters whose work was covered in salaries already being paid by their respective institutions.² What this means is that the campaign was able to reach participants at an additional cost of roughly U.S. \$ 0.10 per enrollee.³

¹ The Government of Tanzania annual budgets for related activities are 1974/75 Adult Education, Ministry of National Education \$7,044,000.

² We assume, of course, that the normal Work of those and other personnel continued normally, so that no opportunity costs were incurred.

³ This compares with about U.S. \$3.00 in 1972 per adult evening-class student for 20 hours tuition per term.

significant aspects of the campaign

It seems clear that the Tanzanian large-scale conscientization campaign in health education is one of the most interesting education projects to have taken place in Africa in recent years. Some of the most significant aspects and reasons why the campaign deserves very close study by those concerned with development, particularly rural development, are the following :

- (1) An atmosphere has been created in which people have been able to take some control of their own health. It has been all too common for people in rural areas to see illness as being related to factors outside their control, or as caused by sociological difficulties in the community with both present and past inhabitants. Where the possibility of help has been recognised, it is seen too much in terms of modern medicine—the provision of which is hopelessly inadequate in rural Tanzania. This campaign has shown that radio and other media can be used to raise people's awareness that they themselves have control over many of the common health problems and that groups of people working together can change many of the least healthy aspects of the village environment.
- (2) Large numbers of the rural population have been given access to specific and relevant information. The rural population makes up the bulk of all people living in Tanzania, as well as in most Third World nations. This campaign has shown itself to be very effective in reaching a very large portion of the rural population which has in the past not had access to more formal types of education because of high costs, shortsightedness

in planning, or simply different priorities.

- (3) The methods offer a realistic alternative to much criticized "traditional" student-teacher relationships. The shortcomings of traditional student-teacher relationships have been criticized frequently by people such as Ivan Illich and Paulo Freire. It is clear that an educational setting for adults who are to direct their own development cannot rely on methods whereby one person is seen as an "expert" of teacher and possesses all knowledge and others are simply recipients of knowledge. The emphasis in this approach is on complete and equal participation by the group members: they actively explore the relevance of the information to the reality of their own lives. This joint exploration creates lively understanding of a personal situation, for each one involved and becomes a strong motivating element for improving community life.
- (4) Cost per participant is low. The campaign, by making use of the network of already existing extension officers and primary schools, of combination with the use of radio programs and mass-produced printed materials, was able to operate for about US \$ 0.10 per group member. This is an example of the radical savings which can be obtained through a careful orchestration of mass media, mass organization, and small groups. With smaller members of participants the costs are higher but still attractive. The campaign in 1971, which reached about 20,000 participants, cost US \$ 0.56 per person.
- (5) Grass-roots political structures were strengthened.

The campaign was a cooperative effort by several ministries and the political party, TANU. In areas such as Dodoma or Mtwara, where the campaign was very enthusiastically received, the study-group leaders were often the ten-house cell leaders of the party. The effect of this was to provide an opportunity for the ten-house cell units to have the kind of participation in local decision making which Tanzania is depending on: people's participation in their own development—development *with* the people, not *for* the people.

- (6) The mobilization of large numbers of people necessitates an extensive administrative and communication network. The lesson of this campaign, however, is that it is possible to use already existing structures, such as agriculture, or community-development extension system, providing that these personnel are given some training in the new methods.
- (7) A centrally planned campaign has some dangers. There are always dangers in a centrally planned campaign that the educational content will be seen by both the planners and the people themselves as something which is not to be questioned, merely acted upon. There are many examples of health and family-planning campaigns which merely pump the message into the heads of the people and expect results. Experience from the "Man Is Health" campaign indicates that the number of campaigns which can be effectively carried out on a national level may be limited. The information which is presented needs to be of such universal concern to those taking part so as to stimulate their own analysis and thereby act in ways

appropriate to specific local situations. There may not be many subjects which can be universally applicable. There is no reason why these same approaches could not be used at a regional or even smaller level.

- (8) An effective mass campaign in rural areas needs the coordinated efforts of all the agencies and ministries concerned. Without the coordinated effort of rural-development officers, health-education officers, adult-education officers and some voluntary agencies, the results of this campaign would have been much less possible.

Good health depends or more than the attention of the health officers. It means consciousness raising, assistance with construction skills, even increased community production, in order to have the necessary cash to buy such items as window netting or malaria tablets. Effective rural development of any kind needs a frontal approach rather than a single-sector approach.

As the study of the campaign continues, it is hoped that the more detailed examination of factors contributing to the success of the campaign can be isolated. It is also hoped that some of the most important factors in planning similar campaigns can be indicated. Clearly this type of development effort has potential.

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curriculum construction for non-formal education for the age group 6-14

Om Shrivastava*

Non-formal education is a developing educational phenomenon in India. The new socio-economic trends have given this new name to a learning concept which is life centered, with a problem solving approach and relevant to the learner's own environment.

The need to accept the concept of non-formal education is necessary, in order to fulfill the objective of our constitution which ensures equality of opportunity to all, no matter from which background they come. The experience of the last 28 years has shown that with the formal education system, we have not achieved our target of the universalization of primary education. There are two basic reasons for not achieving our goals :

- (a) The limitations of the formal education system ;
- (b) the socio-economic condition of the learner coming from lower social strata.

The limitations of the formal education system are that

- (1) it is too formal—rigid and inflexible ;
- (2) it is not related enough to the life and living of the learner ;
- (3) its rigidity and desire for uniform standards does not allow the system to respond easily and quickly to the changing socio-economic and political environment ;
- (4) it lacks the power to reach learners coming from different social backgrounds ;
- (5) in financial terms, formal education even if perfect, cannot cover the vast and growing population of India.

From point of view of the learner who comes from the lower social strata :

- (1) formal education is expensive for slum dwellers, rural and poor people ;

- (2) this education system by its own organisational nature (full-time, sequential etc.) is oriented for those who could afford it.

The above does not discredit the contribution of formal education which it has made but the time has come when along with some changes in formal education, there is a need to supplement this educational system with a Non-formal Education system.

concepts of non-formal education

Before starting this paper, it is essential to understand the conceptual aspect of Non-formal Education. Many attempts are being made to define non-formal education and one of first definitions recognised in international circles for Non-formal Education was given by Philip Coombs and Manzoor Ahmed¹ as "Any organised systematic educational activity carried on outside the framework of the established formal system whether operating separately or as an important feature of some broader activity that is intended to serve identifiable learning clientele and learning objectives".

The elements which can be identified from this definition are (a) that non-formal education is an organised and systematic learning activity and it is not incidental or informal. (b) that, it is a learning system which may not follow those constants e.g. fixed content, time, teacher method, etc., which are essential part of the formal education system (c) that, it may link the learner with the formal system or may be an independent activity, (d) and that, it will serve specific groups of learners with specific objectives.

The Directorate of Non-formal (Adult) Education in its

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¹ Philip Coombs and Manzoor Ahmed, "New Paths to Learning", Unesco, 1973.

pamphlet 'Non-formal Education: Directions and Responsibilities', explains the main characteristics of Non-formal Education as follows:

characteristics of non-formal education²

- is life-long with *learning integrated with life, and work and life upgraded/enriched by learning.*
- has *flexible points of entry and exit, re-entry and re-exit, and so on, throughout the life span of the individual.*
- is a *process of understanding* the individual's own needs, the environmental situation, the societal goals and mutual inter-relationship.
- is *motivated by individual growth, self-renewal and maximizing human potential.*
- has a *diversified, flexible curriculum* responsive to learner and environmental needs.
- is a *process of sharing, exploring, analysing and judging* together with full *learner participation.*
- creates an open ended, *critical and self-reliant awareness.*
- works on the principle of *universal success* (relative, evidently, but generalised), through universal learner satisfaction.
- *provokes questioning, encourages healthy points of departure, towards progress.*
- *anticipates and prepares for change, for the unknown future.*
- pushes the individual and society to the *path of perpetual becoming*—evolved, resurrected and transformed.

The implications of the above discussion on non-formal educa-

tion for curriculum construction are as follows:

- (a) the learning experience shall be based on the needs, interests, aspiration and environment of the learners.
- (b) the learning activity will be organised with some flexibility in operational terms.
- (c) the learning experience will promote the concept "learning how to learn".
- (d) it will have a diversified, flexible curriculum based on specific groups with specific objectives.
- (e) the learning activity will not end in providing the theoretical aspect of the problem but it should provoke action to solve the problem.

some basic principles of curriculum construction

Here it will be worthwhile to consider some basic principles of curriculum in general. The curriculum as defined by Muriel W. Brown is "A constellation of learning experiences organised with reference to a central goal or purpose"³

It is not merely a learning experience but in the larger context a curriculum is concerned with (a) the nature of the society, (b) the nature of the learner, (c) the nature of experiences and the content offered and (d) the nature of the learning process.

For developing a curriculum some principles are followed. These principles are as follows:

1. *Principle of objectives:* While developing a curriculum, the objectives should be defined in specific terms. In defining the objectives, consideration should be given to the nature of the society and the nature of the

learner. It is very important to give thoughtful consideration on these before formulating the objectives. The objectives usually determine the nature of the curriculum and the learning process. The objectives should be defined in behavioral terms for knowledge, skill, interest and attitude. The next task after formulation of the objectives is the clarification of the objectives.

2. *Principle of comprehensiveness:* The learning experience should be so planned such that they may provide the opportunity for attaining a wide range of general growth objectives. By general growth objectives, we mean the formulation of such objectives which may provide a wide range of learning experiences to the total personal growth of learner. While making the choice of such objectives, the curriculum planners have to keep in mind the significance and the validity of the objectives envisaged with reference to the understanding of the learner in the social, psychological or emotional context.

3. *Principle of integration:* Human beings react as unified organisms and learn from all aspects of the total learning situation. Sometimes when we plan a certain learning activity, the outcome is not always the same as planned but something more. This has direct implication for the curriculum planners. They should plan the learning experience such that the context should have interrelation between different subject areas. "...the context should be envisaged as "broad field" units which can be correlated better with life, rather than as narrow items of information".⁴ Integration of the subject areas will enhance learning and open new areas to the learner.

4. *Principle of continuity and maturation:* The need for continuity in the content part of the

² Non-formal Education: Direction & Responsibilities, pamphlet, published by Directorate of Non-formal (Adult) Education, New Delhi; October, 1975.

³ Muriel W. Brown, "Adapting Adult Education programmes to post war needs" NSSE 44th year book, 1945.

⁴ Report of the Secondary Education Commission, Delhi "The Principles of curriculum construction" 1953 p. 80-81.

curriculum is necessary for developing a logical relationship between one concept and another concept, from one idea to the next idea and from learning simple skills to complex skills. This ensures a cumulative development or growth of the learner.

The learning takes place when the mastering of an idea is acquired by a learner. This is the stage when transfer of knowledge can take place. While selecting the context, the curriculum planner has to keep in mind the maturity level of the learner in social, psychological, emotional terms.

5. Principle of variety and elasticity : The curriculum should provide enough variety and elasticity "to allow for individual differences and adaptation to individual needs and interests".⁵ The learning experiences should be planned in such a way so that they may permit a sufficient variety of learning activities. Variations in methods and techniques should be suggested to suit self or group learning.

6. Principle of usefulness : The curriculum should be so designed such that it is appropriate to the interest and needs of the learner. While considering this question, the 'essentials' of education should not be disregarded. By essentials we mean, "certain broad areas of knowledge, skill and appreciation with which all children must come into contact and these must find a place in the curriculum"⁶ There should be "a bridge between existing motivation and concern of the learners and the essentials of education"⁷.

7. Principle of relationship with life and living : The abstraction of content areas has blocked the learner's thinking many a time. The relationship of such content to life has sometimes

been so remote that it required 'a tortuous rationalization'.

Hence the relationship of curriculum to "life needs" must be more direct. In planning for such a curriculum "...considerable thought is needed to provide learning situations, so that their relationship to living values, living concerns, and living problems is sufficiently clear to the learners, and to provide continued concrete application to life problem"⁸. The curriculum planners have to make choices for the major areas of curriculum and choose those directed to life and living. It will require a thoughtful consideration to provide learning situations, keeping in mind the specific objectives in behavioral terms. This should be so planned that the learners may see by themselves, the value of what they learn.

8. Principle of cooperation : Lately the curriculum planners are thinking to include community leaders, teachers, educators etc. in curriculum construction. This principle ensures that the consideration of the emerging trends of the society will be included in the curriculum ; the process also helps to keep the curriculum a dynamic, and organically related to community life.

In analysing the characteristics of non-formal education and the principles of curriculum some implications can be drawn for curriculum construction.

guiding points for a curriculum for non-formal education

1. The curriculum should be life centered and learner centered rather than teacher centered.

2. The curriculum objectives should be defined in behavioral terms taking into account :

- (a) learners problems, needs, interests ;

(b) the social, economic and cultural milieu of the community to which the learner group belongs ;

(c) minimum essential learnings.

3. The curriculum should be problem-oriented or need and interest based and relevant to the learner;

4. The curriculum should be diversified and flexible responsive to the learner and environmental needs;

5. On developing a curriculum an inter-disciplinary and integrated approach should be taken ;

6. For curriculum construction in Non-formal Education, learners, community members, field workers, educators should be included along with content specialists and curriculum planners.

some aspects of curriculum for non-formal education

The above mentioned factors indicate that for non-formal education, one cannot think of a fixed single curriculum. There is a need to think in terms of curriculum outlines, diversified and flexible which can be adopted by the specific learning groups, using 'learning units' at the local community level. While preparing for the curriculum units the curriculum planners have to plan for core curriculum units and need based specific curriculum units.

The core curriculum unit can be explained as the unit which contains the minimum essential learning needs. These may or may not be based on the expressed needs of the learners. From the social and educational point of view some of these needs are ;

- 1. The need to develop positive attitudes ;

5 *Ibid.* p. 80

6 *Ibid.* p. 80

7 Hilda Taba "General Techniques of Curriculum Planning" NSSE 44th year book p. 80-113

8 *Ibid* P. 99

2. The need for functional literacy and numeracy ;
3. The need of a scientific outlook and an elementary understanding of the process of nature ;
4. The need for functional knowledge and skills for raising a family and operating a household ;
5. The need for functional knowledge and skills for civic participation ; and
6. The need for functional knowledge and skills for earning a living.

These units must also be interwoven with the needs, interests, problems, aspirations of the learners wherever possible.

The problem or need oriented curriculum units are the units based on the specific problem, need or interest of the potential learner or their environmental needs.

For example the interest of the learners, identified by a group of girls is, how they can learn to cook nutritious food. The curriculum unit should be developed on this interest area. Similarly several such units can be developed.

The core curriculum units and specific curriculum units can be arranged in the most useful way for each specific groups forming a specific curriculum, based on societal and individual needs.

steps in curriculum construction

The process of curriculum construction essentially needs an "analysis of important social needs and problems, of the nature, capacities, and needs of the learners, and an understanding of the behavior characteristics on the students".⁹ The steps are as follows :—

1. Studies of the environment,
2. Studies of the learners,

⁹ *Ibid* p. 112.

3. Studies of subject matter content.

These steps are essential for developing any curriculum but while thinking in terms of non-formal education they become very important. Studying the environment of the learner makes the curriculum planners aware of the trends and changes occurring in the society and help them to analyse the social and economic problems, the knowledge about basic needs, concerns, motivations, ambitions of the individual learners. While the study of subject matter content provides the ideas for planning learning units for non-formal education.

The participants who attend Non-formal Education programmes, are busy with some life activity, and thus the programme comes in competition with these life activities. In the age group that we are thinking children are busy helping their parents in household or farm work or even running errands for their father's shop in cities. Also in most of these programmes the learners feel free to withdraw from learning programme at times when other things may seem more urgent or interesting. Hence the above mentioned studies may help in giving ideas about motivation, and sustaining the interest of the learner as well as about material production, teacher training, content development etc.

curriculum development for non-formal education for the age group 6-14

Thinking specifically about the curriculum for the age group 6-14 in non-formal education first of all we have to define the target group for whom this curriculum is being constructed.

In the pamphlet "Main Scheme of Non-formal Education in the Fifth Five Year Plan"¹⁰. This group is identified as :

¹⁰ "Main Scheme of Non-formal Education in the Fifth Five Year Plan" Pamphlet 1975, p. 2.

1. children in the age group 6-11 who are not in a position to follow full-time, regular primary school instruction ;

2. children in the age group 6-11 who have left primary education after a few years of schooling ;

3. illiterate children in the age group 11-14 who have not had the chance to be enrolled in the primary school, or have left them after one or two years only ;

4. literate children in the age group 11-14 who for various reasons, after having completed class V are not continuing their education through the formal system.

The programmes of non-formal education have the following objectives for the age group 6-14:

1. to provide education for those who cannot follow fulltime formal education programme ;

2. to provide education for those who have dropped-out of the system and want to continue;

3. to provide opportunity of learning to those who seek to get some basic knowledge and know-how and broad understanding of different aspects of work and life.

After studying the above mentioned objectives one should not jump to the conclusion that at least for (1) and (2) the formal school curriculum will suffice. We may have to keep in mind some aspects of the formal education curriculum. Some of these aspects should be incorporated in the programme's new outline, but a new programme should be developed because of the reasons outlined earlier.

Let us now think in terms of developing a curriculum outline keeping in mind the four types of groups (indicated earlier). The process will be to :

- (a) recognize the nature of the society from which these groups are in majority ;
- (b) identify the nature of the learners of these groups—

their concern, motivation and ambition ;

- (c) to devise curriculum sub-units (learning experience) need content based, on the nature of the society and nature of the learner ;
- (d) to prepare outline for learning processes ;
- (e) to develop methods, tools to evaluate the curriculum unit.

The four groups identified come from two areas i.e. rural and urban, and that too girls and boys. In both of these social milieus the interests and aspirations of the learners will be quite different. The starting point, for the groups, will also be different. Hence the learning experiences and learning processes will have to be planned accordingly.

There should be a provision for assessing effectiveness of the unit against the stated objectives.

The curriculum construction is a continuous process and the objectives should guide the curriculum process in the right direction. Evaluation at all levels should be tried—at the level of defining and formulating the objectives, in identifying the learners educational needs, in selecting the learning experiences and learning processes. This evaluation process, if adopted will keep the curriculum dynamic and responsive to the needs of the learner and will help in organising successful Non-formal Education Programmes.

4. Urban illiterate children (both boys and girls) in the age groups 11-14 who have not had the chance to be enrolled in primary school or have left one or two years ;

5. Rural literate children (both girls and boys) in the age groups 11-14 who for various reasons after having completed class V, are not continuing their

education ;

6. Urban literate children (both girls and boys) in the age group 11-14 who for various reasons after having completed class V are not continuing their education.

These groups or any other classification as decided by the people present here may form the basis for planning and working out curriculum outlines for these six groups.

Since the field research and community participation at local level is essential to develop a diversified and flexible curriculum the work done here must be verified and checked for accuracy by research and community involvement. Then, it should be changed in accordance with the findings.

conclusion

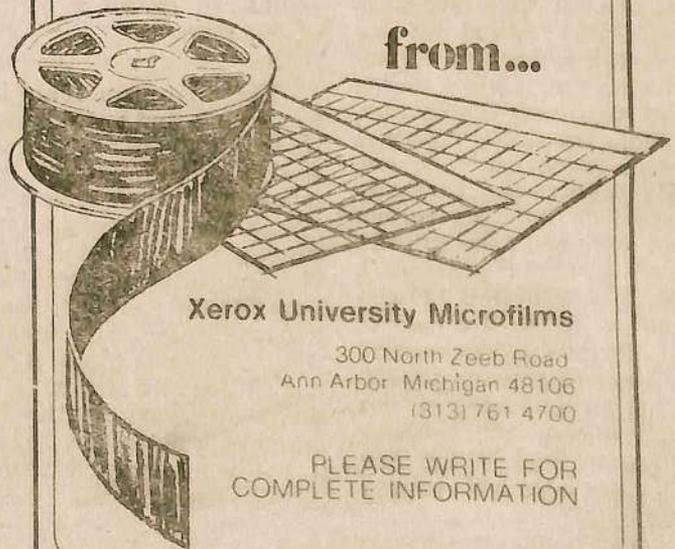
While considering 6-14 age group, more so the 8-14 age group, we have to keep in mind that the learning experience should be developed around interest area. The learning at the centre should contain fun aspects for the learner. This age group demands it. But it should at the same time also provide some knowledge and skill which is useful. This knowledge may or may not give some income producing skills.

A continuous effort has to be made by preparing and testing curriculum units for different groups.

In a nation like ours which is committed to socialism, there is a real need to educate the masses by formal, non-formal and informal ways.

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innovations in relation to our socio-economic needs

R. P. Singhal*

According to space scientists, the first baby on the moon will be born around the year 2000 A.D. A study is also being conducted by the U.S. National Astronautics & Space Administration (NASA) to find out how space could provide the answer to overcome the world's energy crisis by the end of this century. We in India, however, are more concerned, and rightly so, with what will happen when the number of children in the age group 6-14 will reach according to some estimates, the 200-million mark in 2000 A.D. as against 117 million children in 1971. The number of adult illiterates in our country is estimated to grow up to 370 million by the close of this century, whereas the number of such persons was 320 million in 1971. And what will happen

to our population? The 1971 census put India's population at 548 million. Prof. M.S. Adiseshiah thinks that if the present rate of growth is any indication, the 2001 census will record a population of 945 million.

The above figures are indeed frightening and just as an answer is required to overcome the world's energy crisis, educational innovations are absolutely essential in our country not only to overcome the explosion of numbers but also to meet the fast changing social values and economic needs. Any innovation will be meaningless if it is not related to such needs. In fact, the main reason for the failure of our educational system is that it has been divorced from the needs of the society.

So far, education has reached only 30% of our population,

which really means that education has been something which has been restricted to a few—those who could afford it, or those who could purchase it. Shri J.P. Naik, in one of his studies brings out that the largest beneficiaries of our system of education are boys, the people in urban areas and the middle and upper classes. Thus, education has been denied to a large section of girls, rural children, and the lower income group. The social goal now before us is to provide equality of opportunity for all, that is, education can no longer be the privilege of the elite.

We have now about 550,000 primary schools, 120,000 middle schools, 50,000 secondary schools, 4,000 colleges, and nearly 100 universities. The large-scale expansion in enrolment of students has thus been duly taken care of by creating such a huge infrastructure at all levels. Yet, it is clear that our educational system did not realise what our needs are, because education was never related to work, nor was it related to the environment. Probably, we relied on a blind reproduction of foreign models and did not take into account whether they suited to our local conditions or not. The youth, who came out of the portals of our educational institutions, consequently remained unproductive members of the society. The educated unemployment created frustration amongst the young graduates who did not hesitate to tear off or burn their degrees soon after the convocation.

On the other hand, those who were well to do, increased the distance between the rich and the poor. There was no sympathy for the manual worker who was considered to be low. Exploitation of the poor and the weak was no sin. If this evil has to be eradicated, education can no longer be a monopoly of a small

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upper class. As Gunnar Myrdal, in his book *The Challenge of World Poverty*, has stated, "When being educated is no longer a monopoly of a small upper class, it should be easier gradually to dissolve that class barrier based on who performs manual work and who does not soil his hands."

Newer techniques have to be adopted to bring every child within the fold of education. The first and foremost problem to be tackled is the problem of drop-outs. Six out of every ten children leave school within five years of joining it. Various social and economic factors are responsible for this kind of situation. Even the force of law for making the child stay in school has not borne fruit. During harvesting time or sowing time the agriculturist cannot help withdrawing his child from the school to assist him. There are other practical reasons, too, and these have to be appreciated. Instead of single-point entry, we have thus to adopt a multi-point entry system. Recent provision to this effect in the Delhi School Education Act is to be welcomed. More than that, however, is the attitudinal change which is required on the part of teachers who have to be mentally prepared for it and take special steps for removing the deficiencies of such children who, having once missed the bus, are still desirous of receiving the benefits of education, whatever the age. If such a child is asked to begin from the same class which he had left sometime earlier for psychological reasons, he will prefer to be out of school rather than sit with the children who are younger in age.

For the young boys and girls who cannot come to the school, avenues for study have to be provided on part-time basis. Functional literacy classes can also be organised by relating education to their daily work. There is a lot of scope for such kind of activity in agriculture,

dairying, poultry farming, maintenance of agricultural tools, etc., to mention a few.

In view of our limited resources, methods of non-formal education can be profitably utilized for out of school youth and adults. Correspondence courses have already become popular at the higher secondary and University stages. They can be expanded to cover vocational courses, too. Use of mass media, viz., radio and TV, can be widely made. The Satellite Instructional Television Experiment (SITE) can be exploited to the maximum to cover villages where such facilities now exist.

Appropriate curriculum changes are key to all future progress. As our Prime Minister, Smt. Indira Gandhi, has said we must take science to villages. This will help use of improved techniques in agriculture and thus better our economy. It is unfortunate that so far our educational system has deprived over 50% of the children from learning science and mathematics at the secondary and higher secondary stage. The new pattern of education, which the country has now adopted, envisages a broad-based education with science, mathematics, and work-experience for all students up to class X. Work-experience will provide education which will satisfy the child's inner urge of creativity. It will help him or her to form work-habits. It will provide a means for 'learning' through work, at the same time appreciating the dignity of labour. Vocationalisation of higher secondary education in classes XI and XII under the new pattern will help relieve educated unemployment. The student will feel that he is a productive member of the society and, by developing certain practical skills, he will enter the world of work as a more useful, more confident and self-reliant person.

Social values have undergone a considerable change in the

recent past. There is no longer any scope for accepting any kind of distinction between a boy and a girl—much less in the wages and conditions of their service. The curriculum has to ensure this kind of parity between the male and female sex. No subject can now be reserved for a particular sex alone. At the time of birth, let there be an equal feeling of joy, whether it is a boy or a girl. That is the training of mind, which is now required. Then, there are many other things, such as evils of over-population, respect for the economically backward and tribal people, removal of untouchability and purdah system, abolition of bonded labour and dowry, which have to be given a prominent place in the curriculum. Let education be a spearhead in bringing about the socialistic pattern of society in doing away with the old values in favour of what is just and desirable, and in making the society classless and happy.

"Education suffers basically from what can be described as the gap between its contents and the living experience of its pupils, between the system of values that it preaches and the goals set up by society, between its ancient curricula and the modernity of science", says *Unesco* in its report entitled "Learning to be". This gap has essentially to be broken down. It can be done by restructuring education, modernising curricula, giving up an authoritarian form of teaching, and adopting instead methods which are liberal and give way to relationship marked by independence, mutual responsibility and dialogue, gearing pedagogical training to knowing and respecting the multiple aspects of human personality and by bringing education nearer to society. Education is a living thing and is wide open to new ideas. With an all-out effort for bringing a transformation of the educational scene in our country, the future is indeed full of promise and very bright.

communication of new ideas and technologies : a sociological perspective

Sumati Mulay

Knowledge of the technologies necessary to increase agricultural production, improved health, control of birth and development in general is available somewhere in the world. With the present development of mass communication and the immense advance in recent years in the physical means of communication and cultural contact, these technologies can be made available in almost any part of the world in an incredibly short time. But the serious aspect of the problem of communication in India is the low rate of literacy which makes the rural folk unable to read and learn. The problem of language and its dialect adds to the difficulties. Problems in communication are further complicated by the impress of traditional social customs, and usages which are rooted in group spirit, beliefs, value systems and cultural norms which frequently defy and more frequently defeat efforts in communicating new ideas of technology and in making them accepted. These aspects of peasant life must be understood by the communicators and this is the area in which the anthropologist and sociologist can make a very significant contribution.

These social scientists speak of the process of socialization of the group, of the process of internationalization of role perception and the anticipation of the behaviour and expectations of other persons. Implied in this process obviously is the problem of communication. The central

concept which has been used by most sociologists in describing individual relation in groups is interaction, and hence, communication in the sociological sense is implicit in all human relationship. The study of socio-psychological elements thus becomes imperative for those who want to communicate new ideas effectively.

Communication in the pragmatic sense may be regarded as a process in which an innovation is introduced into another culture by the communicator and during which there is "reaction" by the members of the recipient culture and ultimate rejection or acceptance of the new ideas of technique. If enough data based on actual field studies can be collected and analysed, then specific characteristics of this process can be observed. Even a recurring pattern of the most important characteristics may emerge and general social theory of the process of communicating a new idea could be formulated.

This concept can be elaborated by taking a specific case, e.g. that there is a 'goal', a goal of introducing new form techniques, and technology into the rural community by a change agent—who may be regarded as a communicator (such as V.L.W. Radio, T.V. etc.). Then the plan is made in terms of "process" this may be called as "action" initiated to communicate new technology for its adoption. Then throughout the process, until the innovation is

either rejected or integrated into the local socio-cultural pattern, number of techniques are to be used by the innovating communicator. These are the positive actions used by the innovator to implement his plan. The process can be viewed solely from the communicator's point of view, and a legitimate analysis can be made concerning those characteristics. Analysis of this side alone would help in understanding as to which techniques tend to produce acceptance and which end in rejection.

But there is another side of the process, however, which is the behaviour of the recipient of the new idea/technology. This can be characterised as "reaction" produced by the communicators' "action".

Thus the process starts with an invention of new technique or idea—Communicator understands it, takes initial action, transmits it to the rural community which undergoes several influences before deciding as to whether to accept or reject—the balance of the community is resettled by either integrating the new idea into its cultural pattern or by total rejection. This can well be represented schematically. (given on next page.)

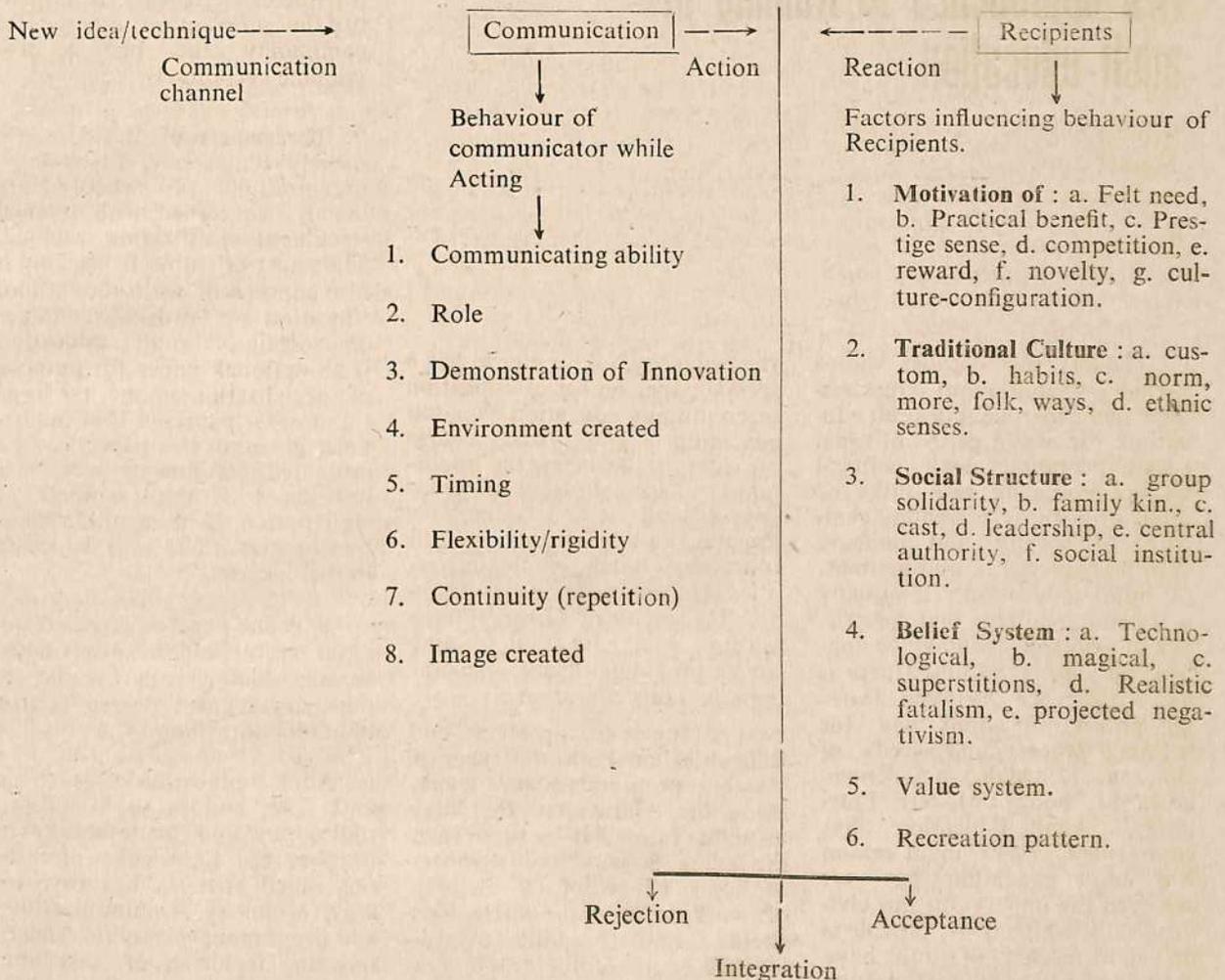
Within this process most of the listed factors or multiples of them, can serve as barriers or stimulants to acceptance or rejection of an innovation, or else no bearing on the outcome.

what to do

So what is to be done for the better communication of the ideas: The main point is the utilization of socio-cultural knowledge of the community to communicate the idea effectively. Here are some generalizations or principles suggested which are probably applicable in any "interacting" situation:

- 1) It is necessary for the communicator to understand the problem at hand, the nature of

SCHEME OF COMMUNICATION OF NEW IDEAS



stress, the reaction of the individual to it.

2) The plan of communicating the new techniques should be planned ahead of time and in successive stages stretched over a period of time.

3) Communication must establish trust relationship.

4) Ignorance of the ways of life other than one's own culture breeds an indifference and callousness which is harmful for communication process.

5) Specific goals of endeavour in ones' own society cannot be taken for granted as psychologically natural as the incentives

are not identical for all cultural systems.

6) Taken into consideration cultural values and the underlying guiding principles of the comments.

7) Do not think people as national, or class stereo type.

8) Do not expect people to adopt behaviour or adopt innovation for which they have no underlying system.

9) Remember that there are profound differences in beliefs, sentiments, habits, customs, among the various countries.

10) Remember any indivi-

dual is born and brought up so as to fit into the cultural pattern.

11) Do not expect people to adopt behaviour or carry on programmes which cannot be integrated in the cultural pattern.

12) The pattern of leadership in the social organization of a community greatly affects the way it reacts to a new idea.

Finally, it can be said that when a communicating agent is concerned with people all over the world as human and their culture and way of life has got meaning then he will look beneath the surface. This will enhance the communication and finally adoption of new idea/technology.

two approaches to training in adult education

Renuka Surana
Mamta Jaitly*

The last two decades was a period of continuous reassessment and experiment in adult education. It was a period of rapid social, economic and political change producing new tasks for adult education, presenting challenge to modify and improve existing approaches and methods of adult education. Gradually it is being realized that knowledge of pedagogy cannot be applied on adults because there is basic difference between learning process of adults and the learning process and needs of children. Dr. Malcolm S. Knowles in his book "Modern Practices in Adult Education" has commented, "The main reason why adult education has not achieved the impact on our civilization of which it is capable is that most teachers of adults have only known how to teach adults as if they were children."

The need for training in the developing countries, like India becomes all the more important because of the scarcity of resources, gigantic nature of the problem, apathetic attitude of the public, resistance on the part of the academicians and the aims of achieving goals with the maximum utilization of resources in the shortest possible time.

At present two types of adult education training programmes are prevalent in India (1) B. Ed. training course: The broad objective of this course is to impart specialization in the formal education system specially,

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the pedagogy. This course has a special paper on social education or continuing education or adult education. This B.Ed. course provides its trainees the opportunity of specialization in pedagogy as well as androgogy, (2) Regular training course in adult education: Some of the universities (University of Rajasthan—S.V. University of Tirupati) have full time adult education training course providing degree or diploma in adult education.

Looking at the problems and difficulties of both the types of training programmes and visualising the controversy that may arise in future, it is time when the policy makers and planners of adult education by the help of workshops and discussions should formulate a policy regarding the nature of the training of adult educators, and who should organize these training courses.

An attempt has been made to critically analyse both the types of training courses and suggestions are made to adopt a model which is better suited to present conditions. B. Ed. training courses are mainly concerned with the formal, institutional hierarchical system of education which is mainly based on class room teaching. While adult education stresses the need of a non-formal and flexible approach to community education. Pedagogy has a fixed curriculum and the role of teacher is to provide package of information for future use while in the concept of adult education attention is focussed on the need based and

flexible current problems. Here the role of the teacher is to identify the problem of a particular community and plan a programme accordingly.

The papers of B. Ed. course namely Philosophy, Psychology, organization of schools are mainly concerned with formal structured class room teaching. The paper of subject teaching is also concerned with the school education or pedagogy. Paper on social or adult education is an optional paper for purpose of specialization among the large lot of other papers. The importance given to this paper can be estimated by following note. "To be offered by the candidate at their option, if successful, a mention to this effect will be made in their degree."

This one paper is expected to cover entire field of adult education, which runs in five theory papers in regular degree course in adult education.

Adult education is such a vast field, besides the concept, philosophy and methodology it requires the knowledge of various allied subjects like psychology, sociology, communication, and programme planning. Therefore the inclusion of just one paper on adult education is not justified. This paper will not be able to give adequate knowledge of adult education. Many people would like to opt for this paper because this will open for them two areas of job opportunities (Pedagogy as well as androgogy). This would hamper the interest of the regular training course in adult education.

B.Ed. course also provides special training (under paper V, VI) in agriculture, poultry and animal husbandry. Here also the teacher will only be taught about teaching these subjects in a class room situation only. These teaching conditions are very much different from teaching of adults. Besides this the knowledge of these subjects is

not so much needed from the point of view of the adult education. Because the teacher may have to face some other pressing problems of the community which need immediate attention. In such conditions priority should be given to clear concept of adult education and its methods and implementation of the various programmes. So that he himself can identify the problem of the locality, gather information about the subject, arrange the contents in a sequential way and present it in the most effective way.

Even if equal stress is given to formal and non-formal ways of education in B.Ed. courses (which is not given at present) it will be expecting too much from the trainees to acquire the skills of both the systems of education. The time at the disposal of the trainee is limited. An attempt of mixing the two will create confusion. Today as it is, there is no definite policy about training in adult education and if this confusion is brought in from the beginning it would not allow the growth of the well formulated independent training in adult education. One can specialize either in formal institutional system or non-formal flexible, need based system of community education.

In attempt to develop independent training in adult education number of problems have been raised in above discussion. Now it would be worthwhile examining why independent training courses in adult education have not been able to make an impact in the field of training adult educators. Regular training course of adult education also needs changes. Though the syllabi of the course has been prepared on the basis of the survey and the need of the community, proper changes from time to time have not been made to make it up to date, on the basis of the experience of preceeding years: changes in the concept of the nature of the job performed

by adult educators in the field and the recent trends in adult education.

Practical field experience given during training is not adequate. It also needs proper planning and changes. Organization of literacy classes for 3 months is not a sufficient experience in adult education at all. Every student should be placed with an agency for at least two months to have an experience in the field. Field experience does not mean just literacy. It involves, various continuing education programmes, administration and organization of community's educational needs. After such a long duration training they are expected to train others and do some research. This would be the feed back to develop concepts of adult education.

Most of the persons concerned with training of adult educators neither have a formal training nor any countable field experience. Those who come from the education side also have very confused and institutionalized approach. To solve this problem at an all India level small number of people should be selected. The selection should be from those who have good background of social sciences and certain field work experience. They should be given intensive training for a short period with the help of experts who may be invited from other countries. Then they should be responsible for organizing further training. It would not be advisable to have departments of adult education at every University. It can be organized on regional basis.

Proper changes in the syllabi can be made with the help of those who are working in the field. Trained staff and upto date syllabi will solve many of the problems that these Departments might be facing. The problem may be of the quality of students, it may be of implementing the syllabi or having

proper co-ordination with the agencies working in the field and lastly the other Departments of the University.

An attempt has been made below to show how we envisage an adult education Department at any University. Here it should be made clear that the continuing education department should also be a part of the adult education Department. For the present the functioning of the Continuing Education department is not being discussed.

Department of Adult Education should have three functions:—

1. Teaching to the regular degree course students, who in future will organize training and researches.
2. Research in the field of adult education, the area which needs our attention most, various tools and techniques needs to be developed.
3. Training and consultancy— Training those people who are working in the field but need some training. This may be done with the help of local adult education associations or any voluntary Governmental agency working in that area. This section can also help in developing programmes, evaluating some of the work of the adult education agencies.

One cannot conclude this paper without going back to the controversy that is being raised that it is beyond doubt that the first alternative is not at all feasible and it cannot provide the needed skill and insight for adult education. Therefore, the idea of specialization on the basis of one paper should be strongly opposed. It creates more confusion and therefore full fledged properly designed regular training course should be developed.

book review

education in a new perspective

by K. Sivasadan Pillai; published by M. Easwaran College Book House, Trivandrum, 1975, pp 80.

The 14 titles in the book are as follows :

- (i) Education in a New Perspective
- (iii) Towards a Learning Society.

1971, I could publish research findings occasionally. Proponents of functional literacy, adult and nonformal education from far and near have supported my endeavour and persuaded me to put these papers into a handy volume."

As the author has mentioned in the preface "Having had the opportunity to immerse myself in this functional literacy programme in Kerala since August

- (iii) The Investment in Man.
- (iv) The Impact of Socio-Economic Changes on Education.
- (v) Changing Frontiers of Education and Pedagogy
- (vi) Teacher Education for Out-of-School Education.
- (vii) Functional Literacy and Family Life Planning Education.
- (viii) Let us Fight Illiteracy
- (ix) Functional Literacy—Approach in Kerala
- (x) Effect of Previous Schooling on the Achievement of Learners in Functional Literacy Classes.
- (xi) Drop-outs from Functional Literacy Classes.
- (xii) Attitude Changes Among Neo-Literates.
- (xiii) Reading Interests of Neo-Literates.
- (xiv) Attainment of Learners in Functional Literacy Classes.

This book makes "a plea for continuous nonformal functional education" and provides certain research findings on functional literacy programmes in Kerala". It consists of 14 papers some of which had already been published in educational journals like the Indian Journal of Adult Education (New Delhi), Quest in Education (Bombay), Prasar (Rajasthan), Educational India (Machilipatnam) Literacy News (Calcutta), Studies in Education (Trivandrum), Kerala Journal of Education (Trivandrum), Him Shiksha (Simla) and Journal of Educational Research & Extension (Coimbatore) etc.

The author has in a lucid and simple style tried to express that no democracy could flourish

if a good number of its people remains illiterate. They cannot be constructive partners in moulding the country's progress. Functional literacy programmes have been launched in order to make these people more efficient and cooperative. Studies on these items have proved beyond doubts that drastic changes in attitudes, values and ways of life have occurred in the life of the neo-literates.

The author has rightly emphasised that in the new perspective, education should reach the masses. None should be left out in the society without chances of learning something or the other and let us try to build up a learning society. The schools and colleges should be real service centres. Properly invested, every pie spent on education will be repaid with interest in due course. Functional education is what we have to aim at. "Where adult education programmes have failed, functional literacy programmes have begun showing satisfactory results".

The author has tried to give details of functional literacy and nonformal education programmes in his home State of Kerala and these details would be of much practical utility to the field workers. His studies using scientific research methods and relevant statistics bring home, to a considerable degree, the effect of previous schooling on the achievements of learners, the causes of drop-outs, the attitudinal changes which occur among neo-literates, the preparation of materials based on reading interests of beneficiaries, etc.

I would suggest this book to be read by adult educators in the State of Kerala, in other parts of the country and even in countries abroad. The author has done a useful job for the cause of adult education and functional literacy.

Directorate of —Dr. N.A. Ansari
Non-Formal Joint Director
Education,
New Delhi.

gujarat workshop on curriculum construction for non-formal education

The Indian Adult Education Association, in collaboration with Gujarat State Social Education Committee, Surat, organised a National Workshop at Nargol in district Valsad in South Gujarat from May 12 to 16, 1976. The theme of the workshop was "Curriculum Construction for Non-formal Education for the age-group 6-14".

About 35 delegates from various parts of India attended the workshop. These delegates were drawn from universities, training colleges, degree colleges, gram Vidyapeeths, state and city Adult Education Associations, boards of continuing education and Government departments of non-formal education. Shri Om Shrivastava, Director, Literacy Projects, Seva Mandir, Udaipur, wrote the working paper and directed the workshop for two and a half days and for the remaining two and a half days Shri Yashvantbhai Shukla, Principal, H.K. Arts College, Ahmedabad and former Vice-Chancellor of Saurashtra University took over the reins of the workshop.

inauguration

The workshop was inaugurated by Shri Maghanbhai Patel, President, District Panchayats, Valsad while Shri Chimanbhai

Bhatt, President of Gujarat State Social Education Committee was in the Chair. The Chief Guest of the occasion was Shri Veerandra Singh, IAS, Distt. Development Officer, Valsad. Shri Chhotubhai Patel, Chairman of the Distt. Education Committee, Valsad welcomed the guests.

field visit

In laying guidelines for a curriculum for non-formal education and then preparing a draft curriculum, it is important to take into account two things viz. :

1) The milieu—Social, economic and cultural. Understanding of this milieu enables the curriculum builder with an insight into the background and environment of those for whom the curriculum is designed.

2) Needs of the target group. Since a non-formal education curriculum should be need-based, it is of utmost importance that the curriculum builder learns of the needs of the target group and bears it in mind through, while laying guidelines.

With this in mind, the group visited the village Nargol, predominantly a fishing village and by making enquiries from the young and the old, and find for themselves the social, economic and cultural milieu of the people and their basic needs. So the delegates formed into three groups and visited three-different parts and different sections of the people and on the basis of a broad area of enquiry, interviewed people.

group discussions

The delegates were divided into three groups :

Group I discussed guidelines for urban boys and girls of 8-11.

Group II laid guidelines for rural boys and girls of 8-11.

Group III prepared guidelines for both urban and rural boys and girls of 11-14.

guidelines

Guidelines for curriculum construction included :

1. Identification of physical environment and target group.

2. Establishing rapport with the target group and the community.

3. Investigation of characteristics and problems of target groups.

4. Definition of the global objectives of non-formal education for this group.

5. Identification of core problems common to the majority of the group.

6. Classification of these problems in broad subject areas keeping in mind the interest and capacities of the group.

7. Within each of the core problem; selection of key situations and key-words around which the basic communication skills can be built up.

8. Preparation of instructional guidelines, relevant learning materials and learning process to be used in implementing the programme.

A draft curriculum would include :

a) Identification of target group ;

b) Objectives of the curriculum,

c) core problems :

i) Health and nutrition ;

ii) Family life;

iii) Civic and community participation

iv) vocational skills, etc.

from our correspondents

uttar pradesh

regional seminar on non-formal education

The U.P. Adult Education Association headed by Shri N.D. Tewari, Chief Minister of Uttar Pradesh organised recently a Regional Seminar on Non-formal Education for tribal and hill areas in Haldwani, Distt. Nainital.

Welcoming the delegates, Mrs. Indira Hardesh, Member of the Legislative Council of Uttar Pradesh said that development of proper motivation was absolutely for the success of non-formal education programmes. The work should be taken with missionary zeal, she added.

Shri J.N. Misra, Director (Extension) U.P. Agricultural University, Pantnagar in his inaugural address said that non-formal education should develop capacities in the persons to take independent decisions. He said that agricultural fairs had played an important role in providing non-formal education for the farmers. He also emphasised the need to provide civic education to remove political illiteracy among the tribal and hill people.

Dr. (Kumari) K. Sabharwal, Senior Vice-President of the U.P. Adult Education Association in her presidential address gave an account of the activities of the Association. She said that formal and non-formal education programmes should go side by side. Family Welfare, nutrition, child care etc. should find an important place in non-formal education

programmes for women, she added.

Shri Muni Dev, Member of the Legislative Council and Treasurer of the Association proposed the vote of thanks. He said that peoples participation was necessary for the success of non-formal education programmes.

The Seminar studied the problems of the people of tribal and hill areas and prepared guidelines for two projects of non-formal education for these areas.

The Seminar recommended that the District Nainital should be taken up for organisation of Non-formal Education programmes in the State by the Uttar Pradesh government.

delhi

saraf joins planning commission

Dr. S. N. Saraf who was UNESCO Chief Technical Adviser of the Functional Literacy Project in Afghanistan, has joined the Planning Commission as Chief of the Education Division. Among other subjects, he deals with Adult Education, Non-formal Education and Literacy, etc.

janta vidyapeeth's library course recognised

The Nagpur University has recognised the certificate course in Library Science of the Janta Vidyapeeth, New Delhi.

The Vidyapeeth also runs Nursery Teachers Training Course, Certificate Course in Home Science, condensed course for adult women, craft course for women, etc.

Further information: R.B. Sharma, Secretary, Janta Vidyapeeth, WZ 196/3 B Block, Virender Nagar, New Delhi-110018.

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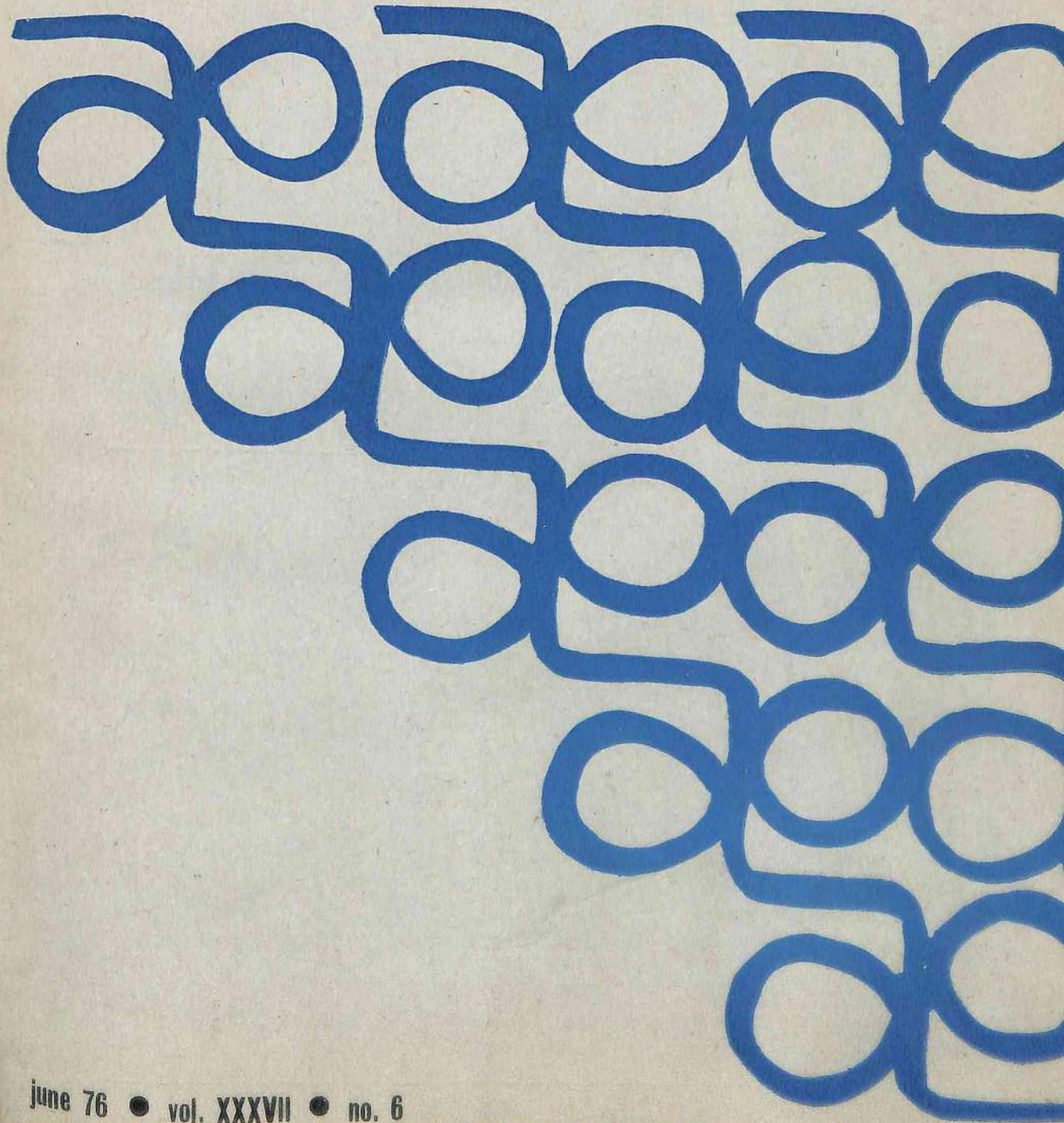
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voluntary effort in adult education

What is the scope and magnitude of voluntary effort in the eradication of illiteracy in India? To attempt an answer to this question we should first be clear as to what we mean by voluntary effort. There are many programmes—in fact most of the programmes—which receive financial assistance from Government. This ought not to detract from the 'voluntary' nature of the programmes. On the other

hand there are programmes initiated by Government and entrusted to 'voluntary' agencies, such as the Functional Literacy programmes executed by Seva Mandir, Udaipur and Andhra Mahila Sabha, Hyderabad. These are essentially Government programmes, though the voluntary organisations in question are undoubtedly contributing significantly to the success of the programmes. Then again there are the

National Service Scheme projects and the Nehru Yuvak Kendra programmes in which student and youth volunteers are enrolled in large numbers. These may be termed as quasi-government, quasi-voluntary programmes as the *initiative* here rests with the Government, though one could envisage that in the coming years the initiative will lie increasingly with the volunteers and the programme could tend to become voluntary in our sense of the word. That sense consists in the *voluntary* organisations taking the initiative in conceiving of the programme and in implementing the same. However large the Government effort, there is need and scope for voluntary effort in this sense.

The Central and State Governments have been attempting to promote voluntary action by inviting applications for the programmes of voluntary organisations and by providing grants for the same. There has also been a great and noble tradition of voluntary work in this area, the Indian Adult Education Association being in many ways a symbol of this tradition. But grants whether for programmes or for management cannot ensure the preservation much less the growth of the tradition. Grants may help. But what is needed is zeal and fire in the hearts of those who establish and manage

these voluntary organisations. It is a fire born of love for their fellowmen. It is a fire born of convictions. It is a fire that will look at Seminars, Conferences, visits to State capitals or visits abroad, other honours or rewards with a certain distrust, which while recognising that these may sometimes be useful, do nevertheless constitute a distraction from the work on hand and often have a tendency to promote certain kinds of activities which lack in content and make up for it by show; or worse still are meant to serve only for the personal interests of those who pioneer the programmes.

However slow its growth, voluntary effort will be rewarded if it is based on the selection of right men and women. The slogans of 'big tasks' and 'high goals' should not force an expansion beyond the availability of dedicated men and women. A one-man show with a proper man is often to be preferred. It is true the country cannot wait indefinitely. But large programmes are being initiated by Government. Voluntary agencies can serve best by preserving the purity of their traditions, by emphasising quality, by experimentation, by the intensity and depth of care for the people they serve, which is the visible expression of the genuineness of their own personality, which alone can light a

spark in others equally inclined, which alone can further the growth of the movement.

A publication brought out by the Directorate of Adult Education, Government of India, lists 89 voluntary organisations in the field of Adult Education. Of this, 47 were at the district level, 27 at the State level and 15 at the National level. The prefatory remarks in the publication indicate that the listing is by no means a complete one. Nevertheless it is altogether surprising that even a first list should have only 89 organisations. Their geographical distribution has also nothing to do with the needs and requirements of Adult Education.

Is it possible that the zeal to serve one's fellowmen who due to socio-economic reasons have been denied their birthright of literacy is at such a low ebb that the flame of voluntary effort is flickering weakly and might go out at any time? It is time for all those concerned with such effort to sit up and consider the situation; a proper consideration will lead to those urgent steps which could revitalise the movement and lead to a new effort which in conjunction with the efforts of students and youth volunteers and the functional literacy programmes could make a final and determined effort to eradicate illiteracy.

adult education and development

the case of india

Amrik Singh**

India is both typical and untypical in respect of problems of development faced by the underdeveloped countries of the world. She is typical in so far as, like so many of them, her agriculture is backward, the hold of tradition is strong, the majority of population is illiterate and the strategy of development followed in the last few decades has emphasised growth rather than development.

But she is untypical in one important respect. Her population is so large that even if through some extraordinary means some way is found to stop further growth of population, it is likely to reach the mark of a thousand million before a no-growth stage is actually reached. To support such a large population, most of which today live on a subsistence level, is a stupendous job. Indeed it would be no exaggeration to say that, in an important sense of the term, the battle against poverty and hunger today will be lost or won in terms of what happens to India.

The use of the term 'underdeveloped countries' rests on the

* Paper presented at International Conference on Adult Education and Development, Dar-es-Salaam, Tanzania, June 21-26, 1976.

** Dr. Amrik Singh is Secretary, Association of Indian Universities and Treasurer, Indian Adult Education Association.

assumption that certain countries are developed and others are undeveloped. With the broadening of the meaning of the term 'development' in recent years, the situation has got clarified somewhat. No one any longer believes that economic growth is the only true indicator of development. Almost everyone has come to accept the notion that while economic growth is a very important part of development, the term 'development' ought to and does mean so much more.

At the same time there is no getting away from the fact that what is called development usually follows and does not precede economic growth. Since the pursuit of economic growth as an objective leads to certain distortions and abuses in the economy as well as the social and cultural contours of a country, the reaction against the exclusive emphasis on economic growth has been salutary in so far as it has emphasised certain other important features of social development. Altogether therefore, economic growth remains central to the concept of development. Those who disagree with this formulation of the problem do so not because they are opposed to growth in the economic sense but because they are outraged by the pursuit of growth to the exclusion of other aspects of development.

During the last quarter century India has made impressive progress in a number of directions. Her agricultural production has almost doubled in this period. Her industrial production has multiplied 15-20 times over in terms of its volume as well as variety. In fact today, industrially speaking, India is ranked as the tenth country in the world. In terms of public health and other social services too a good deal has been accomplished. Yet it would be most misleading to say that the battle against poverty and hunger has been won. It is a situation where some economic growth has been registered and a certain measure of social deve-

lopment has taken place. But what remains to be done is so colossal and so daunting that one cannot but raise some issues with regard to the strategy of development followed so far.

For a country that gave birth to Gandhi it is ironical in the extreme that his ideas were not implemented in his own land of birth but elsewhere. Gandhi had some very simple but profoundly realistic ideas about rural reconstruction. He recognised that the yardstick for any kind of progress in a predominantly agricultural country like India was the common peasant. If a plan of reconstruction helped to improve his lot that was the right line of approach. His emphasis on environmental hygiene, cottage industries, simple living, cooperative action and several other allied features stemmed from a philosophy of development which was at once in tune with the needs of the situation and in accordance with the resources of the economy. In a somewhat obstinate way he was hostile to machinery in so far as he felt that mass production of goods created social as well as economic disequilibrium and therefore the use of machinery required to be discouraged rather than encouraged.

During the days of British occupation of India, these ideas were at one level anti-British and at another level somewhat unorthodox in approach. To the extent that they were anti-British they were accepted readily. To the extent that they were unorthodox, the reception to them was rather mixed. A very small number of people accepted them in total honesty and implemented them with all sincerity. A substantial number accepted these ideas and even implemented them not because they believed in them but because they gave them a programme for work and a call to action. This unusual coexistence of people who believed in these ideas honestly or out of expediency did not survive the days of independence. Once India

became independent she set about the task of development in a manner which seemed to take no account either of Gandhi or of Gandhi's ideas.

The first four Five-Year Plans relied heavily upon the use of capital in preference to the use of human labour as an agent of growth. The model seemed to be the USSR. After all no country in the world had had more experience of planning than that country nor had any other country given evidence of such spectacular growth. Like the USSR therefore, heavy industry was emphasised and the whole concept of planning seemed to be derived from an orientation towards industry rather than agriculture.

It is not necessary to go into the details of what has been the outcome of this fallacious approach. As already stated, there is no doubt that in the last quarter century India has made notable gains in several respects. For instance, the range, complexity and sophistication of industrial production in India is now the envy of a large number of countries in the under-developed world. They are utterly dependent on the knowhow of advanced countries but India is now emerging as an exporter of knowhow also. Whether it is machine-making or nuclear technology or oil exploration, India is beginning to draw abreast of several developed countries. In the international sphere therefore India enjoys a kind of prestige which is usually accorded to those who forge ahead of others.

But the question to ask is if all this constitutes development. That growth there has been will not be disputed. That it has led to significant improvements in regard to various matters like availability of foodgrains, industrial production, public health, education, etc., will also be assented to by most. But to argue that all this has led to a better deal for the rural poor and the lessening of social and economic inequali-

ties would be disputed by most people. On the contrary, there is some evidence to show that because of the pressure of population and the slow rate of economic growth the situation is somewhat worse in certain respects than it used to be a quarter century ago. Even if this is not wholly correct, the uncomfortable fact remains that the strategy of development followed so far has created serious distortions and imbalances both in the economy and the polity of the country. An attempt is underway to correct some of these imbalances. But how far the attempt succeeds and to what extent it can lead to growth with social justice remains to be seen.

II

The reliance upon the use of capital in preference to the use of human labour has certain implications which determine several features of a country's economy as well as its social structure and organisation. For instance, reliance upon capital means emphasis on industrial production, on rapid and extensive urbanisation, on the import of capital as well as technology and development of trade and commerce to suit the requirements of this kind of economy. On the other hand, reliance upon human labour as means of growth leads to dispersion of industries, decentralisation of planning as well as decision-making, accent on development of rural areas, cottage industries and small scale production. The two strategies of development serve to fulfil different objectives. It is here that India happened to make a wrong choice.

In a sense however, the choice was determined partly by history and partly by the compulsions of the kind of economy that had already grown by the time the British quit India. In terms of history, the two hundred years long rule by the British in India left behind a legacy of undisguised admiration for the West. Everything Western looked attractive and desirable. In fact to become Westernised appeared to be the

dream of most Indians. Despite the fact that the dream has turned sour to some extent, the sway of the West continues to be strong.

The years immediately preceding the departure of the British from India happened to coincide for the most part with the years of World War II. These years witnessed phenomenal growth of industry in India. These years also witnessed the consolidation of a class of entrepreneurs who had imbibed the philosophy of the West in full measure and wanted to industrialise the country as had been done in the Western world. A strong belief in the efficacy of science and technology in solving the problems of the country served to fortify this approach. Consequently when India embarked upon her career of planning in the early fifties, there was hardly anything, whether in terms of international barriers or objective circumstances, to discourage the country from embarking upon the path of development that had led the West to its pinnacle of strength and glory.

What was overlooked was one simple fact. Those countries of the West which had emerged as the leaders of the industrial revolution had had almost two hundred years in which to build and consolidate. Some of them had carved out colonial empires and could draw upon their resources of wealth and manpower. What is more, when they were building up they were not subject to those severe demographic pressures which are bedevilling the situation in countries like India. Even Japan and the USSR who joined this race for development a little late and forged ahead with remarkable speed had had some very unique advantages.

For India to have taken over the Western model without adapting it to her own situation was a mistake of the first order. Historical epochs differ from each other; so do the geographical situations of countries, the state

of their internal cohesion or otherwise, the level of literacy and a dozen other things, each one of which has some contribution to make to the process of development. Ignoring most of these highly pertinent factors, India embarked upon her post-Independence phase of development basing herself on the assumption that there was one undifferentiated model and it was the one that had been followed by the Western world. The example of the USSR was found to be particularly relevant in this situation. The USSR was the first country in the world to have undertaken central planning. India decided to do the same despite the obvious difference between the two systems.

What derailed Indian planning was not so much the fact that the social systems of these two countries differed from each other as the fact that India took over almost wholesale the emphasis on heavy industries which had characterised Russian planning. Russia succeeded in this kind of planning for reasons which it is not necessary to analyse here. In any event the Indian situation was basically different in one important respect. India's population was so large and it was growing so fast that in her case it was almost a race against time. Whatever was done, and a good deal was done, proved to be inadequate. The rate of economic growth barely managed to stay ahead of the rate of population growth. In actual effect therefore it was a situation where the gains made were either nominal or notional in nature.

What should have been done in this situation? Apart from whatever else might have been done, her ample manpower should have been recognised as an asset and an important tool of development. This was not done. The subversive role of booming population was recognised. Attempts were made, on the whole halfheartedly and inadequate in their impact, even to control the further rise of population. But the

positive step of converting this asset into a tool of development was not taken. That required a change in the strategy of growth. But the country was so powerfully influenced by the Western experience in this regard that it could not take the radical step of renouncing what it had followed so far. To have done so would have required freedom from the influence of the West and India was very much steeped in ways and things Western.

To talk of ways Western is not to imply that there is an Eastern way of doing things. It is only to call into question the assumption that the path of development followed by the West is applicable to other countries too. This applies in particular to the adoption of the kind of technology that has been developed by the West and against which there is a reaction now even in the West. In any case the whole basis of that technology is the availability of ample capital, the freedom to draw upon the mineral and other resources of the undeveloped world and, relatively speaking, absence of any demographic pressure. Despite the absence of any of these favourable conditions of development India chose to follow the Western path of development.

A very important contributory factor to this preference for the Western model of development is the emergence and proliferation of a new class of people. While born and nurtured in India their spiritual home is in the West. It is to the West that they look with admiration and envy. It is in Western categories that they think and it is to the West that some of them wish to go and indeed do actually go. While the number of those who actually migrate to the West may not be very large, the number of those who wish to go, were it to be possible, is much larger. Even those who stay behind seek to replicate the West in their thinking, their homes and their life styles. Their commitment to the

West is so complete and so all enveloping that to question anything that comes from the West is an act of heresy. It is these people with this cast of mind who are still committed to the Western path of development. When they find that this does not produce the desired kind of results, it is not the rightness or otherwise of that path of development that they would like to question but the manner in which that strategy of development is sought to be implemented.

III

An integral part of this strategy of development is the system of education that has been evolved in India. The most compelling feature of this system is the manner in which lower levels of education have been starved and higher education has been pampered. A quarter century ago the ratio of expenditure on higher and professional education was less than one-fourth of the total educational budget. Today it has become one-third. As a matter of fact India today operates the third largest system of higher education in the world, next only to the USA and the USSR. Not only that, not all its products can be used within the country. A substantial number therefore leave the country to migrate to other countries where the kind of skills that they have acquired are in high demand.

Why this should be so is not difficult to understand. If the kind of technology that is adopted in the country and the model of development that is followed is Western in derivation and content, the kind of manpower that will be required for it has to be competent and even sophisticated sometimes. Whether the general level of performance is satisfactory or not does not remain such an important consideration. The governing consideration seems to be to increase production and since production is geared to the kind of technology which has been imported from

the West, intensive and specialised education of a relatively small segment of people seems to fulfil the needs of the economy.

No wonder therefore, India today maintains two sectors of tertiary education. In one sector the standards of education are very good and those who pass out from these institutions are comparable with similar institutions in other parts of the world. Not only that, there is a lot of traffic between these institutions and comparable institutions elsewhere. The number of such institutions is obviously small and the number of students who are educated in them is also not very large.

Then there is the other sector of tertiary education where the bulk of students study. In numerical terms they would perhaps be more than 90% of the total student population. Conditions in these institutions are appalling. The student teacher ratio is bad and the quality of instruction imparted is exceedingly unsatisfactory. The medium of instruction is usually an Indian language. What the students of these institutions succeed in having is not higher education in the proper sense of the word; it is a pale and emasculated version of it. When these students enter the job market, they do not find it easy to get jobs whereas those who come from the more prestigious institutions can command jobs. That this gives rise to social tensions goes without saying. Nonetheless the fact remains that for quite some years now these two sectors of education have existed side by side without any significant interaction between the two.

The demand for higher education comes mostly from the middle class which during the last quarter century has proliferated to an unusual degree. A good part of this demand is for professional courses, like engineering, architecture, medicine, chartered accountancy, management education and so on. This

demand has been met to a substantial degree by creating more places as well as providing more resources. Those who pass out go on to serve the needs of the modern sector of industry. Those of them who are either unable to get a placement within India or are interested in pursuing further specialisation usually go abroad. Sometimes they come back and sometimes they elect to settle down there. This situation is not peculiar only to India. It is to be encountered in a number of other developing countries too. What is special about India is the scale of operations as well as the degree of diversity.

In terms of the overall investment in education, there is only one item of expenditure which is higher than education, and that is Defence. This is so in most countries of the world and India is not an exception by any means. The exceptional thing however is that because of the askewed nature of the demand for education, two inter-related things have happened in a marked degree. One, the lower levels of education have not received the attention that they ought to have received and, two, even at the higher level, the general standards are poor though some of the institutes offer a level of education which is comparable with topgrade institutions in advanced countries. Once again India is not unique in this respect. In several other countries, parallel tendencies are at work; only in the case of India they are much more prominent.

IV

The neglect of education at the lower levels was accompanied by the neglect of adult education too. When India embarked upon her career of planning in the early fifties, the level of literacy was about 20%. According to the latest census it not yet reached 30%. While one explanation for it is the fact that the country's population has been growing rapidly during this period and therefore the number

of illiterates has also been going up, the second explanation, and perhaps the more decisive one, is that no systematic attempt has been made in the sphere of adult education.

In the Gandhian era, adult education was one of the recognised planks of national activity. With the departure of the British things began to change. In the first two Five-Year Plans, adult education did receive some attention but it was neither adequate nor a part of the total effort at the reconstruction of the economy. Within a few years a kind of unstated decision was taken; it was not to worry too much about adult education and instead to rely on the spread of primary education to take care of problem of adult literacy. Apart from that, meanwhile a new formula known as 'functional literacy' had obtained currency. Some genuine efforts were made to push functional literacy and some good results were also obtained. But the basic task of of awakening the energies of the unawakened masses remained unattended to.

Why should it all have happened becomes very clear once we recognise that the neglect of adult education was inherent in the strategy of development upon which India had embarked. Had the strategy been people-based, the obvious thing to do would have been to mobilise the people. But the strategy of development adopted was capital based. Evidently it was more important to raise capital, to mobilise it from all possible sources, to import it from outside, if necessary, to print currency notes, if unavoidable, indeed to use the whole repertory of techniques which go with the raising of capital resources. This approach was bound to yield some dividends, as it actually did. But it could not be pushed beyond a certain point. When the point of no-growth was reached, and it has been reached on more than one occasion

during recent years, social tensions began to manifest themselves.

Whatever might have happened in the sphere of industrial growth, it was in respect of agriculture that the weakness of this approach became evident. Indian agriculture, like agriculture in any underdeveloped country, is labour intensive rather than capital intensive. This is not to suggest that capital is not an important input. Without question it is. But the more important input is the labour of the peasant and of his family that goes into it. Not only that, when the great bulk of the population is dependent on agriculture and there are no other avenues of employment open to them, the obvious and logical thing to ensure is that all those employed on land are enabled to increase their productivity. Whether this is done through functional literacy or, the more comprehensive term, adult education is a matter of detail. That improved seeds and other kinds of inputs will definitely help to increase yields and contribute to agricultural productivity also goes without saying. But the key factor in agricultural development has been and will continue to be productivity of the men and women who work in the field.

All this is so obvious that to dilate on it looks like an exercise in futility. And yet it is this obvious fact which has been consistently overlooked in the strategy of development adopted by India. As a matter of fact, the strategy adopted, and it has not been modified in a fundamental way at any stage, was to look upon people as a problem and to somehow mobilise capital resources in order to increase the wealth of the country. In a situation where the population of the country was small and resources were ample and there were no deadlines to be fulfilled, that approach, as originally developed in the West was fruitful.

In India, where the pressure of population was intense and unremitting and capital was scarce, this approach could lead to, at best, partial success. In the Indian context, partial success did not mean that some part of the job had been done and some part of it remained to be done. Instead it meant that the job had remained unfinished and in order to be able to finish it much greater effort would have to be put forth in future. In any case it is meaningless to talk in these terms for development is a continuous and an ongoing process.

Development, as is well recognised, implies several things. It implies, first of all, increased output of goods and services. Equally important, it implies that the increased output is shared by the wide mass of people and not by a small group or section which has access to the means of production. It would not do to be dogmatic about the second condition. At the same time it is something so important that not to give it due weight would be to subvert the process of development in the long run.

The experience of development almost everywhere goes to show that certain preconditions have to exist before development actually takes place. The basic preconditions are access to the right kind of technology and the availability of adequate capital. But neither of these preconditions singly or in conjunction with each other, can get the process of development started unless the right kind of people are drawn into it. In other words, involving people in the process of development is as much one of the preconditions as the former two which have been traditionally regarded as very important.

In an underdeveloped country like India, the importance of the human element is all the greater. It is human beings who are the chief assets of the country. To

regard them as a liability is to indirectly undermine the process of development. The arguments of traditional economists notwithstanding, labour can be converted into capital in the long run. The first priority of a poor and undeveloped country therefore is to invest in her own people, to draw out the best that they are capable of and to help them in every possible way to increase their sense of involvement and productivity. A society which recognises this fundamental truth will not ask the idle and irrelevant question of what is the connection between adult education and development. The connection is obvious and unmistakable. But, as they say, none is so blind as he who refuses to see.

V

Having advanced this line of argument, it seems right to conclude on a somewhat concrete note. For sometime now in India, there has been a certain measure of debate around the issue of using cowdung to produce gas so as to provide energy locally and to use the dung itself as a form of manure. So far in the country side, energy has been provided mainly by bullocks and other draught animals. In certain places kerosene oil is used. Electrification is spreading but except for a few States rural electrification is still not much of a reality. As to the use of fertilisers, once again the situation is uneven. In certain States, particularly those which are now regarded as having promoted the green revolution, fertiliser is used extensively. In other places its use is much more limited.

The advocates of the bio-gas method of manuring have had some success in having this indigenous innovation accepted. The process is beginning to be used in a number of places. Nevertheless in terms of the economic policy of the country, increase in the manufacturing capacity of fertilisers is very much a part of

the current orthodoxy. Funds are being found for it and foreign aid is being mobilised for such projects. The only new feature is that, till the oil crisis broke a few years ago, the raw material used was crude. Since importing crude has become expensive now, that source of supply is being discontinued. Instead coal-based fertiliser plants are being established on the ground that India is very well endowed in respect of coal resources.

It is not intended to suggest that the production of fertilisers be stopped altogether. Whatever installed capacity is there ought to be made use of to its full. At the same time, in view of the undoubted advantages of this indigenous method of manuring, a policy decision has to be taken in regard to the future. Is it to be the kind of fertiliser that is manufactured in a giant-sized plant, carried by rail or other means of transport and distributed through commercial channels? Or is it going to be some kind of local, low-investment technology which operating on a small scale is able to meet the needs of the farmers?

A recent study conducted by the United Nations Environmental Programme (UNEP) has analysed the relative merits and demerits of what the changeover would involve. According to this study, 26150 bio-gas plants would produce as much fertiliser as a single 140 million dollar coal-based plant does. Secondly, the bio-gas plants would cost 14 million dollars less and would generate 130 times as much employment. Thirdly, the prosperity thus generated would be diffused over 26000 villages instead of being concentrated in a single township. Fourthly, there would be hardly any pressure on the transport system or on the channels of commercial distribution. The whole thing would be locally produced and locally consumed. Fifthly, not only would there be no pollution of air and water, a bio-gas plant actually

helps to clean up the environment thereby, amongst other things, reducing the incidence of gastrointestinal diseases which are so widespread in rural areas.

In terms of the Indian situation, perhaps that of the underdeveloped world as a whole even, the superiority of the bio-gas system should not be in question. Apart from everything else, it will help to generate so much more employment. In a country like Congo which is about the same size as India and a population which is no bigger than that of the largest city in India, this might not be such an important consideration. But in countries like India, Pakistan, Bangladesh, Burma, Indonesia, the Philippines, where the pressure of population is intense, this is not an unimportant consideration. Indeed, as argued by several people, there can be no improvement in the standards of living of a people unless there is employment available to every able bodied person who is willing to work. For this reason, if for no other, extensive use of the bio-gas method of manuring as well as production of energy may be described as something of a technological breakthrough.

Yet resistance to the introduction of this process is fairly widespread. Even while the superiority of this process is recognised in the context of a country like India, those who are concerned with the formulation of policies find it difficult to give their wholehearted assent to this new shift in technology. The trouble with them is that they have been committed to Western technology far too long. That is what they were brought up to understand and that is what they are familiar with. Anything so unfamiliar as the bio-gas technology does not fit into their preconceived notions. The real bottleneck, if it may be said, is their inability to re-learn their economics. Unless the nature of this resistance is recognised the problem will keep on arising in one form or another.

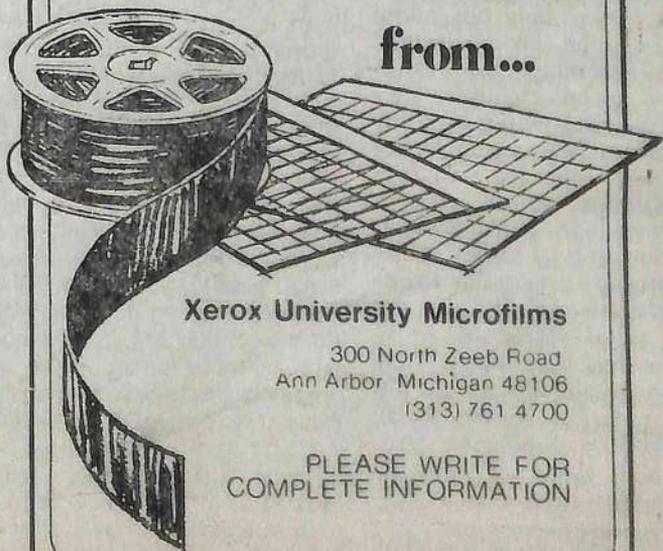
The source of this resistance, as already argued, is their basic distrust of means of production other than capital. They find it difficult to comprehend the situation that when 26000 bio-gas plants are established in a certain area, at least as many people would come to have a fairly good grounding in principles of chemistry, biology, engineering, plant physiology, and such other sciences. It would not be possible for the local people to run these plants without understanding the interconnections of these various branches of knowledge. Even if some of them are not exactly literate, they would come to acquire, what is known as, functional literacy. Not only would they acquire new knowledge and skills, their attitude to life and its problems would change. Considerable evidence of these chan-

ges has been noticed in areas where the green revolution has succeeded or where, as in Gujarat milk production has registered spectacular increases in yield. In fact the same thing has happened in India in places as far apart as Himachal Pradesh where apple production has multiplied by leaps and bounds and Kerala where new methods for catching fish have been popularised.

All these are instances of development. In almost each case a large number of people have participated in the process of production. People have learnt new skills which they are utilising in order to improve their lot. All this is adult education, give it whatever name we might. And this form of education is bound to lead to development, no matter by whatever name it is known.

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open university—indian context

R.K. Singh*

In the field of higher education, we in India took our university models in the mid 19th century from Oxford, Cambridge and London, and established the first three universities at Calcutta, Bombay and Madras. More than 100 years ago the British universities started introducing a new dimension to their objectives, by taking the ivory tower to the market place. This 'extension' or 'extra mural' role as it was called, was in addition to the two traditional roles of teaching and research. However, Indian universities, including those newly established, have preferred to tread the beaten path. While some of them have not even perceived the new concept, others have taken too long to adopt themselves to the new challenges. Instead of becoming active instruments of social change, they appear to stand hypnotized by the traditional western university models they inherited. Change in the role of the university is now a world wide phenomena, and these centres of higher learning are getting increasingly involved in programming for life-long learning, as also referred to by various writers as learning from 'Womb to Tomb', 'Cradle to the Grave', and so on. The models however differ.

One such innovation imple-

mented in the UK, and taken up by some other universities of the world for experimentation is the idea of 'Open University'. Set up by a Royal Charter in July 69, the first course was started in 1971, and the first batch of students passed out in 1973. Its success story has made many in India clamour for such an institution to be established in the country. The aim of this article is to touch on some aspects of the working of the 'Open University', and assess its viability and suitability to Indian conditions.

Do we need an 'Open University' in India? Perhaps yes, perhaps not yet; but when the required technology and know-how is developed, we would need not only one in the country, but a minimum of one for each state, so that knowledge could be carried to every door-step. In order to study its relevance to higher education in India, we must keep in mind that the innovation is only about 5 years old. We do not have enough data and guidelines to conclude that the model is as suitable to us. Few other countries are already trying out this experiment with varying success, and have evolved their own models. It is important for us to look at all these variations to find their suitability, to our educational system. 'Open University' as it exists in the UK, requires a

sophisticated system of communication technology, and setting up of a large number of study centres, well equipped with various learning media. Most important consideration of course is the size of our country, as compared to the UK. The number of study centres, or academic outposts in the UK will be reaching the figure of 300 in the near future, and correspondingly India may require a few thousand such centres. Not having the capacity, the knowhow and the technology, should we copy the UK model or innovate our own models, around the already developed concept of independent study.

Open University, also sometimes referred to as 'University of the Second Chance' or 'University of the Air', is meant for mature persons of over 21. This may now be reduced to 18 on an experimental basis from 1976. It does not have any academic entry of 'O' level or 'A' level schooling. Degrees are granted by accumulating course credits; six for a BA degrees, and 8 for a BA (Hons), over any length of time but requiring 3-4 years study respectively. Initially, the main disciplines were, 'Arts', 'Social Sciences', 'Mathematics', and 'Sciences'. Two more, 'Technology' and 'Educational Study' were added later on. The University was designed to cater for approximately 40,000 students, but has the capacity for further expansion. Openness of the University lies in its open system of time of entry. Credit System of examination over any length of time, multimedia methods of imparting instructions and wide category of students from all walks, that it caters for. It has an Academic Advisory Committee and while planning new courses or evaluating existing programmes, other traditional universities are consulted.

Each years' course is of 34 weeks duration, with weekly 'correspondence units', weekly television and radio programmes. Each correspondence unit consists

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of a set of booklets, printed notes, educational tapes, explanatory notes for the TV and radio programmes, self testing exercises and assignments. Exercises and assignments are mailed by students to the tutors for corrections. For science courses special kits are despatched by mail for home experiments, wherever required. Few science experiments are also demonstrated on the educational channel of the TV. Writing of special booklets, preparation of TV and radio programmes in consultation with the BBC and packaging and despatch of literature and experimental kits involves tremendous academic and administrative work. Procedures are being gradually standardized and are yet to be perfected. Regional offices and study centres are well spread out throughout the country, where students, tutors and counsellors meet each other to discuss their problems and lessons. In the first year of the establishment of the University there were 12 regional offices, each with a director for consultation, and 260 study centres employing almost 5000 part-time tutors, and counsellors. Study centres are normally housed in existing institutions of higher education, with rooms for meetings and tutorials, fully equipped with slides, cassettes, tape recorders, video tape projectors, TVs, radio sets and so on. In addition, libraries containing complete sets of books and learning material are attached to each study centre. These are opened every evening for the local students where they can meet their counsellors once a fortnight, and their tutors once a week. During summer vacation special study programmes are arranged by providing additional staff at these centres.

Degree programmes through the Open University system is no doubt cheaper, than the traditional university courses. If it was only limited to correspondence media, perhaps it would be still cheaper, but with the personal contact programmes, network of regional offices, study centres,

counsellor and tutors, it is becoming more and more expensive. Whether it will exceed the cost of traditional system as it gets more and more sophisticated, is still to be seen.

innovations elsewhere

In Sept 71, the USA which had borrowed ideas from the UK on adult-continuing education in late 19th century initiated another innovation called 'University Without Walls' (UWW). This system is also an improvement on the Correspondence Courses already being undertaken by a large number of traditional universities in the USA. UWW is in fact an Association of 20 colleges and universities, which has enrolled approximately 8000 students, ranging between the ages of 16 to 73. Graduate programmes (under-graduate in USA) tailored to the needs of students are offered by its member universities and colleges. Structure and role of each unit of UWW is devised by teams of students, faculty and administrators. Learning experiences like regular course work, internship, apprenticeship, field experience, independent study, individual and group project travel are being constantly experimented with. There is no prescribed curricula or uniform time schedule for completing a particular degree programme. It will be of interest to watch future trends, in this American model of an Open system of university education.

Other countries like USSR, Japan, Germany, Yugoslavia and Australia are also experimenting with the idea of the Open University. Most of them already have correspondence courses being offered by a number of their universities. USSR has one of the largest programme of correspondence courses for school and university degrees. Subjects like humanities, social sciences, science, medicine, engineering, technology, law and agriculture are all offered through correspon-

dence. These were started in 1918, in order to universalize education and meet the shortage of teachers. Correspondence courses and evening colleges cover the whole country, with 41% student population enrolled for correspondence courses alone. There are 500 departments of Correspondence courses in various institutions and universities, and 16 autonomous institutes of correspondence education. The latter could possibly be compared to the system of open university of the UK. Standards of education of day universities, evening institutes and correspondence courses in the USSR are the same, with common entrance examinations, common degrees and very often, common staff. Students are allowed to interchange between the three streams, corresponding to the field in which they are working and learning.

implications

- (a) Course programmes so far offered by the Open University in the UK are confined to graduate (BA or BSc) degree programmes. Future trends may indicate increasing choice of subjects and perhaps a move towards professional courses, or courses at post graduate level. With the increasing number of art and science graduates, UK could possibly face a serious problem of degree-holders unemployment.
- (b) Objective of democratization of higher education still remains to be achieved, as a large number of semi-skilled and unskilled labour are not interested in university degrees. What they need more are utility and vocational courses and programmes for better living. These aspects are now being undertaken by other institutions rather than the universities. The Open University therefore

does not yet cater for the needs of about 35 percent of its adult population.

- (c) Teaching through correspondence and a few contact programmes does not do full justice to the teaching-learning process. Unless communication technology in a country is well developed, high standard of teaching cannot be achieved in the field of Independent Study.
- (d) Country must have a stable socio-economic structure, and not ridden with strikes and lock outs in its communication system, so essential for the working of Open University.
- (e) A well trained cadre of directors, counsellors, and tutors, who could organise study centres, prepare lessons, and introduce modern learning techniques, is an essential prerequisite for an Open University.
- (f) The area covered by an Open University is limited by the range of TV Centre, radio station and the distances will determine the number of regional offices and study centres.

suitability for indian conditions

Considering the above factors, suitability of an Open University of the UK model in India is debatable. Unless the concept is modified, it appears to be only a 'blow up' of the department or school of correspondence courses. There are 16 universities in India who offer correspondence programmes in BA, B.Com, BEd and a few diploma or post graduate courses. These courses are popular, whatever be the standard, since it is a question of demand and supply. So long people are crazy

after degrees, quality of instructions is immaterial to them. General criteria of judging popularity is the increasing figure of enrollment and therefore quality and use of better media of instruction is hardly of any consideration. Very little use of radio or TV has been made by the universities for correspondence study. If they have not even utilized the media that is available, what chances there are, of its being used if there were an Open University.

Our study centres for contact programmes consist of a few class rooms offered by another university, with no other instructional facilities but the teachers, chalk and the black board. Students are encouraged to enrol by all correspondence units from remotest parts of the country. It is a wonder how any of the innovations of Open University are expected to be made use of by the degree seeker, sitting more than 1000 miles away from their alma maters. Thousands of those enrolled for correspondence courses are getting degrees, never having set foot in a university, a study centre, or having ever met their tutors throughout the course.

We do not need to impress anyone by showing an upward trend in enrollment, but think of quality and relevance. Our correspondence programmes could be improved by substituting ordinary degree programmes with professional, vocational and job or production oriented courses. UK may be needing more Arts and Science graduates but certainly not India at the present juncture. It is aimless to keep on adding to the number of unemployed art and science graduates if we cannot employ them. What is required is that the media of radio and TV should be fully exploited by the Schools and Directorates of Correspondence Courses. We should be in a position to establish a very large number of fully equipped study centres, with well trained

counsellor and tutor. Once these facilities are available, we may be ready to launch our first Open University.

Our concept of Open University needs to be different. What we really need to-day is a seat of higher learning entirely for the adults. It should offer courses and programmes to suit the convenience of grown up people with jobs and families. Degrees may be offered in traditional subjects, as well as in subjects related to life. Such a university may be named an 'Open University', 'University for Adults', 'Peoples' University' or 'Androgogic University'. Enrollment should be confined to those over 21 years of age, belonging to the adult groups like doctors, engineers, lawyers, teachers, business executives, government employees, armed forces, police personnel, youth leaders, social workers, legislators, retired persons, housewives, farmers, industrial workers, or any other identifiable groups. The courses should be run at the University as well as through correspondence.

Aim of this university will be to:

- (a) Offer degree or diploma correspondence courses in a wide range of subjects in liberal education or for professional and vocational advancement.
- (b) Offer evening courses for adults for degrees and diplomas.
- (c) Offer short part time professional and vocational courses, summer institutes, conferences, seminars, workshops, community extension and other self enrichment programmes.
- (d) Develop Adult Education as a discipline to train adult educators, counsellors and administrators.
- (e) Conduct research in Adult/Continuing Education.

non-formal education for women

G. B. Shah*

The world is now facing new challenges on account of the tremendous growth of knowledge, kaleidoscopic social change, population explosion, environmental deterioration and possible misuses of the mass media. The existing educational structures are inadequate to meet these challenges and have to be replaced by others in line with

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the concept of non-formal education.

a look back

It has been estimated that one quarter of the world's population will not attend any school in this century. In many of the less developed countries, that figure may be 50 percent. In Asian countries the tradition of education reaches back over centuries. But its continuity and orderly evolution were altered, and in certain countries even totally disrupted, by the historical events of the eighteenth and nineteenth centuries which led in many countries of Asia to the loss of freedom. Under the impact of these events, traditional institutions of education started to decline, and in the second half of the last century, new and different educational systems, mostly patterned on the systems in the western countries, began to take shape.

The decade following the termination of the Second World War constituted a watershed in the history of Asia. The political aspirations of the people found their fulfilment in the attainment of independence, and national governments addressed themselves almost simultaneously to the exacting tasks of consolidating political freedom and breaking the stranglehold of economic and social stagnation of the preceding period.

In no other sphere has the upsurge of aspirations been so vividly reflected as in the demand for education. Increasingly, education came to be viewed as an important element in the process of economic development and an instrument of social change. Gunnar Myrdal, while discussing the problems of population quality, has treated education as investment in man.

The traditional educational systems which place an almost exclusive emphasis on single-point

entry and full-time institutional instruction by professional teachers have been unable to deliver the goods and have continued to be plagued by several problems and contradictions such as intractability of illiteracy, high attrition rates even at the primary cycle, irrelevance of curriculum, unjust and unreliable selection procedures, inequalities of development between different areas or social groups, growing unemployment among the educated, and so on. Nothing short of a radical restructuring of those educational systems on the lines of life-long education can save the situation.

a plea for non-formal education

The existing educational systems seem to run continually into a dilemma. On the one hand, the social demand for education continues to grow and the unit costs of education tend to rise because of increasing sophistication and professionalization. On the other hand, the paucity of resources available to education and the resources to support it can only spell disaster for the educational systems. The strategy of life-long education alone can retrieve the situation by reducing the unit costs through adoption of the new educational technology and full utilization of the energies of the entire population through appropriate programme of mass participation. Education, therefore, is not only for the liquidation of illiteracy but more essentially for dissemination of general and applied science and technology and technical know-how and skills of modern living.

The purpose of education should be to prepare the student for life, not just to provide him with the minimum skills necessary for acceptable performance in a given trade or profession. The primary objective of education should be (i) to help each person master the art of learning (ii) to provide him with the best possible support in the pursuit of his

learning objectives. The present trend in education is against in formation transmission. It favours providing the student with the methods, tools, skills and understandings for continued learning, acquiring content as needed, assessing its relevance to his needs, finding its meaning for him and integrating it into his own system of understanding of the universe of ideas and concepts.

It is good to remember that non-formal educational system does not purport to drive away formal education. It rather helps formal education in minimizing its dissociation with community-needs and in producing an educated youth who could be employed in productive activities of social and economic amelioration. It is not only concerned with undoing the harm of formal education but more positively with enriching it at all levels. It provides practical experiences after theoretical knowledge is imparted through formal education. It removes the educational deficiencies of drop-outs from formal education and places them in the main stream of further education. Keeping in view the rapidly deepening impact of the present educational crisis, non-formal education will have to take a vocation-oriented shape. Learning how to learn is the essence of a strategy of non-formal education.

The present system of education does not prepare the youth for the application of his learning. A graduate in agriculture seldom turns out to be an experienced farmer, or a graduate engineer an efficient technician. Non-formal education may remove this deficiency by offering practical vocational courses to prepare youth for work and employment. Venues for such courses can be farms, homes, markets, factories and educational institutions. These courses will not only serve as productive units but as practical training centres. In this context it would be expedient that :

- the concept of education limited in time (to school age) and confined in space (to school buildings) must be superseded;
- school education should be only one component of an educational process in which non-formal and out-of-school education should have an equal role;
- all channels of education—full-time, part-time or self-study—should have equal status;
- closed educational systems should become open and rigid distinctions between different stages should disappear;
- learning should be emphasized rather than teaching;
- single-point entries and sequential promotions should be supplemented by multiple entries, short-cuts and branch articulations;
- education and work should be closely associated;
- education should be individualized and personalized to the utmost and should constitute a preparation for self-learning;
- narrow premature specialization should be done away with;
- general education and technical training should be reconciled and technical education, which is expensive, should be supplemented, and in many cases replaced, by out-of-school professional training;
- new technology, which cuts down unit costs, personalizes instruction and democratizes educational activity, should be adopted quickly and extensively; and
- educational management should be democratized and

the general public should play a large part in all decisions affecting education.

non-formal education for women

Let me now turn to the scope of non-formal education for women in India.

Considering India's population of about 550 million, roughly half, i.e. 275 million, consists of women and girls. The fact that little over a million could be regarded as 'educated women' speaks volumes for what remains to be done in the field. 'Educated woman', here, is 'a woman with a first university degree that should equip her to choose her field of further study wisely; continue her study, with necessary field training, by herself, do her own reading, acquire her own expertise, and organise her own way of learning and living.'

There seems to be a consistent lag between the enrolment of boys and that of girls at all the stages of education including higher education. In 1965-66, out of 6,97,000 students in the undergraduate courses in Arts and Science, there were 1,47,000 girls and 5,50,000 boys. In the undergraduate courses in commerce there were 1,000 girls as against 61,000 boys. At the post graduate level there were 17,000 girls as against 68,000 boys. In the International Women's Decade we try to bridge the gulf in a spirit of atonement.

Let us not forget that a woman has to play her role as an individual, a citizen and a member of society, a home maker (wife, mother and the lady of the house) and a active participant in socio-political and psycho-physical environment.

The following statement of the Indian Education Commission on Education and National Development (1964) describes these roles very aptly

'For the full development of our human resources, for the improvement of homes and for moulding the character of children during the most impressionable years of infancy, the education of women is of even greater importance than that of men...In the modern world, the role of the woman goes much beyond the home and the bringing up of children. She is now adopting a career of her own showing equality with man, and responsibility for the development of society in all its aspects. This is the direction in which we shall have to move. In the struggle for freedom, Indian women fought side by side with men. This equal partnership will have to continue in the fight against hunger, poverty, ignorance and ill-health.'

It is necessary to assess women-power requirements and the work opportunities available to women. In modern times both husband and wife are employed. An element of non-formal education may be introduced in this kind of planning.

educationalize vocations

It would be a good idea to replace the present slogan 'Vocationalize Education' by 'Educationalize Vocations.' This can be done by taking the following steps :

1. Delinking school certificates and university degrees from employment.
2. No external examinations at any stage of education for the purpose of awarding a certificate or a degree. All examinations to be locally organised at the school and the college level only.
3. A job for everybody should be ensured.
4. Screening for employments or for higher education,

immediately after high school and intermediate levels, through competitive examinations and aptitude testing.

5. Provision for non-formal education through part-time, evening and correspondence courses for those who want to acquire higher knowledge and skills while working on some job.
6. Technical and vocational education to be largely through apprenticeship training for which selection to be made by government agencies on the basis of competitive examinations and aptitude testing, but actual training programmes to be organised by the industries which have to employ the trainees ultimately.
7. Additional employments to be created annually and in the proportion of individuals screened and available at all levels and in each field.
8. Making higher education selective.

Non-formal education in general, and that for women in particular, requires a bold initiative and creative imagination on the part of teachers and educational leaders.

In the field of education, there will be a renovation and real expansion in the minimum educational skills which primary education or its equivalent in out-of-school/adult education programmes represent. This will then call for diversification of the present system prevalent in school as also in out-of-school courses to be offered on a pattern of non-formal education.

It appears to me that one has to try hard to get rid of a sort of conditioning which makes us believe that :

*learning is equal to listening ;
teaching is equal to telling ; and
education is equal to schooling.*

What we require now is a process of deconditioning. The concept of 'literacy' should be modified to mean 'mediacy' because with SITE programme the 'black board' is literally becoming the 'sky board.' It is in this sense that a 'university' has now to accept a new and challenging role of a 'multiversity.' There are about 100 universities and 4,000 colleges in India and if they do not feel concerned about the problems of illiteracy and ignorance of the masses, then the country can ill afford the luxury of supporting the oasis of knowledge surrounded by the vast desert of ignorance and poverty. Even an oasis becomes a service centre in a sense and proves its utility.

I would like to mention a story about an old farmer who was visited by a young soil expert who told him how he could improve his crop production. The young agronomist was somewhat peeved when the old farmer did not appear to be taking down these suggestions. 'Don't you want to learn how to improve your products?' asked the young man. 'Shucks' said the farmer, 'I am not doing half as well now as I know how.' One of the preconditions of social change is that a man behind the plough should also change while the plough continues to change. It is the business of education to bring about such a change. Instead of asking a man behind the plough to leave the farm in order to join what we call a 'school', let us take our 'school' to the farm where he works. This is the essence of non-formal education and it is only through such education that a social change can be brought about.

I cannot conclude it better than by quoting Albert Einstein. He said : 'I never teach my pupils. I only attempt to provide the conditions in which they learn.'

role of universities in adult education and extension

K. S. Mathur*

University is a centre of learning in three dimensions where a student is prepared to acquire knowledge through certain facts, figures and formulas. The second dimension is of his mental discipline of how to use these facts and figures for a better research and the growth of fundamental knowledge in different fields. Third dimension is, that what is the utility of this knowledge and research in our every day life. That is to say, how far a student is prepared to solve his daily problems through this acquired knowledge and research and how much he enjoys the outcome of his valuable experiences in this formal education. The universities of the West give more emphasis on the

objectivity, the education and induction of the facts and the clear and deep thinking of how to solve the felt-needs and problems of an individual and the society. There is a clear-cut classification of different attitudes, ideas, behaviour, beliefs, skills, techniques and scientific applicability in every walk of life in the Western Universities.

Our Indian Universities give more emphasis to didactic teaching, abstract thinking, academic type of research which has little value in solving our daily problems, like hunger and population explosion. Here university education is only for the classes and not for the masses. The attitude of teachers and student towards the education and learning process is on the path of least resistance and of verbosity.

*Department of Extension, G. B. Pant University of Agricultural and Technology, Pantnagar, U.P.

adult education

Adult education is a continuous process of learning by the masses; who are generally laymen in their profession, trade, agriculture or industry. There age-group varies from adolescence stage, i.e., teenage to maturity and old age, which ranges from 14 years to more than 60 years. Some people come under this category who had some schooling but due to certain circumstances they could not complete their formal education in a school or college. They begin and try to learn when they are confronted with certain life situations in their profession or they have some attitude to change and learning. Adult education in our country is of paramount importance to improve the mental apparatus and outlook of the mass for solving the problems of life like hunger and high density of population. Under Adult Education every subject matter of learning comes in whether it is Science, Arts, Commerce, Humanities, Liberal Arts, Medicine, etc., The standard and the contents of courses are especially meant for the felt-needs and the problems of the people and how to solve them. The know-how is emphasised by demonstrations, hand-skills, exhibitions and workshop practices, e.g., how to plough, how to see a tractor, how to work, repair and re-adjust different machines and tools. Adult education is an informal way of learning where no hard and fast rules are applied on the adult for making them learn. This is a spontaneous and inner urge process, which compels an adult to learn in his spare time out of the school or in the school. Generally, Adult education classes are in the night and only the interested groups join together for a self-starting and self-sufficient satisfaction of their needs. Only highly interested adult learners and adult teachers take part in these night schools. Some teachers are paid and some teachers are voluntary

according to the conditions, resources and social climate of the community.

Adult Education improves the person and his personality in the totality of the welfare of the society, both objectively and subjectively

extension

Extension or Extension Education has been originated and developed in the U.S.A. where this subject has been put in the Universities under two different areas. First: University Extension; Second: Agricultural Extension. University Extension is primarily meant for those adults who cannot attend regular classes in the University, but can learn the lessons at their homes by correspondence or join night classes or summer schools when they are free from their professional or vocational work.

Agricultural Extension is meant for the farmers both man, women and also children, who are the lay persons and are taught of improved farm practices on the farm, and improved and modified homes at individual homes through Extension methods, like group discussions, demonstrations, exhibitions, workshops, visits of homes, farms, plants and workshops, etc. The purpose of Extension is to remove the difficulties, felt-needs and problems concerning to their life. The Extension agent is in-charge of several villages, who gives complete, correct and scientific information and other helps to the farmers. Home Economists train and educate the women in Home Science, Family life and Education, Nutrition, Home Decoration, etc., etc.

In extension education the role of Home Economics is also of vital importance. The base of life starts from the home and family and most of the problems

and felt-needs are diagnosed here and this is the first place of learning and education in development of human personality. The idea of research and extension of home economics is badly lacking and urgently required in our society for the development and happiness of the individual.

So far, I have tried to give a brief picture of the University, Adult Education and Extension. Now I want to say a few words regarding the role of Universities in Adult Education and Extension. The role of Universities, so far, is dual, i.e., firstly teaching of known knowledge by didactic means and secondly, the discovery of new knowledge through research and statistics. Now the third and fourth roles of the University should be Adult Education and Extension. The idea is that we should not be contented in only training of our minds, but also in training of our muscles, new attitudes, skills and proficiencies, which will help us in making our life more meaningful and independent with an equilibrium and responsibility on the different sections of our society.

Therefore, the role of a University should be of the following nature:—

1. To give correct information and facts by mass communication.
2. Full expression of students by means of speech, composition, writing term papers, how to use libraries, how to collect and arrange the subject-matter of different books and journals to make a good bibliography, how to use statistics for correct interpretation of certain data, how to use their hands for mechanical, electrical and other technological skills, which are of daily use in our life, how to conduct meetings, how to initiate group discussions, how to persuade and reason out their views to others and to determine certain public opinion and values of life. Group

dynamics and group decisions must be taught and practised.

3. There should be a way of establishing good public relations between the University authorities, students and the parents and the general public. Public relations is a subject in which all the parties are to be satisfied with their felt-needs, give true and correct picture of difficulties of each party and common decision is taken for the solution of maintaining the satisfactions among the different parties. This is a very essential subject for the Universities to be put in the curriculum for these students.

4. There should be workshops for practical and demonstration purposes to teach new skills and thereby the students could train their muscles and also earn some money part-time for their urgent needs.

5. There should be summer schools, camps, road making and

construction of buildings, digging of wells and agricultural operations and visiting the rural areas to help the poor farmers, during their vacation.

All the above points are a part of adult education and extension. A university is just like sun, which is full of energy and this energy is radiated and extended to all the directions and dimensions.

The development and extension of education can be compared with the tree and its branches. The main stem is the education and the branches and its roots are its extension. In adult education the process of learning is to be channelised from the urban educated and experts to the rural uneducated and illiterates through intrinsic motivation. The example of intrinsic motivation can be substituted by the osmotic pressure of the plant by which the plant sap is passed through from

a higher concentration of liquid to a lower concentration of liquid by means of a permeable membrane. Here the higher concentration of liquid can be compared with the urbanite educated class and the lower concentration of liquid can be compared with the rural uneducated and illiterate mass. Now the permeable membrane can be compared with the local leadership of the village community in which there are formal leaders, informal leaders, pseudo-leaders, teachers and political leaders. If we have to develop this motivational pressure, just like osmotic pressure of the plants we have to exert the urban educated class to flow towards the rural uneducated mass through the local village leadership for the extension and adult education programmes and, therefore, the university has to take initiative in the organisation and mobilisation of educated class to extend the horizons of education to uneducated mass.

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adult education and development

the dar-es-salaam conference

Malcolm S. Adiseshiah

The objective of Development is not GNP growth. We have tried that and have failed in a double sense: in poor growth performance (in the non-oil producing developing country per capita growth was 0.5 per cent in the first 3 years of the present decade,—0.5 per cent in 1974 and (—0.7 per cent in 1975) and in unequal distribution of its fruits, (internationally and intra-nationally the rich have become richer, the poor poorer in the last 10 years). There is a close relationship between this concentration on GNP and the concentration on formal education and the neglect of Adult Education in our countries: (the former conditions its pupils for perpetuating the status-quo, the latter could be subversive of the status-quo). "Adult Education is thus a highly political activity". And Development is for man, by man and of man. The same is true of education. Its purpose is the liberation of Man from the restraints and limitations of ignorance and dependency". With these words, Julius Nyerere, President of the Republic of Tanzania, and Honorary President of the International Council for Adult Education, opened the International Conference on Adult Education and Development at Dar-es-Salaam, Tanzania which ran from June 21-25 and was attended by 500 Adult Educators and Development planners from 80 countries and representatives from Unesco, ILO, UNDP and other UN and international non-governmental organisations. India had six delegates at the Conference.

The Programme of Action adopted by the Conference on

which the Indian Adult Education Association and other national associations must act comprises; (a) Development and Adult Education strategies must address themselves to eradication of mass poverty which means that they must be mass-based, involving mass participation and mass orientation; (b) There should be a shift from educational structures concerned solely with the formal school and university to one where all types of education—formal and non-formal have a place. Here President Nyerere said forthrightly: "The one unavoidable thing is that resources have to be allocated to Adult Education. It will not happen without resources". (c) Adult Education must involve working in agriculture and rural extension along with technicians and extension workers to make our farmers and landless labourers the deciders of their development; (d) Environmental education should be an integral part of formal and non-formal education to ensure that Development is sound and viable eco-development; (e) All Adult education institutions should be community based and their education should be development education; (f) Adult Education should use the multi-media network and particularly the Radio, T.V. and Satellites in order to build local communities and help them to meet their needs; (g) Adult Education Research should be participatory research, built into ongoing or planned adult education programmes; (h) Workers education must involve both the industrial and organised sector and agricultural and unorganised sector in development at both the micro and macro levels, (i)

Adult literacy programmes must be a functional force and must create motivation and structure for changing rural and urban society; and (j) Adult Education must be a force for endogenous development and for this it must promote, conserve and use local cultures as the content and curricula of all adult education programme.

I conclude this brief outline of the Dar-es-Salaam Conference with President Nyerere's closing words: "There is a saying that nothing which is easy is worth doing and it could never be said that adult education is not worth doing. For it is the key to the development of free men and free societies. Its function is to help men to think for themselves, to make their own decisions, and to execute these decisions for themselves". And in my valedictory I summed up the general consensus. "And now as we return home at the end of this memorable and historic conference, I call on each of us, members of the conference, to commit himself and herself to Action, to make Adult Education an effective integral instrument for the kind of Development, the liberation of Man to which we have pledged ourselves for the balance of the Second Development Decade. The springs that will nourish this pledge are our own will and behind the individual will that each of us brings to the task, is the community of Adult Education to which all of us belong. That community is the liberated community of the unquenchable human spirit that binds us together in an invincible bond that will support and cherish us in our moments of frustration, days of despair and periods of weariness and which will never ever let us feel let down, lonely and lost. It is to that brave brotherhood of the human spirit that I say, on behalf of all of us, adieu, au revoir and bonchance".

That is our call now in the Association.

international council for adult education

report on the fourth meeting

The Fourth Session of the International Council for Adult Education met in Dar-es-Salaam on June 25 and 26, following the International Conference of Adult Education and Development. It was attended by 60

representatives from 43 countries. The Indian Adult Education Association was represented by Dr. Amrik Singh.

The major event at the Council was the report on the development of strong regional adult education associations in Africa, Asia and Europe and plans for such associations in the Arab States, Latin America and the Carribean. The Asian and South Pacific Association will have 3 sub-regions: for South Asia with Teheran, Iran, as the Office, for East Asia comprising the Indo-Chinese States, China and North Korea with Hanoi, Vietnam, as the office and for South East and the Pacific running from Burma to New Zealand, Fiji and Papua and New Guinea, with Canberra, Australia, as the office. Each sub-region has a chairman—it is Majid Rehnema of Iran for the South Asian sub-region, and the Office of the President of the region which rotates on a one year basis, will be occupied for this year by Chris Duke, Chairman of the South West Asia and Pacific sub-region. The programme for 3 sub-regions will consist of seminars and exchanges on such subjects as Adult Education and the attack against poverty, satellites as our Adult Education media, the relation between schools and adult literacy projects. The African Office's headquarters in Nairobi opened two days after the Council meeting. The European office reported on its programme to spread out to Southern and Eastern Europe. The other development was the increase in the membership of the Council. 10 French speaking African countries, Sri Lanka, Fiji and Papua and New Guinea from Asia, and 8 Latin American countries were admitted or their membership processed for admission. It is likely that the membership of the Council will this year be nearer the 80 countries who attended the conference.

On the Programme side, the

Council took several decisions to follow up the Dar-es-Salaam Conference, involving a wide diffusion of the documents and audio-visual materials produced for and at the Conference, and the publication of a book on Adult Education and Development. The Council journal, *Convergence*, has emerged as the outstanding international adult education journal and has become obligatory reading for every adult educator. It was also decided to organise a Conference on Adult Education and the Environment in 1978 and use the 2 years prior to it to prepare for the conference through 4 regional seminars and pilot projects. Seminars, on Adult Education and Sports, Adult Education and peace, Learning opportunities for women, participation in micro level planning, multi-sectoral coordination, financing of Adult Education, literacy methodology and content were suggested as a part of a five year programme plan for the Council. The Council noted the improved finances for its operations and expressed particular appreciation and thanks to the Indian Adult Education Association for being the first Member Association, after the host country Canada, to pay the annual subscription of \$ 500 last year.

The Council elected President Julius Nyerere as its Honorary President for a further three year term, and Malcolm S. Adiseshiah as President and Roby Kidd as Secretary and 7 Vice-Presidents for a second three year term. On behalf of the Indian Adult Education Association the President invited the Council to hold its next meeting in India. Such a meeting could be a stimulus to Adult Education in the country and some 70 to 80 Adult Educators from all over the world would be visiting different centres and learn from our people and specialists something of what we are attempting in making Adult Education a reality in our circumstances.

centre for rural development, i i t, madras*

The statement that 'India lives in its villages' is as true today as centuries back. For some time, migration from the villages to the cities was the trend. Disillusionment of the villager in the City has to some extent reversed this trend. All the same, we are confronted with the situation of unseemly 'Vertical Slums' in the City and miserable age-old 'Horizontal Slums' in the Village. The question is, have we created conditions conducive to the comfortable living of the Villager if he returns to the Village? The answer is 'No'. The Village is

in the same state as it was years back. The Villager is in a dilemma. Poverty, Squalor and Dirt face him in the Village.

The only plausible solution to these ills seems to be the fundamental Gandhian approach to Rural Reconstruction and Development integrating the villagers into the schemes and energising them to identify themselves wholeheartedly with all the measures taken for their Economic Development. The villagers should feel that they are part and parcel of any development programme meant for their benefit so that maximum enthusiasm can be generated in them. What we do for them should be in tune with their way of life and rural setting. Then only we can get the maximum 'Resonance' and 'Response' from them.

Experience of the past has shown that Economic Development must at least run parallel to General Social Development. It can even be said that Economic Development may as well precede Social Development. It is with this philosophy in mind that IIT, Madras has started A CENTRE FOR RURAL DEVELOPMENT (CRD). The emphasis is on transfer of Appropriate Technology available already in a large measure at the Institute to the Village to generate immediate employment for the villagers by making use of available raw materials and their proper Management. An energy complex combining Bio-gas, Solar Energy and Wind Power will be set up in the village along with appropriate Water Management. Every effort will be taken to develop the complex in such a manner so that this 'Programme Racket' can be repeated in other villages, with the necessary modifications.

It is pertinent to note that the unparalleled economic growth rates achieved by a number of developing countries recently had little or no effect on most of the world's majority of the people who still continue to live in desperate poverty in villages. James

P. Grant, President of the Overseas Development Council (U.S.A.) states as follows :

"This realization has stimulated an increasingly insistent theme among leaders as diverse as Indira Gandhi of India, Luis Echeverria of Mexico, Ferdinand Marcos of the Philippines, and World Bank President Robert McNamara : that we need development policies which benefit all strata of the population and not just a favoured minority. Senator Hubert Humphrey has spoken of

...the veritable intellectual revolt among scholars of development who are turning against the long-held view that growth alone is the answer that will trickle benefits down to the poorest majority. (They) start from the proposition that the poorest majority must share in the work of building a nation and must share more equitably in the fruits of development at the outset...Greater equity and greater participation, instead of taking a toll on growth, support and reinforce it.

The experience of several less-developed countries offers encouraging evidence that an effective mixture of domestic and international policies can create new jobs, increase social services, reduce income disparities, and check population growth—without deterring, and at times even accelerating, overall economic growth. We are learning that if small rural and urban producers and under-employed workers are given access to education, credit, technology, and health services, then they too can become highly productive, with a high capability for savings and effective investment".

It is hence imperative that the intrinsic and effective development of a country has to start

* Received from Prof. C.V. Sethunathan, Registrar, Indian Institute of Technology, Madras.

from below, i.e., from the village level up. This alone can be the proper direction of development since about 70% of the people of our land live in the rural sector.

It is essential that the villages are not converted into urban areas by inducting into the villages large scale industries, which are mechanised or automated, on the mistaken notion that one necessarily brings up 'real economic development' by starting more large scale industries. The GNP of the country may increase, but the lot of the villager may mostly remain the same as before. The need of the day is to start labour-intensive small scale industries in the rural sector so that gainful appointment allround the year will be guaranteed for the villagers. Agro-based small scale industries necessarily should take priority since the majority of the villagers are, by their very nature, accomplished in agricultural operations.

The Gandhigram Rural Institute has been doing yeoman service in the matter of rural extension work. It is noteworthy that over half a century they have established perfect understanding and rapport with a large number of villages in their area. The most significant achievement of Gandhigram is the very evident "acceptance" by the villagers themselves of the services rendered by Gandhigram to the rural sector. However, it would appear that further strides in a notable fashion can be made only if this "acceptance" is capitalised upon and a number of small scale industries are started in all the villages where extension work has been done. No other organisation seems to be in a more fitting position to accomplish this for the following reason :

Inside the campus of the Gandhigram, a good number of small scale/cottage industries have been set up. These units like the Soap making unit, Paper making unit, the Oil unit and a few others are seen to be economically feasible and also profitable. There is no problem of lack of

clientele for the products. These industries are not capital intensive but labour intensive so that employment for a large number of persons is guaranteed. What now may be attempted and perhaps what seems to be essential to be attempted is to establish such successful units in the several villages around Gandhigram thereby making the involvement of the villagers more fruitful. This process in itself can be called as 'transfer of appropriate technology' since technology not only involves appropriate machinery but also expertise in management. The expertise in management as well as the appropriate labour intensive machinery required for small scale industries have been systematised successfully by the Gandhigram Institute in the working of their several industries inside the campus.

The Indian Institute of Technology, Madras through its National Service Scheme has made a beginning in creating a climate of "acceptance" by the villagers by adopting a nearby village and concentrating their services in that area. The "acceptance" is seen to be a gradual process. The IIT would not like to wait for starting an almost parallel economic development programme. It is with this in view that a Centre for Rural Development has been started in IIT. With the full support of the IIT technological complex and services done by the NSS organisation, it is intended to put through a 'technological complex' at the village in keeping with the characteristics of the place.

Plans and proposals have already been initiated for installing a 1000 cft. Gobar Gas Plant along with a storage arrangement for the same. The gas available will be made use of for the boiler of a Milk Pasteurisation Plant which will be installed at the place. A Dairy Farm with individual villagers owning the cattle, but housed in the shed provided by the complex will also be set up simultaneously. The cattle being owned by the individual

villagers, who will have the responsibility for feeding, milking, etc. will be the medium through which there will be the necessary 'understanding' and 'acceptance' by the villagers of the complex that is being evolved for the economic development of the place. The Gobar Gas will also be used for direct heating and lighting purposes. Necessary engines for pump sets will be worked with the Gobar Gas.

In the next phase, all the houses in the villages will be provided with individual sanitary latrines which will be connected together to a sewage system leading to the site of the complex and bio-gas will be generated out of this. This bio-gas will be mostly used for small scale industries and workshops.

Simple arrangements for making use of Solar Energy without sophisticated machinery will also be made at the place. It is intended to produce distilled water making use of solar energy. The distilled water will be bottled and supplied for use in batteries.

It is also proposed to harness wind power by the installation of improved form of Wind Mill.

Request has been made for the assignment of 50 acres of low lying land near the village. It is intended to put up a Plantain Grove, a Coconut Grove, Cattle Feed Farm, a Mango Grove and the like in this area that will be reclaimed by the NSS volunteers. These would add to the 'diversity' of the complex that is being set up at the place.

It may be seen from the above that what is attempted is 'Economic Development from Below' which is thoroughly based on grassroots at the village level. Economic development will at least run parallel to Social Development.

If all the villages in our country could be brought under such schemes in the near future, possibly we would have set the pace in this matter for other developing countries also.

association news

Director in the Directorate of Adult Education, Ministry of Education, Govt. of India for a number of years.

The award will be presented to Dr. Koshy on September 15, 1976 in New York City.

workshop on curriculum construction for 15-25

The Indian Adult Education Association in collaboration with Bengal Social Service League (BSSL), Calcutta is organising a workshop on "Curriculum Construction for Nonformal Education for age group 15-25" in Narenderpur near Calcutta from Sept. 16-22, 1976. Shri S.N. Maitra, Secretary, BSSL, will be the Director of the Workshop.

workshop on curriculum construction for women

The Association in collaboration with Department of Adult Education, S.V. University, Tirupati will organise a workshop on "Curriculum Construction for Non-formal Education for Women in Tirupati from September 5-9 this year. Dr. T.A. Koshy, Project Director, Council for Social Department will direct the workshop.

zakir husain memorial lecture

Shri J.P. Naik, Member-Secretary, Indian Council of Social Science Research will deliver the Zakir Husain Memorial Lecture 1976 during the annual conference of the Association in Karnataka.

new members

institutional members

The following have become institutional members of the Association :—

1. Utkal Navjeevan Mandal, Angul, Orissa.

2. Birla Education Trust, Pilani (Rajasthan)
3. Delhi Council for Child Welfare, Delhi.
4. National Educational & Technical Institute, Kausi, Aligarh.

life members

The following have become life-members of the Association:

1. Shri Veda Prakasha, Executive Director, National Staff College for Educational Planners and Administrators, New Delhi.
2. Shri S.C. Jain, Jabalpur
3. Smt. Renuka Surana, University of Rajasthan, Jaipur.
4. Smt. K.H. Bhansali, Registrar, S.N.D.T. Women's University, Bombay.
5. Dr. G. Edward Nicholson, Chief Technical Adviser, ICAR, New Delhi.
6. Begum Habiba Kidwai, Chairman, Delhi Social Welfare Advisory Board, New Delhi.
7. Dr. R.P. Devdas, Principal, Shri Avinashilingam Home Science College for Women, Coimbatore.
8. Shri L. Vedapuri, Advocate, Madras.
9. Shri S.N. Gupta, Delhi University, Delhi.
10. Shri P.V. Krishnamurthi, Director-General, Doordarshan, New Delhi.
11. Shri J.N. Saxena, Lucknow.
12. Smt. Rajshri Pant, New Delhi.

adiseshiah re-elected president icae

Dr. M.S. Adiseshiah, Vice-Chancellor, Madras University and President of IAEA has been re-elected President of the International Council for Adult Education for a term of three years at a meeting of the Council held recently in Dar-es-Salaam, Tanzania.

Dr. Roby Kidd has been re-elected as General-Secretary.

koshy gets welthy fisher literacy award

Dr. T.A. Koshy, Associate Secretary of the Indian Adult Education Association and Project Director, Council for Social Development has won the Welthy Fisher Literacy Award for 1976 for his outstanding contribution to the cause of literacy and adult education in India and other developing countries.

Dr. Koshy was Director of Literacy House, Lucknow from 1957 to 1962. He was

from our correspondents

manipur

adult education association formed

The Manipur Adult Education has been formed recently at Imphal.

Dr. N. Gulapchand Singh is the President and Shri Rameshchandra Singh is the General Secretary of the Association.

delhi

rural development plan of ymca

The National Council of YMCA's in India has prepared a National Plan for Rural Development in India.

The objectives of the National Plan are to help the rural people to increase food production; to offer vocational and technical training to rural youth;

to experiment with an integrated approach to rural development integrating food production, health, nutrition education and population planning; to provide opportunities for professional training and development of rural development workers and to develop recreation, sports and games suited to the rural areas.

The plan envisages the following three projects to be taken during the first five years:

- a) Establishment of at least five Krishi Vigyan Kendras (Agricultural Polytechnics)
- b) Establishment of at least five YMCA centres for Integrated Rural Development.
- c) Establishment of the YMCA Institute of Rural Development at Martandam in South India.

This project proposal has been prepared by Dr. T.A. Koshy.

Further information: Dr. T.A. Koshy, Director, Department of Rural Development, National Council of YMCA's in India, Jai Singh Road, New Delhi-110001.

switzerland

international congress on language learning

An International Congress on Language Learning will be held in Lucerne, Switzerland in 1978.

The two main themes are:
a) How can the teacher of foreign languages best serve the general public taking into account the personal and professional requirements of individuals or groups,
b) What is the significance of foreign languages for the mutual understanding and self expression of individuals and groups in multilingual societies.

Further information: Foundation of European Language and Educational Centres, CH 8038, Zurich, Seestrasse 247.

bikaner

b.a.e.a's new office-bearers

The General Council of the Bikaner Adult Education Association at its meeting in Bikaner recently under the Chairmanship of Shri Inderjit Khanna, Director, of Primary and Secondary Education, Govt. of Rajasthan re-elected Dr. Chhagan Mohata as its President. The following other office-bearers were elected:

Vice-President : Kumari Shanti Bhandari

Secretary : Shri Chandra Dan Charan

Treasurer : Shri Ghansukh Das Chandak

Jt. Secretary : Shri Mohammed Ali.

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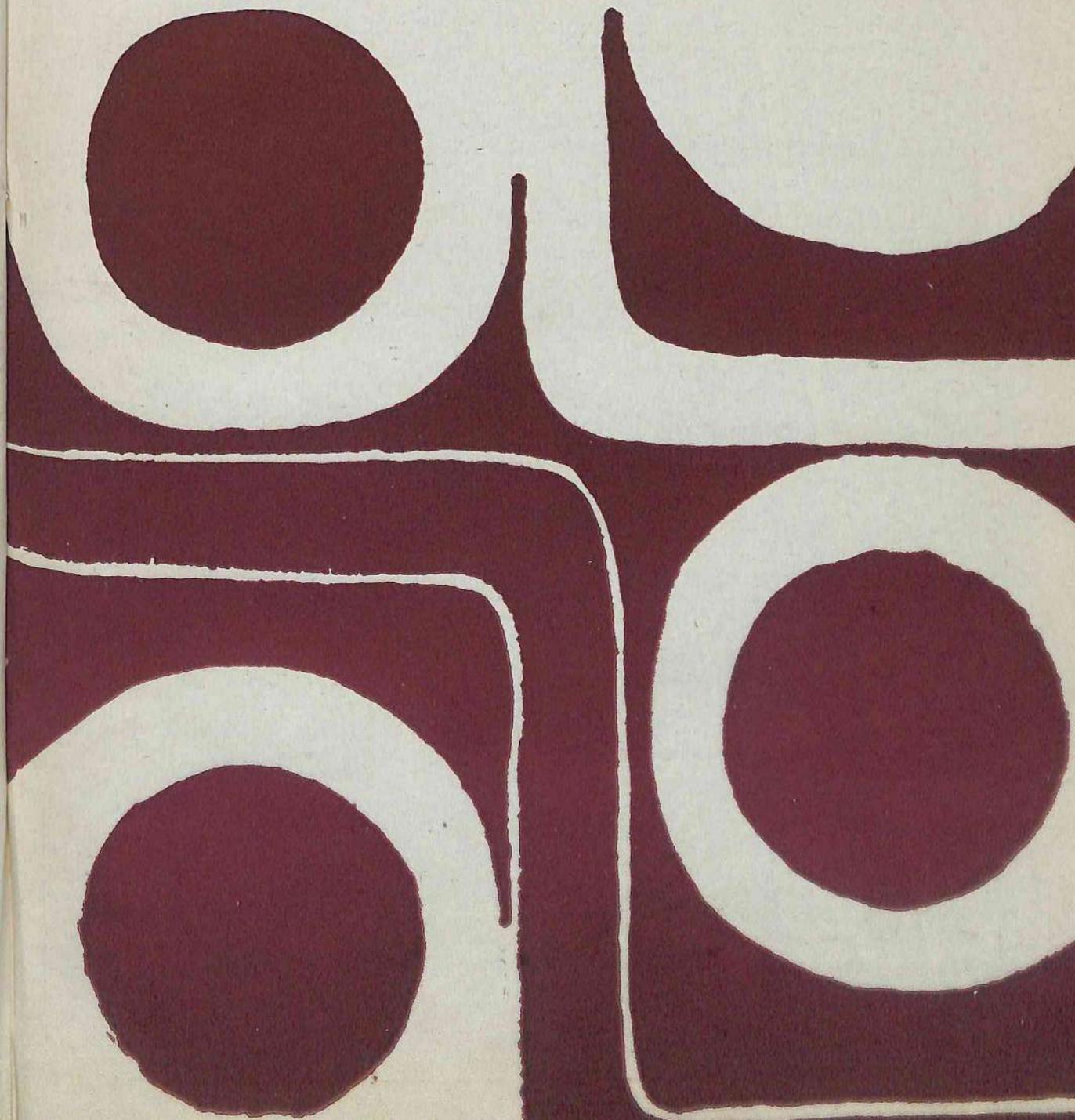
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an unique opportunity

There is, it is said, a time and tide in the affairs of men. Such a time of high tide is now on for the regeneration of rural India. Such regeneration is in essence a self-generation of the rural people. Hence there is the paramount need to awaken their consciousness, to enlarge their awareness, and above all to provide them with the knowledge, the skills and the means of mastering niggardly and often unsympathetic environment.

To say that the air is full of change, that many efforts—governmental and non-governmental are being made is to state the obvious, rather to understate it. There are unmistakable signs of a movement, of several autonomous and often spontaneous efforts by men and women in different walks of life. The Indian Science Congress had shown

special interest in this and now there is a voluntary Council for Transfer of Technology to rural areas. An association of young entrepreneurs has been taking keen interest in organising rural employment programmes. State and Central Governments alike are taking new and innovative initiatives in family planning and adult education. Young men everywhere are astir and the Delhi Social Welfare Board, it appears, is registering volunteers for work in rural areas. Teachers at all levels, students of all types are already involved in these efforts.

The task of rural regeneration was succinctly stated by the Finance Minister in March 1976.

“.....all round prosperity in the rural areas is unlikely to be achieved through ad hoc programmes of merely distributing the improved seeds to the farmers—such an approach would betray an inability, to comprehend the scope and nature of technological advance in agriculture, no less than the processes of social change in an ancient economy characterised by marked inequalities in ownership of assets, in income-earning capacities, in input mobilizing abilities and in socio-political influence.....What we must aim at is not just some improvement in the yield per unit of land of a few crops or the propping

up of the poor through make believe programmes of employment. What is called for is something more comprehensive and fundamental—a systematic, scientific and integrated use of all our natural resources, and as part of this process, enabling every person to engage himself in a productive and socially useful occupation and earn an income that would meet at least the basic minimum needs”.

This rather long quotation is justified as it forms the prelude to the announcement of the strategy for integrated rural development for which a sum of Rs. 15 crores has been set aside in the budget for 1976-77. The manner in which these fifteen crores are spent can make a large difference to the pace of development of rural India. The strategy rightly recognises that a programme of this scope and magnitude cannot be popularised and made effective by any single organisation or body of men and that it calls for a consortium approach with a number of mutually reinforcing components acting in concert. It further recognises that the first impulse may have to come at the socio-political level, through propaganda, education, demonstration and mobilisation.

Here then, is the call, and it is for Adult Educators to respond, in an adequate measure.

teaching adults is a challenge*

Alan Rogers**

The scene is a small primary school in rural England, on a dark winter night. A raw young adult education tutor is confronting a small group of men and women, farmers from the surrounding villages. The subject is history—their sort of history. Carefully he explained to them, with many references to the textbooks, how the medieval pattern of fields was formed by the action

of the plough-teams of oxen and horses. Suddenly his narrative was interrupted with an abrupt "Rubbish", snorted by one man. Disconcerted, the tutor paused—should he ignore it and continue, or find out the cause of the outburst? "Horses don't behave like that!" went on the farmer in scornful tones. And *he* knew; he had worked with horses all his life.

That night was the first time I learned that teaching adults is a challenge—in many different ways. It is a challenge because each class is a unique problem, to be solved by many different methods. It is a challenge to the self-concept of the teacher, to his status as the holder of knowledge, the leader of the group. For one

short moment, that Lincolnshire farmer became teacher and I, the tutor, became a student. And as the years went on, so I realised that my adult students are my equals—superior to me in so many ways that in fact we make in most cases a splendid complementary team.

Teaching adults is different from teaching children; different methods are needed, different approaches, different material. But above all, the real key is in a different attitude: this attitude that my students are my equals. And this means that I learn from them and I learn with them. They have a range of experience, knowledge and insights which I do not possess; as their history is different from mine, so their understanding of things is different—and it is profitable for me. Gone for ever is the idea that I have knowledge which I must transfer to them; instead we have become a 'commune of learning'. The tutor is an activator rather than The Authority. A joint search for answers now forms the core of our work. For an adult teacher to admit that he doesn't know may be hard, but it is after all the truth—we surely don't believe in lifelong learning for students only!

Let me show how it works for me. A course on late medieval English history will start off by collecting and arranging what the students already know; then a project will be chosen from all the subjects discussed, and the tutor and students will pursue that in some depth. One group perhaps chooses the Peasants' Revolt—why did it happen; how did the peasants live before the revolt; how did that contrast with the aristocracy; what were their grievances; what was their life like after the Revolt? Students in pairs or on their own work on topics as diverse as houses, costume and coinage. Another class, on the other hand, may take "life in the King's court" and treat the subject in the same way, sharing their find-

* This paper is based on seminars given in a number of Universities in India, especially at Rajasthan University and Baroda; it owes a lot to the helpful comments of those who took part in the discussions, as well as to my colleague Alan Champion of Pilgrim College, Boston.

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ings with each other. The tutor guides, directs, learns and teaches—and so does every other member. The skills and experiences of everyone are pooled to make a learning group—and these students of very mixed abilities and educational background learn more history than ever do my undergraduate students!

Before we start saying, this can't happen in India, let us see the basic steps which the tutor and the group go through in this sort of exercise. First, *we start off where the students are*. We do not assume they know nothing; every adult student knows something about the subject he is studying; even illiterate students know a bit about literacy. But above all, we start with *their* needs or their interests; with *their* expressed needs, not what we think are their needs. This is really so important that it needs stressing. Every group of adult students is unique; we should therefore take time to get to know them and learn what they feel are their needs—and start from there. Otherwise, we may end up providing a village with a community hall when what it really needs is a well.

Two examples might help. An aboriginal group I saw in Australia told a tutor from Sydney University that they wanted a telephone box. He did not feel this was at all a high priority but decided to follow them. Together they planned, wrote letters, visited the authorities and complained, the tutor helping them over their moods of depression but leaving all the real work to them. It was at first a very half-hearted exercise, but in the end it came to fruition—and a telephone box was provided. Only, by now the aborigines had come to realise that that in fact was not what they wanted: what they really needed was an all-age school! No amount of preaching by the tutor would have convinced them of this; but they learned it for themselves by being actively involved in a project which called

for skills they did not possess.

Another example: a farmers' functional literacy class in South India. The tutor teaching about crops (as per the book), a question on fertilisers throws him off balance—and his answer provokes a roar of discordant voices from almost everyone present. Here is a golden opportunity to take something which concerned *that* group at *that* time and use it to widen their horizons—to show them, for instance, that there are variations in the amounts of fertilisers to be used (this information could be drawn from the members of the class present); to get them to understand *how* we know how much fertiliser to use (by trial and error); to remind them (what they already in fact know) that the data of past trial and error has been collected by the Agricultural Institute so many miles away; and then perhaps as a group to visit the Institute to find out the answer to that particular question. In this way, the students see, not just their own patch and one 'right' answer; not just their village, but the wider world. And they learn *how* to answer this and other future questions. Time spent on such an approach (and such an approach will involve time) is surely time well spent.

Yes, teaching adults is a challenge—that was a challenging moment for the teacher. For he has to be an innovator, a person who responds to the moment. He never knows when his students will push him to the periphery of the subject. At any moment he will be forced to say "I don't know: let's find out together".

Of course, many adult *students* will resist such an approach. They come to learn 'right' answers; they expect the teacher to tell them these answers. Nevertheless, a number of them will be prepared to work on a question provided it is one chosen *by* them and not *for* them by the tutor. For adult education for our students starts from life; they

mostly come because they see the relevance of education to their lives. And the tutor must learn what that particular relevance is before he can use their interests and their needs as a basis for education. Too often we start where academics start—at the beginning of the text-book—and not where our students are (perhaps at page 4 or page 40 or even page 400!). I now try to run my classes on the assumption that my students will read the text books at the *end* of the course, not at the beginning. So I have no set syllabus, no primer, no curriculum—just a set of students, certain clearly defined goals and a field of subject-matter to explore. My aim is to ride my horses as fast as *they* can go to the other side of the field.

Of course, many of the concepts of adult education are common to all education—move from the concrete to the abstract, from the particular to the general. But with adults, these take on a new relevance. The concrete are those things which concern *those* students; the particular are provided by them, not by the teacher. Again, an example: in a literacy class, the students want to read. The textbook says, start with familiar things like 'fire' and 'water'. But do these students in fact *want* to read 'fire' and 'water'? Do they ever have any occasion to read these words out of class? If not, *what* do they want to read? What do they see regularly which they wish they could read? Bus tickets, posters, slogans on walls (in some places, still!), shop signs, cinema advertisements and so on. Could not each student collect some of these, put them in a scrap book or folder and learn to read these? See how they would collect more; see how they would read them (and other similar items) *between* classes; see how they would display to others not in the class their new-found skills.

Start where they are; let them choose the battlefield, not the tutor. Each group is unique. On

occasion, I offer the same history course three times in one year, all starting at the same time; but within three or four weeks, each course is working in a different area of the same subject. And build on what they know; I saw a family planning lesson given to a group of mature ladies which started with the coil and ended with the rhythm method (the one thing we could be sure those ladies *did* know about). So the first point must be to evaluate your students—not a hypothetical group of ideal students but the actual bunch in front of you—and with them to choose a starting point full of relevance and interest to them.

The second step, after choosing with the group where to start, is to *set the finishing post*, the goal or objective of the course (and indeed of each lesson or class session). What changes do we intend the students to make in themselves during this class? What do I want them to be at the

end of the lesson? Here the goal set by the tutor may be different from the expectations of the students. When the gap is too great, confusion will arise and no learning will take place. It is therefore useful to share with the students your idea of the goals and to see whether these are close to those of the students: indeed, the students may well be able to focus the goals for the group even more clearly than the teacher can.

Here then is the challenge of the adult education class in a nutshell. My students are like *this*; both they and I want them to become like *that*—how do we get there? Non-formal education is often seen as the solving of problems; here is a fine problem for the tutor and students to try to solve together. The route for each group will be different. One of the courses I run for the Department of Adult Education at Nottingham University is for the training of priests in a number

of Christian churches; here we could identify quite clearly what we wanted our students to be like at the end of the course; we could agree this with the students. The problem was, how to get there?

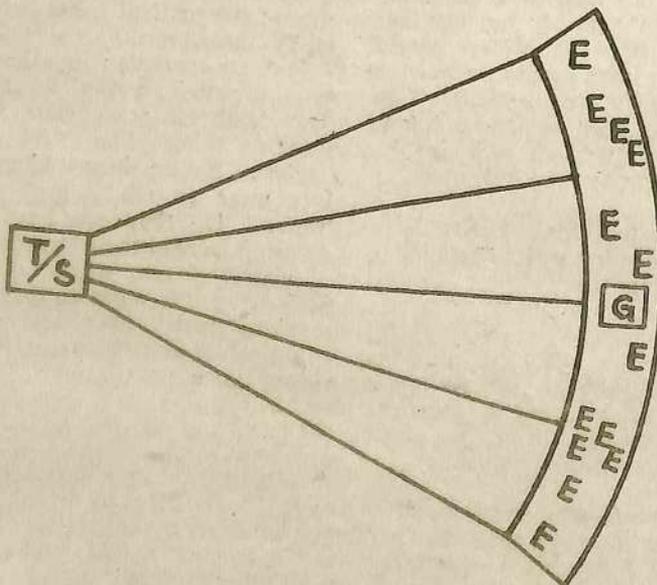
What we did in this case was to treat them throughout the course *as if they were already there!* We put them, piece by piece during the course, in the same situation they would find themselves in after the end of the course—and we watched them behave—their attitudes, their modes of learning, their skills and techniques, and so on. The same procedures are used in our training programmes for adult educators. We don't talk to them about teaching adults; we don't even just show them. Rather we get them teaching right from the beginning—and evaluating their own teaching. In this way they learn.

For this is the third aspect of the challenge: *how to create learning* in that particular group. Learning, to be effective, must be active; it cannot be achieved by passivity on the part of the student. What is more, most of our adult students will have some 'unlearning' to do—that is, some pattern of attitudes, knowledge or skills must be revised and amended and replaced by another pattern (I don't think there is any such thing as 'unlearning' on its own, only 'new learning'). And for this 'unlearning' to be permanent, it must be done actively.

While this need for active learning poses a real challenge to the adult teacher (how do I devise such a scheme for this particular group?), at the same time it eases his approach to the other theme we have seen, start where they are. One or two examples may help.

A course aimed at studying urban sociology does not start off with the big text-books: the group instead chose to look at public telephone boxes in their own town! *They* collected these

Figure 1: Tutor Goals and Student Expectations



* In any adult group, there will be a wide range of student expectations (E) (a better job, examination success, more money, or a social to that of the tutor (G) (for example, social change or the creation of a professional cadre) will learn most easily; those at the outer edges of the spectrum with greater difficulty. The tutor (T) may move his goals nearer to the biggest cluster of student expectations or persuade the students to come closer to his goals. But throughout there must be discussion of goals and expectations.

and plotted them on a map; they discussed and studied them in relation to different areas of housing, turning to the reference books when they needed them; they discovered that most of the boxes were in areas where people had private phones. Enquiry at the Post Office (done by the students, not the tutor) brought the answer that the boxes were placed in areas where they wouldn't be used to save them from damage by vandals. By now the group, at first amused, was aroused and wrote articles in the local paper to get things changed. What had begun as a semi-serious matter of academic enquiry had become a matter of concern, and the students found themselves studying urban sociology in depth—and practically as well as theoretically.

Again some of my history courses start by looking at old houses; this then leads the students to the text-books and to original documents. By starting at some point of major interest to the students, they become motivated to learn—provided they help to choose the starting point and it is not left to the tutor. Then it is that they will acquire their own personalised framework of knowledge; then they can face the textbook and check its information against their experience. For very many adult students lack self-confidence. To face a text book at an early stage of the course will increase their uncertainty, whereas a project approach can provide them with sufficient confidence to go ahead.

To start where the students are and to be active in class and out of it are two sides to the same coin. You can work through problem-solving or question-answering or group seminar method or project and case study method—anything to be active. On one occasion I ran a seminar on what should the churches in England do about their fine old medieval buildings which they could no longer afford to maintain. It was a good seminar, I admit—120 people, the best brains in England reading papers (some of which were published afterwards) and some discussion. But little real learning went on in it. Later, we got together a smaller group and they took two areas of Nottingham and went out to look at the problem, talk to those most concerned, weigh the arguments on each side and come to their own conclusions. Here learning did take place, because the students were active.

When the emphasis moves, in an adult class, from teaching to learning, when the aim of the teacher becomes not to teach but to encourage his students to learn, then, a radical transformation comes over his attitude to the class session. He is no longer so concerned to cram everything into this one meeting. Rather he sees his role now as two-fold—setting a learning task for his students to do, and evaluating whether learning has or has not taken place. Indeed a model may be drawn (one which I use a lot in my own teaching) which goes like this :

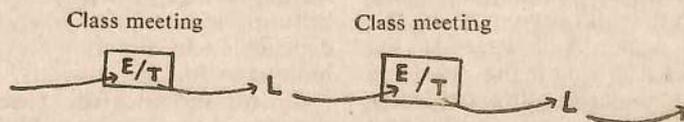


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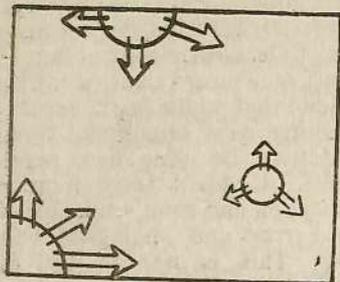
The class meeting is largely devoted to evaluating (E) what learning has or has not taken place : this might include discussion, questioning, summarising the material and so on, but it necessarily involves feedback from the students. The teacher must assess what has been learned and what are the blocks to learning. On the basis of this, he then sets the task (T) for the new learning. This can be the same lesson as before, if inadequately learned or new material. Learning then takes place on an individual basis (or additionally) between class meetings. In the next group session, the teacher again evaluates the learning and sets the new task. And so on.

The desirability of centering an adult class around some project arises from the nature of the students themselves. For we must remember (what we already know) that adults learn most by meeting new situations, solving problems or using new perceptions. Children learn more by imitation and rote; adults by trial and error and analogical thinking. This is not to say that children do not use trial and error, that adults never imitate or memorise. But on the whole the adult's memory is less effective than the child's (how many of us need to note down addresses and telephone numbers rather than memorise them?). Adults make meaningful patterns of knowledge more readily than do children. Above all, adults live in a real world, not a theoretical one ; and the centre of their study must be a real and significant case study, not a hypothetical and irrelevant proposition.

What this means is that an adult course can best be focussed on some issue which concerns that particular group of students. But in this of course lies a danger. The temptation just to solve the particular problem, to explore the particular issue alone is very great. But the aim of the adult course is to explore a field of study. I do not mind where abouts in my subject of history the students may start—houses, or costumes, or peasant life or court life etc. ; but I do want them to explore the whole field in some depth. A course on urban sociology which gets no further than public telephone boxes is not a course on urban sociology. And to push the students into this wider study is the responsibility of the adult teacher.

In making the choice of starting point, the students themselves (treated as adult-equals of the tutor) can play a large part. In general, tutors do too much for their adult students. They decide the students' needs, set the objectives and decide on the curriculum and teaching methods.

Figure 3 Field of study



The starting point is not important, so long as it is relevant to the students. It need not be (indeed, usually is not) the starting point of the textbook. But the course must not stop at the chosen starting place but use it as a base from which to explore the whole field of study: old houses lead to history, telephone boxes to urban sociology, bus tickets to literacy!

Why not involve the students themselves in all these exercises? I once got a group of students to write a correspondence course of lessons—not because I wanted a correspondence course, but because this group of students thought they knew the subject! and I wanted them to learn that they did not know the subject! Let the students set their own curriculum, join in curriculum building; in this way they will soon be aware of the gaps in their knowledge. This is most necessary in continuing education. As one adult educator in India put it to me, “I can easily persuade the police to learn geography, because they know they do not know; but how do I persuade geographers to learn their geography?” One answer would be to get those same geographers to plan a course for the police, indeed, even to *run* such a course! They would soon find out how much they didn’t know. On one course of mine, the group set as their objective the planning and running of a one-day school for the general public: that made them work! But they set it for themselves—I was merely an ideas man.

Such active learning will of course often lead to community education. But even more

traditional classes can use active learning methods—written exercises, problem censuses, discussion, buzz groups and the like. An interior decorating class does not need to decorate and furnish a room; but it also does not need to be passive, listening to homilies on colours, line, form, textures and so on. The students must play with the concepts, practice the skills, handle the materials, make their own judgments (not just accept the teacher’s judgment) if they are really to learn.

One word of warning: even for adults, never ask them to do something unless you have shown them first how to do it. I visited an Effective Speaking class in India on one occasion. The tutor was trying to get the group to evaluate a speech one of the students had made—and first, he gave them an example—what was good, what was confusing, how it could have been improved. After two such demonstrations, the class itself began to become vocal in their evaluation of each other’s speeches. A golden rule is to do *with* your students a first example of two of whatever you want them to do on their own.

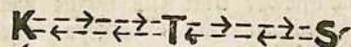
It is often objected that such methods as these are too slow—much slower than the lecture process. This is true. Getting adult students to learn is sometimes (not always) a protracted business. But whenever I hear an adult tutor say to a group: “We must leave that; I’ve got to get on”, I wonder why the *tutor* has to ‘get on’. We must learn at the students’ pace, not at the tutors’ pace. And what is the point of lecturing if the students are not understanding or learning? I would much rather my students cover *part* of the field of study and understand that part properly, than that I should cover the whole syllabus and they understand and learn very little.

And in this way, we come to the final challenge of adult education. For in a word, *the*

aim of the tutor is to make himself redundant! His aim is to turn his students into learners, so that they may be able to continue to learn without him, after the end of the class.

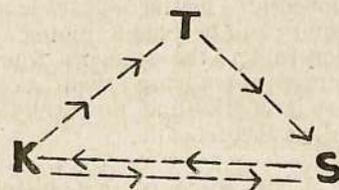
Figure 4 The tutor and his student

a) The starting model:



Knowledge (K) is mediated to the student (S) through the tutor (T); the tutor is indispensable.

(b) The finishing model:



The student as well as the tutor makes direct contact with the field of knowledge for himself. Like Adam and Eve in the christian creation myths, he is now more equal with his tutor than he was at the beginning of the course; and the tutor is dispensable.

His method will thus be to show them *how* they are learning and how they may continue to learn. Widen their horizons: we are in the business of education, not training. Training shows one the ‘right’ way to do something; it binds the student, limits him. Education on the other hand reveals several possibilities and frees the student to take his choice. So let us make our students free, independent of us tutors. If we rely too heavily on formal methods of teaching like lectures, we create a state of dependence in our students; they look to *us* for the answers. Instead, we should free them by showing how they may find out for themselves the answers to their questions; then they can continue to learn when we are not with them—learn through the whole of their lives.

These are of course some of the common guidelines to all education, not just specifically for

adults. But they are particularly appropriate to adults. So too is the rule which suggests that the teacher should never tell his students what to do; he must *show* them. This is especially true for those adults who have either never been in formal education or who left it many years ago. These people are not used to handling concepts easily, to verbalising processes. They can grasp processes very quickly if *shown*; they cannot grasp them easily if the processes are merely described to them, however fluent the teacher is.

The use of role-play; the use of concrete and particular situations, especially those provided by the students themselves; the refusal by the teacher to provide easy answers but instead his urging of the students to find out the answers—all these will help the student to become a learner, a permanent and lifelong learner.

But such a statement approaches too close to the precipice which I was trying to avoid—that of giving the impression that the successful teaching of adults is merely a matter of skills which can be mastered and passed on to others. It is not. There is always this danger, to think that there are proper *methods* of teaching adults. Throughout my tour, I was often asked: "Please tell us about adult teaching methods". Until the last two or three weeks (when I was too tired to refuse!), I replied, "I won't *tell* you; I will *show* you something of them if you will put yourselves into the position of a class." For teaching an adult class is itself a *non-formal* exercise. The real clue to the teaching of adults lies not in methods but in attitudes—an attitude which genuinely treats the students as equals, as having a good deal to contribute to the class, as people from whom I as tutor have much to learn. The implications of this to the training of adult educators are I hope quite plain; we do not teach our teachers skills but attitudes.

The objection I met with regu-

larly in India when I discussed adult education in these terms was that such an approach was suitable for a country like the United Kingdom with its high average level of educational attainment, but that it could not be done in India. Now, I want to say three things about this. First, I do not want to leave the impression that all adult education in the U.K. is like this. Rather, I have described an ideal towards which we are striving. Nor, on the other hand, do I certainly want to imply that there is no adult education of this sort already in India. There is a lot of it—in much of the Applied Nutrition Programme and Home Science courses that I saw, for example, and so on. But thirdly, I do appreciate something of India's problems. With some 70% illiteracy and much of the rest below a desirable level of educational achievement, what India needs above all else is a mass programme of adult education, teaching as many people as possible at one time and pressing into service all available resources—University students, progressive farmers and housewives as well as more formal teachers. With a shortage of teachers and with the necessary brevity of 'orientation' available for them, we cannot afford to wait to build up a cadre of innovative, non-formal teachers to tackle this task on a small group basis.

There is in fact an even more cogent reason why India may find such an approach difficult. The whole weight of India's educational system and the academic tradition it embodies is opposed to non-formal education. Students are searching for the 'right' answers, which once given and learned will meet all situations. Many of them come to adult classes as a means to economic and social betterment, not to learn to think; they cry out to be *taught*. They therefore expect a teacher to teach, not to guide. And many of the teachers produced by this system themselves look to authority behind them to tell them how to teach. Hence the demand for

curriculum building. Rather than innovate, rather than treat each class and each group as a unique experience, these teachers look for the 'right' answers to pass on to their students. Adult education is so often seen purely as the transfer of knowledge and skills from teacher to student.

Now, I do not want to minimise these problems; they are real ones. I have no answers to them. But I want to suggest that, at the same time as we continue to carry out a mass programme, based on set curricula and some rather 'formal' teachers, nevertheless we might begin to build up here and there groups of non-formal innovative teachers, experimenting with these sorts of methods, and passing on to others not so much the methods learned as the attitudes. What begins in a small way, even in a country as vast as India, can spread eventually throughout the whole land. For diffusion comes through demonstration, not exhortation.

What then, in brief, am I urging? It is that the teacher of an adult group regards every class he takes as a unique experience, to which he must bring unique methods. It is to be seen as a problem-solving exercise. He must weigh up his students and weigh up his resources (which include himself!); he must set his own objectives for the whole course and for each lesson carefully and test these against his students' expectations; he must involve his students in every stage of the planning and learning, and be prepared to learn from them himself; above all, he must care for his students over every hurdle as they strain towards the goal which they have set or accepted for themselves. For an adult education class is in the end a sort of community care group; and its leader will use any methods appropriate to that particular group which will help them to achieve the goal of learning.

No wonder teaching adults is a challenge.

extent and nature of contact of non-officials and villagers with different functionaries of the block

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introduction

The extent of contact of the non-officials and villagers with different (Panchayat Samiti) block functionaries is a reflection of their awareness of the usefulness of these functionaries. A study was undertaken with a view to find out the extent and nature of the contact of the non-officials and villagers with different functionaries of the block and the results are presented in this paper.

review of literature and statement of objectives

Sen and Roy (1966) in a nation-wide survey revealed that the contact of the villagers was most frequent with the Village Level Worker of all respondents, 51 per cent reported that they had spoken with the Village Level Worker, and 28 per cent contacted the Village Level Worker more frequently than others. About 30 per cent of the respondents reported that they had spoken with the Block doctor and the Block Development

Officer. Nearly 30 per cent of the respondents had contacted the Block Development Officer for various purposes. About 19 per cent of the respondents reported that they had contacted the Agricultural Extension Officer. This contact rate was quite low as compared with the rates for the Village Level Worker, Block Development Officer and the Block doctor. Only 16 per cent of the respondents mentioned that they had any contact with Extension Officer (Co-operatives).

From the above findings, the authors concluded that the high frequency of contact with the Village Level Worker was undoubtedly influenced by his physical presence in the village. It was also highly probable that the villagers found the Village Level Worker useful and easy to communicate with. The Block Development Officer was also a generalist and had enough power to help the villagers. Whatever be the reason, the villagers found Block Development Officer more useful than the block level specialists. The Doctor was an exception and it indicated that his usefulness to the villager was as high as that of the Block Development Officer. The villagers either did

not find the Agricultural Extension Officer and the Co-operative Extension Officer useful, or accessible:

The above study underlines the need for undertaking more studies of this type in different parts of the Country and from different angles. Hence the present study was taken up with the following objectives :

- (i) To assess the extent and nature of contact of the villagers and non-officials with different functionaries of the block.
- (ii) To find out the differences, if any, between the villagers and non-officials with regard to the extent and nature of their contact with the block functionaries.

For the purpose of this study, the following terms are defined as noted against each :

- I. **Non-official** is one who is a member of a statutory organisation in which he may not be on a full-time basis and who may or may not have received special training, and is not usually paid any salary for

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his work in the organisation (eg., Village Sarpanch, Samithi President, M.L.A., M.L.C.).

2. **Villager** is a person (other than a non-official) who lives in the village and whose name is found in the electoral rolls of the village Panchayat.
3. **Functionary** is one who has received specific specialised training in the field in which he works full-time as an occupation and is paid for his work (eg., Block Development Officer, Extension Officer, Village Level Worker etc.).

methodology

The present study was undertaken in two villages of the Rajenranagar block (Hyderabad district) excluding the villages in the College Extension Block. The two villages were selected on the basis of purposive sampling—one village nearest to the block headquarters and the other farthest from the headquarters. They were Kismathpur and Gopanpalli villages respectively. This selection was based on the assumption that in the villages, which were nearer to block headquarters, the extent and nature of contacts between villagers and different functionaries of the block might be different when compared with the far away villages.

The electoral list of Kismathpur was obtained from the Panchayat Samiti and 100 persons including both men and women were selected as respondents randomly, using random number tables. The same procedure was adopted for Gopanpalli village also. So, the total number of respondents selected from the two villages was 200.

The names of non-officials were also obtained from Panchayat Samiti Office, Rajendranagar. These names were arranged in an alphabetical order and 20 respondents were selected

at random by using random numbers.

Each respondent was interviewed personally by the researcher with the help of the prepared schedule, and the responses were recorded directly on the interview schedules. A Telugu Version of the schedule was prepared and used during the actual interviews with farmers and non-officials.

The collected data were coded, classified and tabulated in order to make the findings meaningful.

findings

From the data it was seen that 60 per cent of the non-officials contacted Gram Sevaks in person once in a week.

The percentages of non-officials who contacted the different functionaries in person, once in a fortnight were as follows :

Block Development Officer (5 per cent), Agricultural Extension Officer (10 per cent), Animal Husbandry Extension Officer (10 per cent), Panchayat Extension Officer (10 per cent), Gram Sevaks (5 per cent).

The percentages of non-officials who contacted the different functionaries in person, once in a month were as follows : Block Development Officer (70 per cent), Medical Officer (10 per cent), Agricultural Extension Officer (10 per cent), Animal Husbandry Extension Officer (35 per cent), Panchayat Extension Officer (30 per cent), Industries Extension Officer (10 per cent), Education Extension Officer (20 per cent), Veterinary Assistant Surgeon (10 per cent), Mukhya Sevika (25 per cent), Grama Sevika (20 per cent) and Grama Sevaks (35 per cent).

The percentages of non-officials who contacted them in person once in a quarter were as follows : Block Development Officer (25 per cent), Medical Officer (15 per cent), Agricultural

Extension Officer (20 per cent), Animal Husbandry Extension Officer (35 per cent), Panchayat Extension Officer (15 per cent), Industries Extension Officer (20 per cent), Education Extension Officer (10 per cent), Veterinary Assistant Surgeon (15 per cent), Mukhya Sevika (15 per cent), and Grama Sevika (20 per cent).

The percentages of non-officials who contacted them in person once in a year were as follows : Medical Officer (15 per cent), Industries Extension Officer (10 per cent), Educational Extension Officer (10 per cent), and Mukhya Sevika (10 per cent).

In Kismathpur village, 22.72 per cent and 11.36 per cent of the male respondents contacted Grama Sevaks in person once in a week and once in a fortnight respectively. 2.27 per cent of the male respondents of this village contacted Block Development Officer and Medical Officer in person once in a month. 4.56 per cent of the male respondents contacted Agricultural Extension Officer in person once in a quarter. The percentages of male respondents who contacted the functionaries in person once in six months were as follows : Block Development Officer (2.27 per cent), Medical Officer (2.27 per cent), Agricultural Extension Officer (4.56 per cent). The percentages of male respondents who contacted them in person once in a year were as follows : Block Development Officer (4.56 per cent), Medical Officer (2.27 per cent), Agricultural Extension Officer (2.27 per cent), Animal Husbandry Extension Officer (2.27 per cent), Panchayat Extension Officer (2.27 per cent).

The percentages of female respondents, who contacted Mukhya Sevika in person once in a fortnight, quarter and six months were 7.14 per cent, 5.35 per cent, and 1.78 per cent respectively while 8.93 per cent, 1.78 per cent, 3.56 per cent and 1.78 per cent of them contacted Grama Sevika in person once in

a week, fortnight, month and quarter respectively.

In the case of Gopanpalli village both the male and female respondents never contacted any of the functionaries of the block.

From the above, it can be concluded that the Villagers' contact with different functionaries of the block was less than that of the non-officials. While the villagers of Kismathpur (nearest to block headquarters) had contacts with different functionaries, the villagers of Gopanpalli (farthest from block headquarters) had no contacts at all with any functionary including the Village Level Worker. The male respondent's contact with different functionaries was more than that of the female respondents.

Further, it is also found that the male respondents of Kismathpur had more contacts with Grama Sevak followed by Agricultural Extension Officer, Block Development Officer and Medical Officer. In the case of female respondents, the contacts were only with Mukhya Sevika and Grama Sevika. In Gopanpalli village both the male and female respondents never contacted the functionaries of the block.

As for the nature of contact with the functionaries by the non-officials this was almost always in meetings. The percentage of contact during meeting in respect of various functionaries is given below :—

Block Development Officer (100 per cent), Medical Officer (100 per cent), Agricultural Extension Officer (100 per cent), Animal Husbandry Extension Officer (90 per cent), Panchayats Extension Officer (85 per cent), Industries Extension Officer (85 per cent), Education Extension Officer (80 per cent), Veterinary Assistant Surgeon (40 per cent), Mukhya Sevika (90 per cent), Grama Sevika (90 per cent), and Grama Sevak (100 per cent).

50 per cent of the non-officials contacted the Grama Sevak during demonstrations.

In Kismathpur village, 9.09 per cent and 4.56 per cent of the male respondents among villagers contacted the Block Development Officer and Agricultural Extension Officer respectively in meetings, while 6.82 per cent and 9.09 per cent of them contacted Agricultural Extension Officer and Grama Sevak respectively during demonstrations. The others never contacted any of the functionaries of the block.

Of course, as already stated previously, both the male and female respondents among the villagers of Gopanpalli had never contacted the functionaries of the block.

summary and conclusions

The study revealed that non-officials had greater contact with the block functionaries than the ordinary villagers both in terms of the number of functionaries contacted and the frequency of contact. The villagers residing in the farthest village from the block headquarters had no contact whatsoever with any block functionary including the Village Level Worker, while those residing in the nearest village to block headquarters had some contacts with a few functionaries. Even in the nearest village to block headquarters males had relatively more frequent contacts with more functionaries than in the case of females of the same village.

As for the nature of contacts, a large majority of non-officials had contacts with almost all the block functionaries during formal meetings. The only functionary contacted by 50 per cent of them during demonstrations was the Grama Sevak. While the villagers of Gopanpalli (farthest village from block headquarters) had no contact of any kind with

the block functionaries, the meagre contact of the villagers of Kismathpur (nearest to block headquarters) with these functionaries was through meetings and demonstrations.

The above findings throw light on some of the shortcomings of the developmental efforts at the block level. As the extent of contact between the people and the block functionaries is an index of the impact made by the C. D. programme on the clientele system and the benefit derived by the latter, it is evident that the non-official members of statutory bodies of Panchayat Raj and other institutions seem to have almost the monopoly of the benefit, while the benefit accruing to the common villager is highly marginal, especially so in the case of the residents of remote villages as well as in the case of women in general. So there is need for administrative efforts to be geared to augmenting the contacts between the hitherto-neglected sections of rural India, if the C. D. programme is to make a real impact and worthwhile contribution to the progress of the Country. There is need not only to increase the frequency of contacts, but also to establish these contacts through a large variety of media, instead of being confined largely to meetings and (to a small extent) to demonstrations, as at present. Any bottlenecks in this two-fold effort of stepping up the frequency and increasing the varieties of contact between the people and the block functionaries will have to be quickly identified and promptly minimised, if not eliminated altogether.

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living, learning, loving as an interpretation of being, becoming, belonging

Dayal Chandra Soni

1. dr. J.R. Kidd's article inspires

In the March 1974 issue of the Indian Journal of Adult Education, we find the valuable article entitled "being, becoming, belonging" which is an adaptation from the lecture delivered by Dr. J.R. Kidd at Syracuse on the occasion of the award of Tolley Medal on October 3, 1973. This is quite a long article looking at education in a unique way and full of useful references most of which are unfamiliar for an Indian reader like the present writer. But the most interesting and, at the same time the most encouraging note sounded in the article is the view expressed by Dr. Kidd that he himself does "not pretend to fully understand" the theme on which he is speaking. He confesses that it is "something towards which I hope, something that I know will exercise my mind and spirit for all the years ahead." It is only such remarks which are a sure sign of real understanding. It is only the unknowing people who are over-confident about their knowing. The knower of truth only knows that he does not know. Only an embodiment of the ideal of "being, becoming, belonging" can be dynamic enough to say openly that he is not sure of what he is talking about and he is going to think over the subject and learn more about it in his future life. Only such a man exists (as a being) is learning (as a part of becoming) and loves (as a part of belonging.)

Dr. Kidd's approach to his significant and pregnant theme

throws his subject open for thought and consideration by each one of us including a layman like the present author.

2. need of a comprehensive approach to adult education

My feeling is that it is high time for us to see adult education in its real perspective. These days, the general trend in adult education is to connect it with partial and temporary goals like family planning or modern agriculture or nutrition or health education and so on. These goals are important, no doubt, in the present critical situations. But such goals do not lead adult education sufficiently far. If adult education is to achieve its true aims and bring about a real change in our society, it should be based on a sound and lasting and comprehensive footing. In other words, we should evolve a sound philosophy of adult education which should conform with not only the general philosophy of education as a whole but should also tally with the general philosophy of human life.

3. how education concerns the adult more than the child

Adult education is no longer conceived as a crash programme or a temporary drive to teach alphabet to the illiterate. A child is a child only for a few years but an adult is an adult all his life once

he has become an adult. Secondly, a child is just a child and is solely dependent on his elders who will decide the methods and contents of education for the child. But an adult is an adult who will never accept any education unless he is convinced that he likes it. It is more difficult to manipulate an adult to any course of training or education. But with a child it is easier. Thus it is the field of adult education which occupies the more important and longer span than the field of child education. It is only adult education in which self-education can be manifest. Child education is that education which is meant to teach the art of self-education to the growing human being so that he may become a self-educator for all his life. Thus the general philosophy of education and life as a whole are more related to adult education than to child education.

4. being-becoming-belonging and living-learning-loving

As far as I could follow, Dr. J. R. Kidd wishes us to consider education in general, and adult education in particular, in the above light and come to a sound footing as regards our educational philosophy. It is in this larger and deeper context that he introduces us to the three dimensions of educational philosophy in his formula of "Being-becoming-belonging", which to my mind, can be interpreted as "Living-learning-loving" in the Indian background. If Living-learning loving is ambiguous, Being-becoming-belonging can clarify it and vice-versa. Being-becoming belonging and living-learning loving explain and clarify each other and the two terms combined and put together become more comprehensible as well as more comprehensive. I take the two terms as locks and also as keys to each other. Thus, whatever be our immediate aims of adult education in terms of functionalism, or family planning

or health and nutrition or grow more food etc., the real philosophical criterion to judge its success—success not only in terms of results but in terms of the actual process of education—will be this trio of Being-becoming-belonging or living-learning-loving.

5. how the concept of "sat-chit-ananda" helps the discussion of total view

In the context of Indian thought, there is yet another triple term, "Sat-chit-ananda", which can further clarify the concept of being-becoming-belonging or living-learning-loving. Sat (existence) denotes being or living, Chit (knowledge) denotes becoming or learning and Ananda (feeling of joy) denotes belonging or loving. If education is to relate itself to the whole man, this three dimensional criterion of Sat-chit-ananda or being-becoming-belonging or living-learning-loving is indispensable. There does not seem to exist a better test of right education than the triple criterion stated above. In the past, we have ignored the Sat (being or living) and the ananda-(belonging or loving) part of our life while educating ourselves or our students. And, this has been to the disadvantage of the human race. The thing is that life is indivisible. You cannot separate the "sat", the "chit" and the "ananda" from one another. An artificial attempt to over emphasize any one at the cost of the other two aspects will spoil the very aspect that has been emphasized. Thus, the knowledge or the becoming or the learning aspect which has been over-emphasized in our life and our education during our recent past has crippled and damaged the knowledge aspect itself. If we refer to the sad story of the homo-sexual bachelor accused of killing 27 young boys in Texas, America, with which Dr. Kidd has introduced his paper, we shall reach the conclusion that these horrors could happen

only in a society which was having a crippled type of education. In India, we have been facing all sorts of problems which threatened the nation of impending economic catastrophe as a result of hoarding, black-marketing, corruption, lower production, disease, unemployment and over population and so on. This of course, is the result of part-education which ignores one dimension of its criterion at the cost of the other. Not getting to the real and the root cause of the malady, we look only to the symptoms and the branches and try to cure the symptoms without curing the real disease. Dr. Kidd's article which really emphasizes the unity and the wholeness of human life and human education is very significant in the present situation suffering from the partial point of view explained above.

6. consideration of three aspects

Now, it may be useful and interesting for us to examine briefly each aspect of the philosophical criterion we have proposed namely, living-learning-loving (or Sat-chit-ananda or being-becoming-belonging.) While doing so, it will be useful for us to see how living, (sat) and being or learning, (chit) and becoming, or loving-(ananda) and belonging (the three different words in the same group or category) denote the same meaning or the same aspect of human education or human life.

7. the being (or living or the 'sat') aspect

Let us first consider the "Living-sat-being" aspect of human education and human life. The first and the prime requisite of all education is the process of living. One cannot think of the process of education without presupposing the process of living. You can carve a beautiful figure out of a marble so that you see only the beautiful figure and forget the marble. But you cannot

claim to have "educated" the marble by converting it into a beautiful figure. Here your success as a sculptor lies in your success of hiding the marble beyond the figure you have carved out of it. But it is not so in educating a human being. A man must remain a man and manifest his sat (existence) or his being or his living even after he is educated. Education is not to shift the man to the back-ground as the carved figure of a statue shifts the marble to the back-ground.

While I write this I remember Christen Kold, the famous Folk High School pioneer and the best disciple of the great Danish educationist, Grundtvig who has been referred to by Dr. Kidd in his paper. Christen Kold has said, "I enliven first and enlighten later, or in any case, I enliven and enlighten at the same time; that I believe is the right way. Enlivenment is what they need". Again, he adds, "the more one gets to know the Danish people the more one realizes that those living in Copenhagen as well as those living out side the capital cannot be receptive of enlightenment before they are enlivened or in any case, enlivenment and enlightenment must occur simultaneously."* Kold was by no means a learned man but he was inspired by his personal experiences in the practical field and he had the genius to see things and to learn from first hand experience.

What Kold has said of the Danish people is no less true for the people of any other country. Every where, life should come first and education afterwards. One must first be, or live or exist before he could become, or learn or gain knowledge. It is at this point that adult education has been stumbling down and failing deplorably. Adult educators have been spreading themselves into the villages and showering adult education without seeing whether

* Johannes Novrup: Adult Education in Denmark, page 33

the village people were really "living" in the true human sense. Thus, life in the medical sense is not enough. Life in the educational sense is a pre-requisite of education. That a man is not physically dead does not mean that he is living for the purposes of education.

Educationally, a man may be called living only when his hope, his confidence and his discrimination or his values are also living while his heart throbs and his lungs breathes. You can see dead people with robust physical health and you may also find living people starving on the death bed. Since education relates to manhood, not the body of a man but the man in the body should be checked to find out whether "being-living-sat" is still there. Not that physical health and vitality do no count; I only mean that together with physical life and vitality, a man should be living in his hopes, in his self-confidence, in his self-respect, in his values and discretion, if biological living alone were sufficient for the purpose of education, grass hoppers will as much require schools and teachers as the human beings. It is true that man cannot live if the body is biologically dead. But for that reason, the opposite is not as equally true. That the body of man is biologically alive does not necessarily mean that the man is also alive for educational purposes.

So, the most fundamental principle of adult education, as has been suggested by Christen Kold is that enlivenment should precede enlightenment, I would like to emphasize here as much as possible that recent education of adults in India has suffered a great deal in this respect. We have been trying to educate people without caring to see whether they are alive for the purpose of education or whether education is giving them life first and enlightenment afterwards. On the contrary, we may find examples of adult education in which life

was not enhanced but minimized in the name of adult education.

The question of living-being or 'sat' is very much related to the question of non-living-un-being or "asat" which in simpler way may be called "death". Dr. Kidd has done well in his learned article. But there is one point in particular where the whole Indian thought seems to differ from his, if I have not misunderstood Dr. Kidd. (If I have really misunderstood I must apologize). Dr. Kidd says, "The meaning of death has to do with the spirit of man : It primarily involves consciousness and awareness. What I fear about death in one sense has the ultimate loss of consciousness, the end of all meaningful experience, the cessation of my creative engagement in life, or the dissolution of my personality. If it were possible for meaningful involvement to continue, what happens physically, would be a matter of relative indifference."

Now, having been brought up in the Indian traditions, culture and philosophy, I find it hard to agree with Dr. Kidd in this particular view. Almost all Indian systems of philosophy believe in the continuity of spirit and personality of the being beyond death. Particularly, the Bhagwadgita is very explicit in this respect which says—

"That which is non-existent cannot present itself and that which is existent cannot absent itself." (II-16)

"That is never born. That is never dead, not there is a break between, Its being once and being again." (II-20)

"As the man abandons the worn out clothes and puts on new ones, so does the spirit abandon the worn out bodies and assumes new ones."

(II-22)

Naturally, it is not easy for an Indian (as least who is a Hindu) to free himself from the deep

imprint of this philosophy. Frankly, I admit that I have no personal or first hand knowledge of what happens to me after death and so I cannot say that either the view of Dr. Kidd or that of the Gita is wrong. But I appreciate Dr. Kidd and feel very near to him when he says "the next century may hold a position of the high eminence (to) Shri Aurobindo" and quotes him to say that "to discover and realize the immortal life in a body subjected to death and constant mutation" is one of the persistent ideals of the (human) race.

If we examine closely, we may perhaps agree that if the human race did not suffer from this persistent ideal to discover and realize the immortal life in a body subjected to death and constant mutation, there would be no need of education in the life of a human being. It is the above described persistent hunger to discover and realize the immortal life in a mortal body which is the real source-spring or the real birth place of all education. And therefore, it is essential for us to remember this source-spring of education to have correct educational goals and ideals. All education is nothing but an expression of this persistent hunger to discover and realize the immortal life in a mortal body. May be, it is necessary to have a mortal body so that the immortal life could be discovered and realized. If we had an immortal body, it would have been difficult for us to realize that we had the immortal spirit, nay, we were the immortal spirit. In this context the sanskrit word "Sat" becomes significant for being or living.

8. the becoming-learning or the chit aspect

Now, let us come to the second dimension of our philosophy of adult education, namely, the aspect of learning (or becoming or "Chit"). To understand this dimension clearly, we can be rightly guided by what we have

understood about the first dimension (i.e. living or being or "sat"). The fun in this whole affairs lies in the wonderful paradoxical situation that you already *are* what you *are* and still you have to become (or realize) what you *are*. In spite of your *being* you have to *become*. And can you *become* anything else than what you already *are* (*being*)? Thus, let us first realize that no basic change in our real self is to take place when we start from "Being" and end at "Becoming". At both the stages of being and becoming we remain the same essentially. And the fun is that *being* has still to be transmuted and culminated into *becoming*, living has to be changed into learning and "sat" has to be converted into "chit".

To seek Aurobindo's help again, we have to discover and realize the immortal life in mortal body. Thus the distance and the difference between Being and Becoming, or Living and Learning or "Sat" and "Chit" is only that of a discovery and a realization and not that of an essential change in the spirit that exists at the stage of being as well as that of becoming. Thus, the process of becoming or learning or "chit" is the process not of a new creation but just a process of rediscovery and reawakening in relation to an unchanging fact. Dr. Kidd has mentioned in his paper the Upanishadic sages in relation to their sublime search for truth that "sets us free". This reminds me of the prayer—"shlokas" (verses) of the Upanishad which have profound lessons for all students of education. Here are a few shlokas :

"Those who are wedded to non-learning shall enter darkness. Those who are wedded to learning shall enter the realm of a denser darkness."- (9)

"The peaceful sages who know Him have disclosed to us that He resides neither in the learning nor in the non-

learning (but is distinct from both)"—(10)

"The One who knows Him together with (his knowledge of) learning as well as (of) nonlearning goes across death by his non-learning and enters the realm of non-death by his learning."—(11)

"The face of Truth is covered by a pot which is golden. O Lord, the sustainer of this universe, You uncover it so that I, the abider by Truth, may see It."—(15)

"O Sun, you being the Prime seer, the Controller and the sustainer of this world, and you being the Prime creator of the peoples, disperse the hoards of your rays. (And here as a result), I behold your illumined and benevolent form (and I realize) whoever you are, I as the same person (as you myself)." —(16)

I shall not undertake to explain these shlokas further lest I may mislead the reader, but I shall certainly request the reader to appreciate what a grand exposition of learning (right) and learning (wrong) is given here! Let us remember the great warning given by the Upanishad how learning (wrong) can lead us to denser darkness than non learning can lead to. Specially, as adult educators, we should heed to this Upanishadic advice since non-learning may lead only to darkness. It is only learning which, if goes wrong, leads to the denser darkness. The formal sort of education given to our children to-day is perhaps leading to greater darkness than non-education would take us to. So which involves the greater danger to humanity, the learning that leads to the denser darkness or the non-learning that leads only to the lighter darkness? Dr. Kidd has rightly said that "This inner nature, as much as we know of it, so far seems not to be intrinsically or pri-

marily or necessarily evil....." This inner nature is good or neutral rather than bad's. "So, a human being left uneducated runs little risk of becoming evil. In the same context has Dr. Kidd cited the example of the "five savage warring clans" who prayed together and whose friendship might have been the example and the basis for much wider agreements had not the paler-faced implicable, better armed savages from Europe (who were literate and educated)* not arrived....." It was in the same light that the great French author of "Emile"*** had declared that by nature, man was good but he was spoiled by the society.

And the second important lesson that we can draw again from these Upanishadic shlokas is that by learning or by education you do not arrive at a new fact, you do not change yourself fundamentally. You just remain what you were in spite of education or learning. Your 'becoming' really ends at your 'being' from where your journey commenced. Still this journey (i.e., learning or becoming or 'Chit') is necessary and worthwhile because in simple 'being' living or 'Sat' you did not discover or realize your real immortal nature, but by the right type of learning or becoming or chit or education, you come to discover and realize what is your real and immortal life in the mortal body you have occupied. So, the end of education lies in the discovery and realization that 'I am the same as you and He' according to the Upanishads. This is the end of all becoming, all learning, all knowing (or 'chit'). If we can realize and comprehend this end of all education, the third step or the third dimension of our educational philosophy, namely, belonging or loving or "ananda" will be very easily clear. But, we shall revert to this point a little later. Meanwhile, let us consider a very

*Inserted remarks are mine— author.
**Jean Jacques Rousseau.

important aspect of *learning* or becoming.

In modern times 'learning by the student' has been made to suffer at the hands of 'teaching by the educator.' We have been committing a gross mistake in imagining that learning by the student is the same as the teaching by the teacher. We have gone a step still further in our wrong notions. The teacher, too, is no longer a real teacher. He has become just a conveyor of prescribed information. He has been tightly bound by regimented syllabi and text books and has lost all freedom or initiative of choosing what he as a teacher has to teach or what his pupils as a special group need to learn. The process of learning is an inner and innate process of growth, and innate process of development as a part and result of living. Living in the human sense is not possible without being engaged in constant inner change through constant learning. As the farmer or a gardener does not create the tendency and the capacity to grow in a plant, so a teacher does not create the tendency or the capacity to learn in a living being. Growth and learning are innate to the plant and the human being respectively. Man feels hungry not only for food but also for learning and growing thereby. So, he strives not only for finding food but also for learning. As food has to suit the individual and has to be digested by him, so has knowledge to suit the individual's questions and curiosity, needs and problems and to exercise his own faculty of enquiry and investigation, logic and judgment. In the Upanishadic system of learning, communication between the taught and the teacher was initiated and led not by the teacher but by the taught. Even in the Gita, it is the disciple who has initiated and led the discussion and not the guru or the teacher. Questions in the Upanishadic education are not mere exercises posed by the teacher to test the students

memory about what he has been made to listen, and to receive. Questions came from the student or the students and prescribed what has to be disclosed by the teacher. This was real learning.

Even in the modern times we have our revolutionary adult educationist, Paul Freire, who at his own cost, has been revolting against the modern "banking concept of education, in which the scope of action allowed to the students (is) only as far as receiving, filling and storing deposits".* But he is very right when he points out that such education is not meant to educate human beings but to oppress and exploit them. Let me express my own disappointment and sorrow at this juncture, since, I find that we have not as yet sufficiently understood the significance of decentralizing our adult education so that the teacher is not just a mouth-piece of the institution that pays him and the student is not just an empty pitcher to be filled by information. Here, let me again remember Grundtvig whose basic contention behind his whole Folk-High-School philosophy was that it is only the youth who has his own burning curiosities and living questions and so he is the right person and his is the right age for sound education. As adult educators, we too are concerned with our youth folk' but our concern seems to be more with the management of adult education than with education of the adult. If the learning-becoming aspect of our philosophy is to succeed, we must correct this situation.

9. the belonging-loving or 'ananda' aspect

Now, let us come to the last, but the equally important phase of our philosophy of adult education, namely, Loving or belonging or ananda. Here, before us, are some words and thoughts

Paulo Freire: *Pedagogy of the Oppressed*, page 58.

which seem to be very unfamiliar in the field of education. Of late, we have found words like handicrafts, industries, self-support, work-experience, practicality, functionalism, etc. getting entrance and importance in the theatre hall of education. But here we are not having these new familiar words to indicate the third important dimension of education. Here, we have introduced these new words, 'loving, belonging and ananda' to take their place. The natural question that arises, therefore is, 'why this change?' To this question, there are more than one answers.

For the first answer, I shall remind the reader how in the foregoing discussion, we realized that living, if it is at a human plane, must express itself in learning (or being in becoming or 'in' 'ch't'). Next we also saw how learning or becoming or 'chit' culminated into the discovery and realization that 'I am the same as you are and He is'. If we have followed this line well, it will not take us much time to see that being and becoming, living and learning, 'sat' and 'chit' naturally culminate in belonging, loving and 'ananda' respectively. So, the first reason to bring in belonging, loving and ananda as the third dimension of education is that it seems to be the natural corollary of our previous discussion.

But there is the second and the more significant answer, too. When Gandhiji was criticized for not having religious education included in his scheme of Basic Education he gave a very significant reply. He said that the essence of religion lay in contributing one's mite for the sustenance of society and not to remain a burden on it by consuming without producing or by consuming more and producing less. He maintained that the whole idea or philosophy of Basic Education was an expression of this essence of religion. In his opinion, there could be no

truer religious education than the Basic Education he had proposed.

To see craft education, or physical labour, or cottage industry, or self-support or work merely as an economic need of our poor society or as a psychological or mental need of the young student, is neither to see fully nor to see correctly. These considerations may be partially true. But the real basis of including craft or industry or functionalism or self-support or physical labour or economic production is that education cannot become an experience of belonging, an experience of love, an experience of 'ananda' and, above all, an experience of the spirit of a man unless you include these features in your educational programme. It is for the sake of universal and eternal religion that work is to become a part of education. And, this change in our approach to work is very essential. Work as a means of narrow selfish ends has been inherited by our society as a tradition. This wrong heritage must be corrected if learning is not to lead us to denser darkness than non-learning can lead us to. Work has to be reconceived as a means of belonging, loving and 'ananda'. So, this is the second answer to the question why love should find a place in educational philosophy as one of the vital dimensions.

10. conclusion

Living is the primary stage of human society, the second stage of human life is learning. The first stage is the stage of being and the second stage is the stage of becoming. (Or, the first stage is that of 'Sat' and the second stage is that of 'Chit'). The Primary stage of simple living or being is not dangerous. But danger sets in when man begins to 'become' or to 'learn'. If 'becoming' leads to 'belonging' or 'learning' leads to 'loving', it is well and good. (Or if 'Chit' leads to Ananda it is well and good). But, if somehow 'becoming' does not culminate in 'belonging' or 'learning' does not

lead to 'loving' the process of becoming or learning becomes a danger and leads to disintegration and degeneration of human society.

The unhappy feature of education in the modern world is that man has reached the stage of 'becoming' (or 'learning'), but, he has not reached the stage of belonging through becoming (or the stage of 'loving' through the stage of learning). Education has emphasized. Knowledge (Chit), but, has not cared to see that knowledge should lead to the joy of love (ananda). To my mind, either we should not have any education in human society or we should have education which will lead the student to belonging through becoming or to the stage of loving through learning or to the stage of 'ananda' through 'Chit'. Having no education is better than having the barren education of to-day in which the student is taught to know but not to love. In fact, it would be right to call modern education as the deloving education.

All problems which we are facing in to-day's world have grown out of our modern education which stops at a barren stage where knowledge remains at the stage of information only and does not convert itself into love. Thus, we are living in an era which is worse than the primitive stage of mankind. During the primitive stage of human history, man was living a natural life in which his actions and his emotions were in natural harmony. The personality of human beings in that stage was not a dual personality. But, in to-day's world, we have moved to the stage of 'knowing' without acting in accordance to the knowledge acquired. Thus, to-day's man is the man of a dual personality. He just says good things, he cannot live up to the good things which he preaches and professes.

This situation represents the most neglected but the most

fundamental and serious problem which we are facing in the modern world. The problem is : How to drag out the chariot of our education which is deep stuck in the mud of 'knowledge' and lead it to the realms of love ? How should we so educate the human being that he would not only 'know' but who would also 'feel' and 'act' ?

The answer to this question is found in the educational philosophy of Mahatma Gandhi. This answer is : *Life* should be kept alive in education if education is to lead us to love. Modern education is barren and it does not culminate into love, because, it does not keep life into its centre. Life and love are the two aspects of the same coin. Education cannot lead to love if it does not keep life inside itself. The flour mill can produce flour only when it grinds real wheat. If the mill runs without wheat, it cannot produce any flour. In the same manner, if education operates without life, it cannot produce any love. The relationship between life and love is the same as the relationship between wheat and its flour. Mahatma Gandhi put life into it and the aim of doing so was to enable education to move out of the swamps of knowledge and reach the only land of love. This is the real secret of education and it is this secret which is missed either because people do not understand this secret or because some people understand this secret too well to allow such an education to function. Such people are afraid of the 'learning' process which would convert 'living' into 'loving', they are afraid of the 'becoming' process which will convert 'being' into 'belonging' or they are afraid of the 'Chit' process which will convert 'Sat' into 'Ananda'.

This situation embodies the real challenge of our modern age and modern education and the future of mankind depends on how we respond to this challenge.

Learning materials for farmers functional literacy programme in india—a review

N.A. Ansari*

It has been said and rightly so that "The Achilles' Heel of Adult Education Programme is what lies at its core, the curriculum content. All other aspects depend upon and flow from it—the methodology, the teacher-learner relationship, the motivation, substances of interest and ultimately the community impact".**

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**Curriculum Preparation for Adult Education Programme—An Indian Experiment, Directorate of Adult Education, Ministry of Education & Social Welfare, Govt. of India, New Delhi, November, 1974, Page 1.

1. According to the concept of functional literacy, the very process of learning to read and write should be made an opportunity for imparting information than can immediately be used by the learner to improve his occupation. This has been the main principle which was adopted by the Directorate of Adult Education (formerly the Department of Adult Education, NCERT) in preparing the *Kisan Saksharata Yojana Pahali Pustak*. The Committee formed for the planning and preparing of the book in the Department had discussed at length, the concept of functional literacy and its application to the *Kisan Saksha-*

rata Yojana. It was decided that for the functional literacy of farmers in the H.Y.V.P., agricultural information in respect of these varieties should be considered as the central theme of the book. Literacy skills were imparted through an analytic-synthetic approach starting with meaningful words chosen from the occupational context of the farmers. To minimise the lesson load, rigorous attempt was made to keep the number of letters introduced in each lesson as minimum as possible. Each lesson (there are eighteen lessons in the First Book) was planned to include group reading of sentences, emphasising a few words. These selected words were analysed into alphabets and their vowel modifications. New words and sentences, mostly related to agriculture in H.Y.V.P. were constructed from these letter-symbols and given for further reading. Teaching of writing of words and small sentences was attempted in each lesson. Arithmetic was also considered essential and introduced in each lesson with a view to enabling the farmer to fill in his input card, to prepare his farm plan and to maintain his accounts. Provision was made in all the lessons for practice in reading, writing and arithmetic through special assignments incorporated in each lesson.

3. Similarly, for preparing the first book for use in functional literacy classes in Telugu, Gujarati, Tamil, Oriya, and Bengali, the then Department of Adult Education, N.C.E.R.T., had organised a Workshop at New Delhi in September, 1968. Writers, adult educators and agricultural officers from the States of Andhra Pradesh, Gujarat, Tamil Nadu, Orissa and West Bengal had participated in the Workshop. Each group was oriented in respect of the approach, content and relevant pedagogical aspects for preparing

the first book on similar lines as was done in Hindi by the Department (now the Directorate) itself. The different language groups prepared the first few lessons in each book and these were discussed in the Workshop as a whole. Modifications were effected on the basis of suggestions and comments made in the Workshop. The remaining lessons of the first book were prepared in the field when the members of the team returned to their respective States.

4. It was considered that the first book in Hindi (and in other languages also) was itself an experiment both with regard to the approach and method that was followed in its preparation. It was expected that by linking literacy with agricultural operations, there would definitely be an increase in production even though it might be difficult to ascertain the exact magnitude of the contribution made by literacy as such in increasing agricultural production. The Committee had visualised that this task was for the evaluator ; but if it was found that literacy acted as a tool enabling the farmer for better participation in the H.Y.V.P., this book will serve the purpose for which it was prepared.

5. The concrete content-subjects or themes were identified by undertaking a quick survey in a few sample areas in selected districts in order to find out the needs and requirements of farmers cultivating the H.Y.V. crops and applying modern methods and practices with regard to those crops. It was on the basis of this survey and also on the basis of relevant discussion with the technical, professional and knowledgeable personnel in the field that the professional agricultural practices were identified and included in the curriculum and in the teaching-learning material.

6. The Directorate of Adult Education prepared in this way

the first book in Hindi using the analytic-synthetic method, containing 18 lessons to be covered in a period of 6 months. This first book was based on the findings of a survey in Lucknow district (U.P.) in a Jowar growing area mainly with small famers. The book was to be followed by a set of five supplementary readers based on different H.Y.V. crops. These supplementary readers were expected to take the next 6 months of the one-year programme. The first book was accompanied by a teachers guide which is designed to help the teacher in the methodology of using the book, correlating agricultural practices with literacy skills.

7. This material was prepared as a proto-type reading and learning material which needed to be further adapted to conditions in various districts which varied from the social, agricultural, linguistic and cultural points of view. The State Departments of Education with the cooperation of the State Agricultural Departments and other technical agencies were then expected to produce suitable learning and reading materials in the regional languages according to the cropping pattern and practices as well as in accordance with the local circumstances and needs.

8. The main consideration in the first books was that imparting of meaningful experience to learners should start from the very first day of learning because experience in India and also other countries indicated that the expectant and sensitive adult farmers impatient for their economic achievement and progress cannot wait a day longer.

9. The curriculum adopted in the functional literacy course of one year's duration was expected to cover the following themes :

(i) Agricultural information and advice on how to get

and treat HYV seeds ; how and when to irrigate ; how to apply fertilizers ; and how to fill forms for request-credits.

(ii) Socio-economic references to the "Green Revolution" and to the agricultural development targets of the country.

(iii) Reading, writing and calculation skills to enable the farmers to read and prepare their own input cards ; to write simple letters ; to keep accounts of their farm operations ; to read and understand labels on fertilizers, to fill in simple application forms for loans : to read and make use of simple extension bulletins, rural newspapers and farmers' almanacs.

10. The curriculum was expected to be a problem-centred one so as to deal with the obstacles in the way of achieving the objectives in the functional literacy programme. The actual problems of the learners were first to be identified and then the curriculum was to be built on each problem and its solution. In more concrete terms, the curriculum was expected to enable the farmers :

(i) To read with comprehension specially prepared literature on agriculture, particularly relating to H.Y.V.P. crops aimed at increasing agricultural production ; to read and understand labels on fertilizer bags, pesticides packages.

(ii) To react thoughtfully to the literature he reads in order to be able to adopt innovations on his own farm.

(iii) To acquire writing skills in order that he is able to do the simple jobs unaided ; to complete simple application forms for loans.

(iv) To solve simple arithmetical problems that he would

encounter in his occupational and day-to-day life.

11. In short, it was expected that, at the end of the functional literacy course, a literate person would be able to read simple materials specially prepared for neo-literates, on the subjects related to agriculture in H.Y.V.P. and comprehend them and thoughtfully react to them. He was also expected to have mastery of 1,500 most commonly used words and about 250 technical words related to farming. He was also to have a reasonable speed in writing and reasonable mastery over computational skills, such as, required in his farming work.

12. A detailed draft syllabus for the one-year functional literacy course was given in the 'Handbook on Farmers' Functional Literacy Project (Kisan Saksharata Yojana).^{*} It was mentioned in the handbook "that the syllabus indicated above is suggestive. Local variations obtaining in different States may have to be considered in this regard. A special syllabus for farm women may be devised to include also the contents necessary for their special role in the households...workbooks for the learners were also to be prepared containing exercises to be worked out on each unit...In addition to the set of these materials mentioned above, visual material would also be necessary for the presentation of the subject content, at least during the first few weeks of the course. It is, therefore, necessary that graphic materials like graphs, diagrams, illustrations and pictographs should be used as instructional material to develop different concepts. Besides these, other visuals available in the field may also be used to support teaching. In particular, the kits and other materials utilised by the Ministry of Food and Agriculture for demonstration should be provided to each tea-

cher in the functional literacy class, along with clear instructions in the teachers' manual, about the use of these demonstration kits...For other literature particularly the Wall Newspapers, the functional literacy personnel (Teachers and Supervisors) should get in touch with the Farmers Training Centres and make suitable use of the material available at these Centres. The preparation and production of instructional materials, including workbooks should be done by the State Govt."

13. In Annexure VI of the Handbook on Reading Materials for Functional Literacy Classes, it was mentioned that Phase I of the first 6 months would require a first book and a set of five books on H.Y.V.P. In phase II, two readers and suitable reading materials for follow-up programme were proposed to be prepared. In addition, a wall newspaper for the use of neo-literate farmers giving information in simple language on H.Y.V.P. and other matters related to increased agricultural production was also proposed to be provided. In addition to the teachers guide on the use of the first book, a teachers handbook for teaching arithmetic was also proposed. It may, however, be mentioned here that during the initial period when this book was written, the duration of the functional literacy course was 6 months only. The period was doubled when it was found that it was too short for achieving the objectives of a functional literacy course.

14. No scientific evaluation of the materials prepared and referred to in the foregoing paragraphs was made so far. Suggestions were, however, received regarding the main approach/methodology adopted in the first book and also for devising adequate techniques of communicating the approach adopted by us in the field in a convincing manner. We therefore, tried to

make an ex-post-facto analysis of the 18 lessons in the first book and of the five supplementary books.

15. For this purpose, it was considered necessary to have a quick review of the teaching and learning materials being used in the Farmers Functional Literacy Projects in the different parts of the country. Accordingly, materials available in ten languages were taken up for this purpose. These languages are Hindi, Punjabi, Gujarati, Kannada, Bengali, Marathi, Tamil, Malayalam, Talugu and Oriya. Persons having sufficiently rich experience in the field of adult education including preparation of materials were identified for each language group to work as reviewers. A questionnaire was prepared by the Directorate on the basis of which the reviewers were expected to assess the materials.

16. Before the work of reviewing the materials was taken up, a meeting of the reviewers was held and the questionnaire was discussed in detail. The reports of the reviewers were analysed and then the points needing further clarifications/explanations were discussed individually with the reviewers concerned.

II

main points/suggestions contained in the reports of reviewers

17. As mentioned earlier, the questionnaire prepared by the Directorate laid down the broad criteria in the form of questions on the basis of which teaching and reading materials used for functional literacy programmes in different languages could be reviewed. These questions related to the following aspects:

- (a) The context
- (b) The technical content
- (c) The pedagogical and

^{*}Handbook on Farmers Functional Literacy Project (Kisan Saksharata Yojana): Ministry of Education, Govt. of India, 1971, PP. 20-22.

methodological aspects

- (d) Guidance to teachers
- (e) Presentation
- (f) Weak and strong points
- (g) Adequacy of supplementary and supportive materials

18. In spite of several limitations, the reports of the reviewers have brought into focus certain points in the learning materials being used in different regional languages for the Farmers Functional Literacy Project. There have been certain strong points and also certain weak points which deserve attention of the State Governments and the Voluntary Organisations concerned with the Project. An attempt is made to put them together briefly. These may be mentioned as follows:

- (a) There has been a breakthrough in the concept of Functional Literacy and problem oriented approach in the preparation of learning materials. Most of the first books prepared have got the functional approach. The materials have been prepared for a definite clientele and for a specific purpose; in this case giving useful knowledge of the high yielding variety crops. In some primers, however, the whole field of agriculture and even other topics outside the domain of agriculture have been dealt with. When we are going to extend the functional literacy programme to other areas, it is essential that the principle of focussing the materials on the specific aspects of development. i.e., the principle of diversification should constantly be kept in view.
- (b) The technical contents of most of the materials have been appropriate and accurate. However, as the agricul-

tural technology is moving very fast, we have to keep pace with the developments as far as practicable and the best way to it is to constantly revise our learning materials in consultation with the technical experts.

- (c) It is not sufficient to have only the primer without any teachers guide. In many cases the teachers guide have not been available. This puts the serious limitation on the part of the instructors. Workbooks particularly for arithmetical exercises and for developing the writing skills may also be prepared.
- (d) In addition to the suitable teachers guide, appropriate and adequate supportive materials, such as, posters, charts and other audio-visual aids are absolutely essential. In most of the cases such materials have not been prepared and, therefore, the programme is not implemented as effectively as it can be with the help of such materials.
- (c) Suitable and adequate supplementary and follow-up materials are particularly necessary with a view to ensuring follow-up of the neo-literates. The wall newspapers in certain cases have been prepared and found useful. In some languages, appropriate and adequate follow-up materials are not available and should be attempted as early as possible.
- (f) The importance of providing appropriate illustrations and for ensuring attractive, appealing get up and appropriate types of letters to be used in the materials can hardly be over-emphasised. This has been reported as one of the weak points in the existing learn-

ing materials and needs due consideration.

- (g) Use of the most commonly used real and field-based vocabulary prevalent in the area particularly in the first book is very necessary. Most of the reviewers have felt that it would be better if a survey of the area is made in this connection.
- (h) Much depends on the proper guidance to the teachers in time and regularly both in respect of pedagogy and knowledge about agricultural practices. Such a guidance is possible if the problems and difficulties faced by the teachers in the field are looked into and solutions are found to solve them. Here the association of the farmers Training Centres and Farm & Home Units assumes significance. Organisation of orientation training courses and refresher courses for the field and supervisory staff would enable them to make the best use of the learning materials.

19. An experiment* on preparation of problem-oriented materials is being conducted by the Directorate of Non-formal (Adult) Education. This experiment and also the experiments in this connection being conducted by other agencies in different areas of the country will throw more light on the question of preparation of learning materials. The results of these experiments will be known in due course. For the present, the suggestions referred to in earlier paragraphs will go a long way towards improving the quality of learning materials and also towards increasing the effectiveness of the Farmers Functional Literacy Project to a considerable extent.

*Farmers Functional Literacy Project (Kisan Saksharata Yojana): An Experimental Project on Problem-Oriented Materials (Jaipur District), Directorate of Adult Education: 1974.

international conference on adult education and development

consensus action work plan

1. introduction

This Conference affirms its whole-hearted support for the speech of His Excellency Mwalimu Julius K. Nyerere, President of the United Republic of Tanzania, on *Adult Education and Development*, delivered 21 June, 1976; and has with permission adopted the text of that speech as the Conference's own basic statement on the objectives and strategies for adult education and development.

With regard to Adult Education in general, the Conference declares its support for the principles, lines of approach and proposals of the Unesco Draft Recommendation on the Development of Adult Education.

Having studied in addition other important speeches and documents and having held discussions in twelve subject groups and eight regional groups, participants in the Conference wish to lay special emphasis on the following points.

2. first principles

This Conference believes that mass poverty and mass ignorance and illiteracy are recognised by most governments and their citizens as among the major problems of the present day and that most governments have assumed responsibility for combating them through development plans and programmes.

It believes that education, and in particular that part of education involving adults, is an essential factor (though not the only one) in promoting develop-

ment processes; adult education can, moreover, contribute decisively to the full participation of the masses of the people in their own development and to their active control of social, economic, political and cultural change.

The Conference accepts that all development planning, including educational planning, is influenced by the political environment, which may be more or less favourable to the work of adult education: but it is convinced that adult education can almost always play some role in rousing the people out of apathy and marginality.

It believes that once there is commitment of any sort by government and citizens to promote adult education, it is necessary to organise structures and to provide resources to carry that commitment into action.

It believes that all development programmes and all educational programmes should set out with the prime goal of benefitting *human beings* in their lives and in their communities and should be centred on people and based on respect for the individual's worth, intelligence, and competence to solve his or her problems; and that any development programme, to be human-centred, must be inspired and carried through by the people "at the grass roots" in their communities and organisations.

It wishes to affirm the obvious but often forgotten truths that no individual can learn for or on behalf of another and that learning is sterile unless it leads to

action; and that therefore the most valuable types of adult education are those designed to help individuals:

- a) to become more creative and productive;
- b) to become more collectively aware of their present situations and of the changes which they are actively involved in bringing about;
- c) to take initiatives, make choices and find free and responsible solutions.

In the light of these principles, this Conference calls for a radical shift in the approaches to planning, to education as a whole and to adult education in particular. It calls urgently for:

- a) a shift from structures of education concerned largely with the formal school system to structures in which all types of education, formal and non-formal, for children, youth and adults, have a recognised place;
- b) a shift from adult education programmes designed as merely remedial to programmes explicitly designed to raise the consciousness of adult learners, to release their creative potential and instil into them confidence in their own capacity to contribute to changing their environment; and thus to render each self-reliant but not isolated from society.

3. strategies for adult education designed to promote development

Since adult education is only one element in a strategy to promote development, it is essential that there be close inter-relationship between adult education agencies and other development agencies. This Conference calls for a collaborative approach in which adult education workers are trained and encouraged to work with and to consult with other development specialists and in which development workers are

encouraged to contribute to adult education.

Since a person's living culture gives him or her identity and confidence and is a means of communication with fellow citizens, the Conference strongly recommends that adult education strategies include the encouragement of living cultures and their use in programmes of adult education for development.

This Conference recommends the following essential elements in a strategy of adult education for development based on the principles above :

- mass participation in both planning and implementation of programmes;
- mass orientation towards development;
- structures to provide work and opportunities to learn new working skills;
- decentralised systems of production; mechanisms to enable the people to control their environment; processes leading to increased equality and social justice.

4. programmes and content

The Conference recommends that non-formal educational programmes should be drawn up to include opportunities for young people, since today's youth will be tomorrow's adults.

It further stresses most strongly that adult educational programmes should involve women as well as men and that women should be given equal access with men to education in agriculture, commerce and all other vocational skills.

It further suggests that programmes of workers' education have a special importance, particularly in the developing world.

Among subject matter of adult education which would be useful to the developing countries, the Conference wishes to mention:

Agriculture
Nutrition
Health

Environmental conservation.

The Conference strongly recommends a continuing and increasing emphasis on adult literacy education, since literacy is the basis for further learning, widens the learner's horizons and has a liberating effect.

5. agencies and structures of adult education

In calling for a changed educational structure, this Conference calls for a better balance of resources in favour of adult education, the mobilisation of a wide variety of personnel—professional, para-professional and volunteer, and machinery for constant coordination of adult education with other development efforts.

6. methods and media

While insisting on the need to help the adult to learn in and through his or her own culture, thus enabling a person to share in and to help fashion the growth of that culture, the Conference commends the use also for adult education of more recently introduced means and techniques of communication and learning, such as broadcasting. The Conference holds to the fundamental importance of face-to-face learning and direct communication between learners and teachers and among learners themselves, but it also supports the use of combinations of face-to-face learning with broadcasting and print, both in mass campaigns and for individual learners.

7. research

The Conference commends that research into adult education for development should be recognised as an integral part of the educational process, and should be conceived and organised to bring direct benefits to the community both in terms of increased awareness and commitment and of material achievements. In order to attain maximum effectiveness all those engaged in adult education

endeavours—adult learners, educators, planners, administrators, specialists in the disciplines concerned—should be involved in the necessary research.

8. training for adult educators

Adult educators, both full-time and part-time, both paid and unpaid, need professional adult education training within a development framework. In this connection, the Conference stresses that all workers, whatever their special interests—health, agriculture, literacy—should receive their training in adult education together, to lay the groundwork for mutual understanding and for cooperation in the field.

9. information about adult education for development

Since it is practical and saves resources to learn from other's experience, the Conference suggests that means be found whereby information can be spread to local communities about projects elsewhere in their country and outside it. Both successes and failures should be publicised.

Since such information is of great use at the international level as well, this Conference urges the International Council for Adult Education to use all means at its disposal to facilitate exchange among members of ideas, approaches, programmes and personnel.

10. international cooperation

Finally, this Conference, comprising adult educators, planners, and administrators from many nations, met in amity to forward the tasks of development, calls for the furtherance of international cooperation and mutual aid in support of national efforts to promote adult education for development in a spirit of equality among individuals, communities, and nations, and in a spirit of self-reliance.

The Nehru Literacy Award for 1975 will be presented to Dr. Mohan Sinha Mehta, former Vice-Chancellor of Rajasthan University and former President of Indian Adult Education Association during the Conference.

The Zakir Husain Memorial Lecture will be delivered on the occasion by Shri J.P. Naik. The subject of the lecture is "Development of Non-formal Education in India".

The venue of the Conference is Centenary Hall, Mysore University, Mysore. Lodging arrangement are at Ursu Boarding Home.

The contact person in Mysore is Shri P.M. Parvathaiyah, General Secretary, Karnataka State Adult Education Council, P.O. Box 2, Krishnamurthipuram, Mysore.

general body meeting

The General Body Meeting of the Association will be held in Maharaja College, Mysore on Sunday the 17th October at 10 a.m.

mathur returns to new delhi

Shri J.C. Mathur till recently Director and Team Leader ASARRD, FAO, Bangkok has returned to New Delhi.

Shri Mathur was Vice-President of the Indian Adult Education Association from 1969 to 1974.

mathur and mushtaq co-opted to executive committee

Sarvshri J.C. Mathur former Director and Team Leader, ASARRD, FAO in Bangkok and Mushtaq Ahmed Ex-Unesco Adult Education Expert in Zambia have been coopted to the Executive Committee of the Association.

amrik singh elected president icuae

Dr. Amrik Singh, Treasurer of the Indian Adult Education Association and the Secretary of Association of Indian Universities has been elected President of the International Congress of University Adult Education for the next quinquennium at its Third Congress held in Ghana in July, 1976.

new members

institutional members

The following have become institutional members of the Association :

1. Manipur Adult Education Association, Imphal.
2. Non-formal Education Association, Madras.

life members

The following have become life-members of the Association:

1. Dr. D. Subba Rao, Director, Deptt. of Adult Education, Andhra University, Waltair.
2. Dr. R.C. Paul, Vice-Chancellor, Panjab University, Chandigarh.
3. Miss Mamta Jaitly, Deptt. of Adult Education, Rajasthan University, Jaipur.
4. Shri S.K. Mittal, Jaipur.
5. Dr. M.L. Handa, Ontario Institute for Studies in Education, Toronto.

annual conference at mysore

The 29th Annual Conference of the Association will be held at Mysore City from October 15-18, 1976 instead of Shivragudda Vidyapeeth as announced earlier. The theme of the Conference is "Curriculum Construction for Non-formal Education".

Shri B.D. Jatti, Vice-President of India will inaugurate it and Shri D. Devaraja Urs, Chief Minister of Karnataka will preside.

bound volumes of ijae

Bound volumes of the *Indian Journal of Adult Education* from 1964 onwards, are available from the Business Manager, Indian Adult Education Association, 17-B, Indraprastha, Marg, New Delhi-110002.

from our correspondents

delhi

prize competition of manuscripts for neo-lite- rates

The Department of Education, Ministry of Education & Social Welfare, Govt. of India has extended the date for receipt of entries of the 19th Prize Competition of Manuscripts for Neo-literates from 31st July to 30th Sept. 1976.

england

ids bulletin now free to third world

Beginning with Volume 7, available now, *the Bulletin* of the Institute of Development Studies at the University of Sussex, Brighton, England, is free to Third World institutions and, in some cases, to individuals. This quarterly publication gives brief and direct topics of concern to practitioners who care about the problems of development. For information: Research Publications,

Victoria Hall, Greenwich, London SE10 ORF.

british adult education college for handicapped

The first adult education college for the handicapped to be set-up in Britain, and possibly the world, has opened at Selly Oak College, Birmingham. Named Prospect Hall, its program offers subjects ranging from law, psychology and folk music to dress-making. Stress is on helping the handicapped to gain new interests, skills and knowledge as well as on helping students to continue their interests when they leave the college. Most courses last from eight to 14 days.

U.S.A.

studies non-formal learn- ing needs of women and families

Educators at the College of Human Ecology at Michigan State University has been engaged in research, funded by the Agency for International Development, on "Non-formal Education to Enhance the Role of Families and Women in Social and Economic

Development". For information, contact Project Director Dr. Cole Brembeck, Michigan State University, East Lansing, Michigan U.S.A. 48824.

jamaica

youth service project

Closer collaboration with the Youth and development services of developing countries is the aim of a project jointly planned by the Jamaican Government and the German Voluntary Service. An audio-visual and graphics team will work on producing learning material for use in the training of members of the Jamaican Youth Service and as demonstration material for their practical work. The Jamaican Government intends to make this material available to similar services in other English-speaking countries of the Caribbean.

The National Youth Service of Jamaica is a two-year compulsory service that calls up mainly pupils from grammar schools from age 17 to 25. The NYS members work as teachers in elementary schools, in literacy campaigns in rural areas and in social agencies.

sweden

situation of women in six countries

Women in Developing Countries presents case studies in six countries based on a research project carried out by the Swedish International Development Agency (SIDA) during 1972-73. The 98 page study is concerned with the situation of ordinary women in rural areas, small towns and slums of the urban areas in terms of how development goals affect women. The studies include India, North Vietnam, Kenya, Tanzania, Chile and Tunisia. Available in Swedish and English from SIDA, Research Division 105, 25 Stockholm, Sweden.

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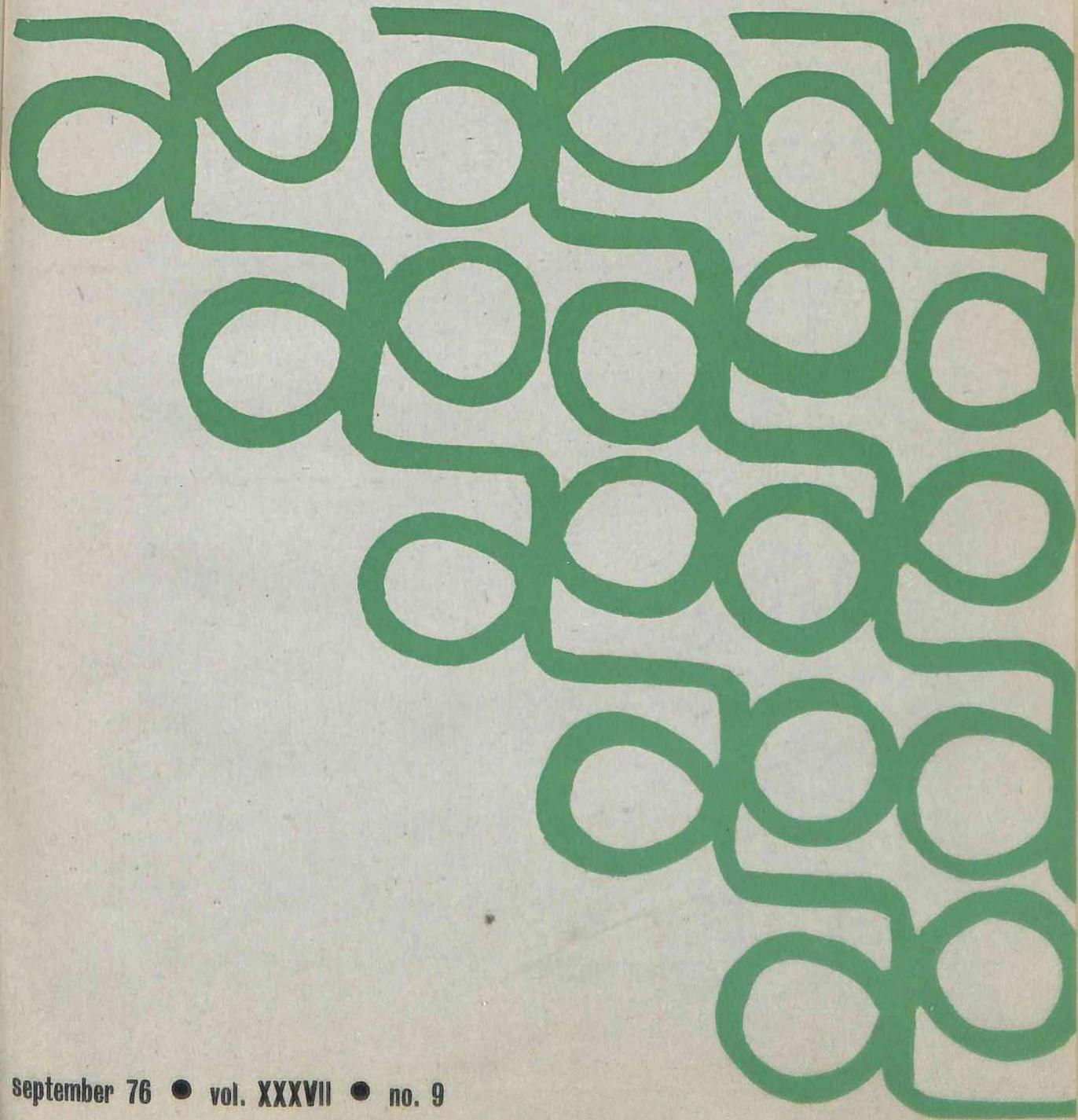
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needed : a village book bank movement

Banks are being established in distant rural areas and credit is being extended to reach the remotest corners. Welcome as this is, do we not need similar "loaning" of stored knowledge that will stimulate the villages perhaps in an equal measure, if not greater? As is well known the reach of the mass media, as indeed of education and extension services is limited. Limited in coverage, limited in content, limited in scope. These limits cannot be wished away. It is simply not time that services can be provided to reach every villager to satisfy either his curiosity or his needs.

Books constitute a cheaper, easier way of providing knowledge of all kinds even in the days of modern technology. As the number of literate and educated persons in the villages increase, as improved technology is applied to several areas, as housing and common facilities improve, as electricity becomes available, the need, the hunger to know increases several fold. Abraham Lincoln might have remained an ordinary villager had not a copy of the constitution of the United States been available to him.

These are perhaps elementary truths. Like saying that the sun rises in the East. But the sun does rise and we are required to do nothing special about it. But if we take the need for books in the same manner, alas, the books don't rise and they don't become available. The tender plant of literacy dies in darkness, unsung, unwept. Can we not have a bold scheme that envisions a village reading centre? Just as we want every village to have a school, within walking distance of every child should we not want a village library in every habitation within walking distance?

But where are the funds? If we aggregate the sums needed on a District, State or National scale the funds needed would look colossal and frightened by it, we will postpone the vision to "better times". But if we disaggregate the task and arouse local consciousness such centres could be built even entirely on voluntary effort. Buildings, Furniture, Staff are not the main part of the expenditure. Books are the main part. Locally available buildings must be put to use. Furniture could be made locally again, volunteers would be available. The need is to provide

a variety of books. Books of all kinds, for all tastes, for all age groups; Books of fiction, poetry, drama, religion, history, as of science and useful knowledge. Books written in readable, simple language, and books well illustrated.

Programmed learning material must be made available for loan as well as sale particularly for repairs and maintenance of tools, machinery used in agriculture, of electrical appliances and indeed on every useful art and craft including marketing and entrepreneurship. Reference Books, Encyclopaedias, and special books on where, to get further information or assistance, if need be specially prepared for the District or Tehsil should also be available. Programme Learning material on diseases, health and family planning would be particularly useful and welcome.

Mimeographed local material may be one means of stimulating the minds of the young and old. News and views of villages around, of people known, of achievements and success might provide the kind of energising that can overcome apathy, indifference, defeatism and genuine difficulties.

The task is immense. But the agencies are many. What is needed is national plan, the vision and the will to Act.

curriculum construction for non-formal education for the age-group 15-25

Satyen Maitra

curriculum construction for whom?

To start with it is necessary to find out who are these 15-25 age-group? In India they number over 160 million and over fifty million among them are illiterates. Of those who are literates, about 90% have not gone beyond the School Final and the rest have been educated in an inadequate and irrelevant system. Most of the so-called educated are ignorant of knowledge that is basic to life, lacking in problems—solving life skills, and their attitude is often negative and runs counter to development ethics

The author is Secretary, Bengal Social Service League, Calcutta.

and development psychology. Development here is not equated with mere economic growth. Conventional economic growth in a developing country tends to make the rich richer and the poor poorer. By development here is meant 'meeting basic needs, the progressive reduction and final elimination of malnutrition, preventable ill health, homelessness, illiteracy, unemployment and poverty.' Curricular reform and curricular re-orientation are certainly necessary for those who are being educated in the formal system. But here we are not concerned with a broad and diffuse age group at various levels of education and economic conditions. Curriculum construction

should relate to concrete situations, which one finds in India in 1976, and see whether non-formal education can help resolve some of the problems which inhere in the situations.

We should address ourself to the illiterate and limited literates among the most backward and deprived sections—rural and the urban poor, the tribals and the women. The strength of a chain lies in its weakest links. It will snap even if one link is weak, however strong the other links may be. The programme must relate to the broad objectives of the national plan: social justice, reduction of poverty and inequality, and economic self-reliance. It must also help in the proper implementation of the 20-point programme. This programme will lose much of its validity if it is not actively assisted by a vigorous non-formal education programme. To free bonded labour is a big step forward. But to make this freedom meaningful and significant, the freed labourer must be able to stand on his own legs and become an active agent in the development process. But this activity is not generated, through expression of pious wish alone. Non-formal education will have to train and guide help him overcome at least some of the obstacles in his way. But to do that non-formal education will have to be planned and prepared accordingly. The label 'non-formal' by itself does not generate any dynamism. It is the content that is put into it and the form that is given to it determines whether it is going to be regressive, neutral or progressive.

a profile of the target group

The learners must be considered in the context of their real level of existence. They are poor, undernourished, frustrated, illiterate, ignorant and oppressed. They are not just statistical

figures, but men and women with problems, too overpowering for them to solve. The urge for growth which is inherent in man has been rendered dim and feeble through frustration. No educational programme is going to succeed if it concerns itself solely with conveyance of knowledge and information without opening the hearts and minds and will of the learners. It will be necessary to stimulate their inner receptivity, to rouse and hold their attention. It must invoke powers which lie dormant within. Most of the extension programmes fail in underdeveloped countries because they are unable to break through the 'crust' which has formed on the minds of the learners, through neglect and despair. A curriculum which does not concern itself with this important aspect can build an excellent model but it will be largely ineffective in making the learners grasp and assimilate what is being conveyed to them.

The second important point to remember about the target group is that their minds are not empty containers which the non-formal educators are supposed to fill up. They already have a stock of knowledge which has been handed down through generations. This stock of knowledge has enabled them to survive. It has taught them how to relate to their environment and society. It may not be a harmonious relationship and it may have generated a host of problems. But the non-formal education programme must take cognisance of the existing stock of knowledge and not bypass or ignore it. It may give the educators and the facilitators a number of entry points.

A very brief and sketchy description of the rural poor, the urban poor, the tribals and the women in West Bengal are given below. It is of course understood conditions differ from state to state.

the rural poor:

- (a) Landless labour. A very high percentage. Over 50% in West Bengal. In some districts over 70%. They are unable to find work for about 7 to 8 months, in the year, and live below the poverty line. They often migrate to the cities and the women left behind become destitute and are exploited by anti-social elements. The family unit of about 5 have to subsist on what one or two persons earn. For 6 or 7 months out of the year they cannot afford staple food: they scrounge and eat what they can. They suffer badly from malnutrition.
- (b) Marginal farmers: Farmers who hold less than 3 acres of land in non-arid regions and 10 acres in arid regions. Very poor yield, about 6 quintals per acre. Heavily indebted. Lack of capital to make land more productive. Problem of fragmentation, water scarcity, poor plough animals. Lack of health education. They also work as day labour to eke out their meagre income.
- (c) Village artisans and craftsmen: they are going through very hard times. No market. No capital. Gradually joining the ranks of day labourers. Weavers are in a comparatively better position.

tribals

Mostly concentrated in the border districts. Little inter-action, culturally and otherwise with other communities. They generally possess worst types of land—rocky and infertile. Badly exploited by other sections of the society. Drinking is widespread and illite-

racy highest among them. Hardy and resourceful workers.

All the above groups suffer from a high incidence of illiteracy, malnutrition, lack of health education, high birth rate, lack of co-operative effort and a fatalistic attitude. Centuries of denial of sustenance and nourishment have reduced their mind to a state of semi-atrophy.

the urban poor:

They are mostly migrants from rural areas, as conditions over there get worse, join the informal sector. Slum and pavement dwellers. Lack of adjustment with urban conditions. Exploited very badly. Lack of inter-communal understanding. Insanitary living conditions. Unbalanced men and women sex ratio. Anti-social activities.

women:

The women are the worst sufferers both in urban and rural areas. They work very hard, and without respite. In some areas, mostly tribal, they work as day labour, but in others their work is entirely domestic. They may know crafts but cannot make them as they lack even a small capital and cannot sell them as there is no market for them in the villages. As the monthly income of a family is often less than Rs. 65/- they cannot even afford to make these things to raise the standard of living. Sometimes they make bidis, but earnings from that are pitifully low. Continuous hard work and lack of family planning ruin their health. Quite often they are left as destitutes when men in the family migrate to the cities in search of uncertain employment.

curriculum: its definition and its components

Usually curriculum is equated with content and subject matter. Sometimes curriculum and syllabus become synonymous; but they are different. A syllabus can be defined as 'a concise written outline of a course of study'—but curriculum is more than that. Unless there is a clear understanding about what we mean by a curriculum, we will not be able to construct it properly. A narrow definition of curriculum, narrowing it down to content or subject matter, will restrict its scope and potentiality. Educationists like Kerr and other think that curriculum must have four basic elements: a) objectives b) content c) method and d) evaluation. But as Hooper says, 'these four basic elements of curriculum—objectives, content, method and evaluation—do not constitute neat and discrete categories. They are closely inter-related and each element is influenced by and influences the others.....they form a dynamic, organic whole.'

If we relate curriculum to the above four components, then the following definition of curriculum can be offered. Curriculum connotes flexible planning and provision of all learning, through appropriate media for a definite client group, for the attainment of stated and realizable objectives.

A curriculum in non-formal education has to be flexible, it cannot be rigid and pre-packaged. It must respond to changing needs of the learners. It has to have a multi-media approach—different media have different efficacy. Communication also becomes easier through use of varied media. It must address itself to a definite client group—to its needs and problems. But all the time, this curriculum must keep in focus certain objectives which the education materials appropriately prepared will enable the learners to attain.

Objectives are not fixed. Attainment of one set of objectives may give rise to another. As consciousness expands, learning needs will also expand. Questions will generate questions. Curriculum in non-formal education has to be 'lifelong and life wide.'

curriculum objectives

It has to be seen whether the curriculum is going to be a determined curriculum, adaptive curriculum or a determining curriculum. 'As it now is, (the determined curriculum), as it ought to be if it is to meet contemporary social needs as generally defined (the adaptive curriculum) and as it ought to bring about some desired change in the existing social structure (the determining curriculum)'—Musgrave.

The conception of 'determined curriculum' can be rejected outright, because its continuance even in formal education is causing a lot of concern to the educationists. It should be considered whether the curriculum should be an adaptive curriculum or a determining curriculum or a 'mix' of the two, partly adaptive and partly determining. The objectives of this curriculum, as has already been stated above, should conform to the board objectives of national planning and should aim to make the learners active, self-instructing individuals who would be active agents of change rather than passive recipients of information and knowledge. This is in conformity with the definition of Education as given by Reimer. "Education is the conscious use of resources to increase peoples awareness of the relevant facts of their lives and to increase people's abilities to act upon these facts in their own true interest." As the objectives are yet to be realised, and need constant striving and effort, the curriculum will certainly have to be largely determining. More concretely the four groups for whom the curriculum is to be designed should have 5 broad objectives;

- (a) Critical understanding of their environment and their ability to act on it;
- (b) Increase of incomes: An educational programme which cannot help the learners economically would be difficult for them to accept.
- (c) Health and nutritional improvement.
- (d) Qualitative improvement of the family condition.
- (e) Participatory involvement in the community.

curriculum : content

Curriculum content is closely related to the curriculum objectives. However well formulated the objectives may be, if the learning units are not properly organised, if a co-relation between objectives and content is not established, then the programme will lose its credibility with the learners and will become no different from the conventional adult literacy centres.

The designers of the curriculum should keep in mind the following criteria :

(1) The content must be relevant to the learners in their present condition. The learners must be able to connect it to their physical realm of experience. It must not be too complex nor too remote from their present horizon.

2) The content must help the learners overcome some of constraints and limitations under which they operate. They must be able to visualise how the lesson units will effect an improvement in their pattern of work and living.

3) It must link up knowing and doing. It must be action-oriented.

4) It must have a drawing power and pull. A valid education programme both in content and form must be able to attract the people. The content must awaken the interest of the learners. There must be a kind of movement in the will and mind of the target group. It must stir them to an effort towards realising certain goals.

5) It must enable the learners gain critical understanding of the forces which operate in a society, so that they can participate in changes which will benefit the deprived and poor sections of the society.

But to make content play this germinal and determining role, it will be necessary to go through certain operations. The Directorate of Adult Education of the Ministry of Education and Social Welfare has brought out some very useful publications related to these operations.

Broadly the following steps have been suggested :

1) The exploratory phase through survey to identify socio-economic, socio-cultural and socio-political objectives.

2) Identification of problem and obstacles that stand in the way of reaching these objectives.

3) Remedial measures to overcome these objective should then be explored on the basis of which the educational content will be formulated—this forming the basis of the curriculum. A problem for the purpose of lesson units, can be split up into several sub-problems which will be incorporated in the lesson units.

For the illiterates, learning materials should be so prepared that the learners in the process of being literate acquire what is relevant for them to know. These materials and the subject matters must be interwoven into a learning pattern.

A few clarifications in this context are necessary :

1) A survey to be really effective in a country like India should not lean too heavily on direct questionnaire method, particularly if the interviewers are not local people. Much more reliable and dependable information emerges through discussions and dialogues. More so, if the surveyors stay among the poorest section and are accepted by them. This is time-consuming but well worth the effort.

2) In a functional literacy programme, related to high-yielding varieties of crop production, it is much easier to identify certain problems and prescribe simple remedies. But when one takes clusters of poor people either in rural or urban areas, problems emerge not singly but in a lump. Every problem bears a multiple character. The different aspects overlap and social, psychological and economic factors get inextricably mixed up. To obtain a larger yield of crops, it will not be enough to provide better seeds, fertilisers and irrigation but steps will be necessary for supply of drinking water, housing, sanitation, health education for preventable diseases, education and recreation. The content planners would do well to keep this in mind.

3) Certainly contents should be problem-centred as much as possible. But problems to be understood and articulated properly require a degree of development which most of the disadvantaged learners lack. The necessary psychological response may be lacking. A certain amount of guidance and help is necessary. It is good to remember that communities either in rural areas or in urban slums are not homogeneous. There are active, vocal elements among them who have all the problems listed up. But usually they are comparatively better off and

literate. Our problem is to reach those who have lived through decades of hopelessness and evoke responses from them.

curriculum : methods

A curriculum, to be meaningful, must conform to certain objectives: national, group and individual. Contents relevant to and leading to the objectives must be prepared. To do that, problems which hinder the development of the learners must be identified from the learners and lesson units incorporating remedial measures where possible, will have to be prepared after the problems have been collected, collated and edited.

There have been two significant developments in adult literacy programmes in recent times, which have radically changed the former approach of treating the learners like empty bottles to be filled with matter by people at the top who know what is best for those who are below them. Paulo Freire's approach to adult education as an instrument of liberation and also the techniques developed by the UNESCO functional literacy programmes have added new dimensions and opened up exciting possibilities for non-formal education.

The methods must :

- (a) help in opening the minds, hearts and will of the learners who are generally inert and unresponsive. They must be able to hold and rouse their interest ;
- (b) develop the critical understanding of the learners through constant dialogue and discussion. It must ensure some sort of stretching exercise of the learner's minds ;
- (c) convey the lessons in forms in which they will be understood and assimilated by the learners ;

- (d) be diversified and flexible—adapted to learners' milieux, needs, psychology and learning style ;
- (e) develop positive attitudes and their spirit of co-operation and mutual aid ;
- (f) promote active participation of the learners in action-oriented programmes ;
- (g) be multi-media in approach.

multi-media approach

Should there be too much insistence on the use of reading matter and learning only through reading matter? How many of the educated develop reading habits? Is it not a kind of conceit to think that a few well-produced books will create a field of magnetic attraction for the learners? Importance of printed materials is not being denied, but to expect learners living in a non-literate environment to suddenly develop reading habits is being unduly optimistic! Other learning aids like flash cards, flannel graphs, flip charts, puppetry, shadow play, role play, learning games can be quite effective in communicating messages to the learners. Sometimes they learn better in concrete kinaesthetic situations, which are more in accord with the learning styles. This is particularly true of the age group 15 to 25. Take for instance, 'Hacienda'—a game which is proving very popular in adult education in Ecuador. The game is institutions and events in rural life. The game helps the players to look at these events critically and help them make 'decisions' or 'take action'. A game in Kenya about how money circulates in rural areas helps the players to understand the basic concepts of rural economy. There are various games in our country which can be adapted for education. "Learning can be fun" is an

important educational principle in a country where most of the learners live in gloomy distressing circumstances. Our own jatras, kabigan, tarja, folk entertainments can also be very potent educational methods if they are produced with intelligence and imagination. Through the various uses of multi-media for the illiterates, semi-illiterates and the literates a learning environment can be created. This will facilitate and stimulate the whole learning process.

curriculum—evaluation

'Evaluation is the process of obtaining and providing useful information for making educational decisions'—(Graber & Stufflebeam). Without a proper evaluation it will not be possible to determine whether the objectives have been attained, contents properly designed, and methods appropriately used. This evaluation must be an on-going evaluation, so that objectives can be made more realistic, and content and methods changed and improved for the realisation of the objectives. Without critical evaluation of the content, inputs, process and product chances are that curriculum will lose much of its validity.

While planning curricula it is necessary to involve the users as well. It must be joint effort of the planners and the users. The trend these days shows that even in the curriculum construction for children, the involvement of the users is considered desirable. There is a growing conviction that without the participation of the users, the curriculum in the formal education system is going to be even more sterile and irrelevant. Some very interesting experiments have been made in this area. But in curriculum construction for adults, the involvement of the learners is vital. This involvement goes beyond what the planners may learn about problems and sub-problems of the learners through surveys and interviews.

curriculum construction for non-formal education for women

T. A. Koshy*

i. introduction

Educational strategy in the Fifth Five-Year Plan (1974-79) is built on the assumption that formal and non-formal education should be correlated and integrated, since, in a country like India with enormous educational needs, formal education—through full-time and institutional education only—cannot be sufficient for the achievement of major educational objectives. The strategy is also based on the assumption that non formal ways of imparting and acquiring education will be developed for all categories of learners and on all levels of education: for children, youth and adults, from elementary to higher education.¹

ii. what is non-formal education?

Non-formal education is any educational activity organised outside the established framework of the formal school and university which aims to communicate specific ideas, knowledge, skills, attitudes and practices in order to meet a need of the learner. It focusses on the improvement of social and personal living, and occupational capabilities. It is important because of the immediate and practical utility of the learning it produces. It

encompasses the full range of learning activities and it is of value only to the degree it can help an individual—young or old, male or female—make practical changes in himself if, his daily life and his environments in accord with his own goals and wishes.

Non-formal education is more oriented toward helping an individual solve problems than to absorb a particular curriculum content. It is strongly identified with specific locally felt needs, local culture and local ways of expression. Instruction is carried out in cooperation with many kinds of teachers, e.g. workers, health educators, community development assistants, or agricultural supervisors who may use a range of communication media, which have included posters, games, puppets, flashcards, charts, displays, exhibits, comic books, newspapers, books, audio tapes, video tapes, slides, films, filmstrips, radio and television.

Non-formal education can take place on the job, with families in a home, in discussion groups under a tree, in community centres, churches, temples or clinics. It need not necessarily be linked to the formal school system, but may be under the auspices of a wide range of governmental and non-governmental, private and public agencies. Learning in this way often is accomplished through "learning by-doing, being instructed or inspired by others to perform specific tasks, through association with peers and fellow workers, or simply by participating in a work-

ing environment or in the affairs of community life."

iii. non-formal education for women

The Working Group on "Non-formal Education for Women" set up by the Indian Adult Education Association in 1975, in its preliminary report stated as follows:

- i) The concept of equality which should be woven into the educational programmes to be undertaken for women. The objectives of these programmes should be to enable women to achieve their full potential and be equal partners in the development of the country and to liberate women from age-old handicaps, obscurantism and tradition.
- ii) The programme of non-formal education should meet immediate and specific needs of the group of women for whom the programme is planned.
- iii) It should be flexible enough to be able to adopt itself to the variety of changing learning needs and reality of the situation in which it has to operate.
- iv) The programme should use various methods to meet diverse needs.
- v) It should relate itself to the roles of the learners in life and social objectives of society.
- vi) It should help women to acquire occupational skills.
- vii) It should help them to learn latest know-how and modern technology and the programme should be development-oriented aimed at increasing production.
- viii) It should help women to achieve a higher quality of life and develop a scientific outlook in keeping with the modern development that has taken place in the field of science and technology.

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1. Main Schemes of Non-formal Education in the Fifth Five Year Plan, Ministry of Education and Social Welfare, Government of India, New Delhi, 1975.

iv. objectives of non-formal education for women

The objectives of non-formal education for women based on the concept described above would be :

- a) to enable the women participant to have a basic understanding of their social and natural environment ;
- b) to enable them to acquire elementary scientific knowledge and rational thinking and to develop the capacity in them to examine critically their current practices in home and family living ;
- c) to help them to develop a positive set of attitudes towards themselves and others in society, particularly attitudes towards their role in society ;
- d) to enable them to participate in the local economy and to contribute towards increasing production by gaining technical knowledge and acquiring of new skills ;
- e) to understand the problems which hinder social progress, to seek solutions for the problems and to know how to apply the solutions ;
- f) to enable them to realise their rights, responsibilities and duties as citizens of a democratic society and to encourage them to participate effectively in civic affairs.

v. curriculum for non-formal education for women

The concept, scope, and objectives of non-formal education set out above, clearly shows that the programme of non-formal education is unconventional and non-traditional in its approach, its educational goals and expected outcomes. As such, the curriculum should reflect these considerations and should not be just a rearrangement of existing curricula. Further, if the curriculum content is to become functionally relevant and continue to be relevant to the rapidly growing needs of individuals in a complex

and changing society, the curriculum also has to be modified according to the freshly identified needs. Secondly, there cannot be one curriculum for all non-formal education groups or classes as the problems, needs, situations and surroundings, etc. differ from group to group, community to community and region to region. Even taking the women as a category of learners, the curriculum will have to be prepared for different groups of women, such as, urban women, rural women, illiterate women, labourers, self-employed women and such other occupational or interest groups. This is not to suggest that the curriculum for each group will be totally different and that there will be nothing in common. Curriculum content dealing with home and family living will be common for all groups and the difference will be mainly in the content relating to occupation and special interests.

vi. preparation of curriculum

Several approaches could be adopted for preparation of curriculum for non-formal education for women. These may be listed as follows :

- a) **Need-based curriculum**—The needs of various groups of prospective participants could be identified and a curriculum prepared to meet the needs. In some programmes the needs are taken to be what the programme planners consider as the needs of prospective participants.
- b) **Interest-based curriculum**—Groups having common interest could be identified and on the basis of their interests, curriculum could be prepared.
- c) **Problem-solving approach**—For occupational groups this approach is found most useful. Problems relating to various occupations are identified and then solutions to these problems are collected from subject

matter specialist and the curriculum content is worked out giving the problems, the knowledge and skills to be transmitted so that the learner could attempt a solution of the problem. In such a curriculum, an inter-disciplinary approach has to be adopted. Techniques of conducting problem surveys should be familiar to those constructing curriculum based on this approach.

The content of the curriculum should cover the following subject/problem areas :

1. Occupational improvement
2. Increasing employment potential (Human Resource Development)
3. Better Home and Family Living
4. Better Health and Sanitation
5. Effective participation in Civic and Community Affairs
6. Enrichment of life (Recreation, Culture, etc.).

vii. structure of the curriculum

The curriculum for each group prepared on the lines indicated above, should give the following details :

- a) Major Problem/subject area.
- b) Sub-problems under each problem/subject area.
- c) Analyses of the problem.
- d) Information to create awareness of the problem.
- e) Concepts relating to values, attitudes, behaviour, socio-economic aspects and scientific or technical explanations.
- f) Knowledge to be gained by the participants.
- g) Possible action to solve the problem.

foundations in adult education

Alan Rogers

India has done a great deal of thinking and writing on the subject of adult education. More books, pamphlets, reports and proceedings of seminars on this subject have been published in this country over the last ten or fifteen years than in almost any other country. Indeed, in some areas of debate, especially that on non-formal education, the thinking in India is far ahead of most other parts of the world. But as yet, no clear philosophy of the whole world of adult education has emerged. This is, of course, just as it should be. I am a firm believer that philosophy is the handmaid of practice, that she comes behind the art of living, tidying up and justifying what has been done, rather than the herald going in front, preparing the road and thus in fact limiting the scope of action. Nevertheless, the time must come when those of us who are in the front must look back, see where we have passed, view the landmarks both natural and those we have ourselves made, and try to describe the route for others. This paper can be no more than an exhortation to those in India who have so long led the way to give some attention to their neglected follower, the philosophy of adult education¹.

Much of the writing in India concentrates on 'systems' of education—or indeed in the last few years on 'non-systems'. Thus the insights on non-formal education

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which India has now spread throughout the world start from the premise that the formal 'system' has failed. This is patently true, although a passing word must be allowed about the many great achievements of the Indian educational system—a system which has itself produced the very thinkers who now criticise it so bitterly; who have set for themselves and their nation standards so high that no nation in the world may achieve them. Nevertheless, the basic premise may be admitted; the formal 'system' has failed to touch many people, and those it has touched have often been made useless to themselves, their families and their country. Such a system needs to be subsumed within 'non-formal education' (this is, I think, the best way to put it; certainly a statement that a non-formal system of education must now be created is in itself a contradiction of terms). But even 'non-formal education' in the end turns out to be a matter of structures in a way—flexible in content, in methods and in process as it may be. It replaces a once-for-all, irrelevant, uniform, rigid system with one which is adaptable, continuous, a life related and continually changing system of education for all people of all ages.

More recently, there has been a move away from structures towards *content*—curriculum-building. India has faced up to the needs of its masses. How can we provide some educational experience for these people which is based on their needs? The problem is vast; what is required is a

mass movement; and a search for the needs of identifiable groups must precede any meaningful attempts at education.

These are but two of the many fruitful lines of thought at present being pursued in India; but they do not in themselves provide a starting point for an overall *philosophy* of adult education. For this, we need to begin, not with where we are now but right back at the start of our journey, at the basic fundamentals on which (to change the metaphor) our whole house is built.

I start with what I may safely assume is common ground to all adult educators, that learning is lifelong. As long as life shall last, so learning limps along as well. Such learning may be seen as comprising three elements. My personality will change and develop; my perceptions and interests will alter as I age; I will therefore always be learning new things, "giving up childish ways" as I reach nearer and nearer towards the unattainable ultimate of maturity. So, for my self-fulfilment, I will (need to) learn. Secondly, my social roles will change with time—from husband to parent to taxpayer and citizen to employee (or employer) to neighbour and friend to father-in-law to grandparent and so on. What is more, as time proceeds, our understanding of these roles will change; my understanding of what it means to be a father is not the same as my own father's, as I know to my cost. So again I will (need to) learn about my new social roles. And thirdly, the job by which I earn my living will constantly make new demands on me—new techniques to be mastered, new roles to be adopted, new knowledge to be absorbed and utilised. So once again in this third area learning will (need to) take place.

Life is of course a unity; and it will not always be possible to distinguish clearly between each of these three areas of learning. A nurse, for instance, may find her self-fulfilment in her job; or

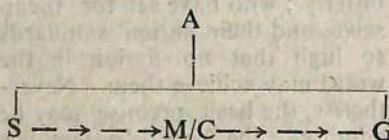
she may wish to round off her personality by pottery-making in her spare time. Some people find their jobs *are* their social roles, others that their jobs and their social lives are quite distinct. There is thus much overlap between these three areas of learning. Nevertheless, there are some kinds of learning which fall clearly into one of these three fields and not into any of the others.

Learning then is lifelong ; we all have learned that, though somewhat late. Along with this knowledge has come an increasing reliance on the artificial process (I might almost call it an 'institution') of *education* to provide opportunities for learning. In the past, learning was inherent in society ; I still think it is. While it is true that such learning is to a large extent incidental and haphazard (it may be even subjective) nevertheless it is still the basic form of learning for mankind. Today however there is a tendency to cause this kind of learning to be under-valued. Increasingly men and women have come to say that we cannot have effective learning without 'education'—that is, systematic and purposeful learning. However regrettable this may be (and I for one do regret it), we must accept that the demand for the provision of structured learning-opportunities must be met if we are to respond responsibly to the expressed needs of our people.

Education then is not the same as learning, although the two are closely related. Education is a contrived-learning-situation. It is a process by which I help my students (whether child, adolescent or adult) to learn. For all the very uncertain theories of learning emphasise one thing; that apart from conditioning, that least human of all forms of education, all learning is voluntary change. I cannot 'learn' anybody; they will do the learning for themselves. When I teach, all I can do is to encourage them to learn (I can only force them to learn in condition-

ing, a totally irrelevant concept in adult education as it does violence to my students' adulthood). Education then is so to contrive a situation that the students will do their own learning.

A closer analysis of the process of education is required for our purposes; but it will still be an oversimplified model. In education, the teacher will try to make his students change, to adopt certain attitudes, acquire certain skills, comprehend certain knowledge, establish certain relationships and ultimately to change certain behaviour—voluntarily. In other words, the teacher will be an Agent; he will set for his students certain Goals; and he will devise Methods by which these students may achieve these Goals. It may be expressed in visual form thus:



where A=Agent ; S=Students ; M=Method ; C=Contents⁹ ; and G=Goals

This is of course oversimplified. The Agent of education is often very complicated, involving the Central Government, State Government, various curriculum boards, the school and its head-teacher as well as the immediate teacher. Nor does this model represent adequately the functions of the teacher, for he should in addition be something of an inspirer (a fire-kindler) with his enthusiasm for his subject and his sympathetic insight into the needs of his students.⁹ Again, the goals are not simple, some immediate, some longterm; some the teacher's, some the pupil's. But the model will work in practice. Any course of education and any individual lesson will have an agent and some students; it will have a goal to be achieved, the course or class objective; and it will consist of a process of teaching

which combines method and content.

I put Method/Content like this because I believe from experience in the field that the methods I adopt in my teaching to a large extent determine the content of my teaching. To start with a curriculum will often determine my methods; and I prefer to be free in methods so as to adapt both to my students. For education is student-centred, not subject centred. Twenty years ago when I was doing my training in educational theory, we had a debate on whether we were teaching children or teaching history; to say that we were teaching history to children laid the emphasis on the subject ; to say that we were teaching children history laid emphasis on the student. My philosophy of adult education will assert that the student must always come first, the subject second. Hence the term 'Adult Education'.

Such a model of education helps to account for much of the confusion in titles which afflicts the educational world today. Adult Education emphasises the Student; Extension the Agent; Social Education the Goal; Continuing Education the process, and so on. Hence the overlap within these terms, a display of the richness to be found beneath the surface of the adult education world.

Such a model, however, has all the limits of models; it only approaches the truth. And one of the areas in which it breaks down is that it is a static representation of what is in practice a dynamic situation. Thus the student may in part help the agent (though in the nature of the case, he can never alone become the agent; learning-change needs new perceptions and these come almost always with the help of an outside agent). What is more important is that the agent will, in the process of being agent, himself learn, so that a learning society has been created in which both the agent and the student are learners.

Society then recognises that learning is lifelong. Society now demands a matching series of opportunities for learning, that is educational opportunities, to be provided by various bodies, not least the State. We need a range of lifelong educational experiences—a range which will at least cover the three major areas of self-fulfilment, social and vocational education throughout the whole of life. But such a huge range, in order to be manageable, must be divided up. So far, in the West, we have traditionally divided them by *content*, into initial or fundamental education, and vocational training—i.e. into elementary and secondary education, with an optional extra, a luxury, of 'adult' or 'post-vocational' education. But this model will no longer do, if we are to take lifelong educational opportunities seriously. We cannot divide up the field of education by what we teach.

Once again, the principle of student-centredness in education will help us. I want to suggest that we concentrate more on *whom* we teach. We are, in education, trying to bring about learning, as a process. Now it is generally agreed that adults learn in different ways from the ways in which children learn. This difference is a quantitative difference, I grant you. Adults learn more by analogical thinking and by making meaningful wholes than by rote, memory or imitation; children learn more by rote, memory and imitation than by analogy and insightful relationships. Both sets of students of course do all types of intellectual activity; adults just do more of it in one way, children more in another way. Nevertheless there comes a point at which a difference in degree becomes a difference in kind—and by the time the person has passed to adult-hood, that difference has come about. What is more, the 'unlearning' (or re-learning) processes of the adult are more difficult than those of the child; there are greater investments in the

self, greater emotional blocks to unlearning, greater reliance on 'the significant other' in the adult than in the child. Once again the difference is one of degree not kind, but it is a very real difference.

So we come to our next difficulty, to define an adult. For the passing from childhood to adolescence and from adolescence to adult-hood is not a crisis, an event which can be pinpointed exactly; life is an unbroken continuum. How then can we define adult-hood?

We are here of course talking about educational processes, and so our 'adult-hood' may not just be a matter of age. But if there is a difference between the learning processes of children, adolescents and adults, then these differences themselves help us to define an adult.

In brief, some of these differences may be listed as follows. First, an adult brings to his learning a range of experience which goes to make up his unique personality. Some of this experience is directly relevant, some less immediately relevant; some of it helps the learning process, some will hinder it. The child and the adolescent brings less experience, in some fields no directly relevant experience at all.

Secondly, as we have seen, an adult learns more by analogical thinking than by imitation and rote; for a child, the reverse is true. This is not of course to say that the adult never learns by rote or the child by analogical thinking; but *in general* the adult's approach is along the line of trial and error based on previous experience of what works and what does not work.

Thirdly, an adult is usually trying to solve an immediate situation rather than train for a future event. His learning arises from life—from meeting new situations (the word 'problem' is greatly over-used in educational

circles; adults spend only part of their lives problem-solving) and from understanding the implication of new perceptions. Thus he does not compartmentalise his learning: he draws on the whole of life, on all his past experience and that of others, to help him learn day by day.

These are only some of the characteristics which mark off the adult learning process from those of the child and the adolescent; but these will help us to define an adult, *for our purposes*: he or she is one who is primarily engaged in living rather than in 'preparing for life'; one for whom the process of adult education is secondary to the primary concern of earning a living; one who brings to the learning process a range of experience and previous learning and who thus meets his teacher on a level of equality.

In this sense, some of the existing definitions of adult education as 'out-of-school' education become too wide. The learning processes of 8-14 year-old young people who are not in school are not those of the adult; they are much the same as those of their contemporaries who are in schools (this is not to say, of course, that the schools are treating those who are in them in the right way, and that therefore all 8-14 year-olds should be in school; that is a different matter). Nor indeed can some of the work that goes on with the 15-25 year-old drop-outs really be said to be using *adult* learning processes, though much of it does. What I am arguing here is that, whether in-school or out-of-school, whether in full-time or part-time education systems, there is a significant difference in the way an adult learns from the way a child learns—and we must take that difference seriously. Whether it be an adult learning literacy or advanced computers; whether a village housewife on a basic hygiene course or a business manager on group dynamics,

adults have more in common with each other in their learning processes than they have with adolescents or children.

This is an extreme statement of the case ; and of course there is no clean-cut line of division between these groups. But it does give us some rough guidelines for defining our adults : out-of-school and earning a living (even if they now come back to school or college on a full-time basis) ; bringing with them their own knowledge, experience and set attitudes ; in a position to make decisions for themselves about their lives ; aiming to meet or change the immediate life-situations—these help to define adults in education. In the end, like social class ; the definition will depend on how the adult sees himself. He who sees his immediate primary role in life in terms of his job or life situation, and his role as student as secondary, is quite different from the person who sees his immediate primary (and temporary) role as that of learning for some future role. To teach the former is quite different from teaching the latter.

There is then an educational continuum from childhood to old age. But within the continuum there are different learning processes involved ; therefore a range of different educational experiences will be appropriate. Those educational experiences which are based on the students' prior experience and knowledge and on immediate application rather than future job prospects may justifiably be regarded as 'adult' education. It is not a question of 'out-of-school' education, of full-time or part-time education ; for the criteria is not the structure or the content of the educational experience but the type of student and his expectations towards the course.

If adult education is then defined in these pragmatic terms, as the education of adults who see themselves as already engaged in 'living' and not as preparing

for life, then we can see that there is a great deal more of it than appears at first sight. Formal and semi-formal systems of education are established for all sorts of adults—for managers in interpersonal relations and for workers in understanding economic processes : by agencies as different as the Post Office and the Army ; by voluntary and religious bodies as well as the State. Adult education is no longer confined to literacy (functional or not), family planning, agricultural development and social education. Wherever any agent devises any course for adults, to get them to learn new skills, knowledge, understanding or attitudes, there is adult education.

Most of this is *ad hoc* education, and may be described either by its contents (family planning or literacy) or by its agent (University Extension) or by the students concerned (Workers' Education or Management courses). There is no system about it at all ; nor should there be. Although every individual educational experience must by definition have some formal elements (an agent who, with or without the help of the students, devises a course which will help the learners to learn), nevertheless the adult education world is already unsystematised (i.e. non-formal) and long may it remain so.

Nevertheless, there is some responsibility on those whose concerns are with the provision of educational facilities within society at large (in the present world, that is, the State) to make sure that there is available an adequate provision of each of the three main types of learning experiences with which we began this overall summary. Man needs learning for self-fulfilment, to grow and develop to his full potential. Man needs learning to fulfil his changing social roles adequately. And man needs learning to perform his life's task to the

best of his ability. And educational provision in *all* of these areas is needed. It is true, as we have seen, that sometimes these fields cannot easily be divided—but an excessive concentration on one or more of these areas to the exclusion of the others will in the end be detrimental to the adult learner.

And here finally we reach the ultimate question, the goals of education. Why should we do all of this ? To say that adults *will* continue to learn and therefore we must provide educational experiences for the rest of his life is not enough. The question is, should the agent of education set the goals for his students ? Should the State as the main provider or encourager of educational experiences, determine the aims of education (the benefit of the State) ?

First, I am sure that we need to take this question seriously and not just dismiss it summarily. For unless the agent established a goal or goals, there can surely be no educational experience, no learning. If learning is change, then the direction of change must be established at the outset. It may be true that the nearer we approach the goals, the less like goals, they become ; but goals there must be. I want my students to change and develop in some way which I can visualise ; indeed, the clearer I and they can visualise the desired goals, the easier and the more permanent will become the change.

It may be objected that I am here referring to the immediate educational goals of each lesson and each course ; and that these may (and perhaps should) be distinguished from the long-term goals of the whole programme. Some feel that we should merely follow the goals which the students set for themselves, so as to avoid 'manipulation' ; others that the teacher may in fact set the short-term (or educational) goals but refuse any longer term goals.

To this I can only assert that the establishment of goals in order to create learning is essential. The goals set by the teacher may or may not be the same as the goals (expectations) of the students. Where the divergence is great, little learning will take place; but where they are close together, the learning processes will be more effective. Further, an accumulation of short-term education goals will inevitably lead towards the major goals in education. For there is no such thing as neutral education, any more than there is neutral life.⁴

Thus it seems to me entirely appropriate that India should see in adult education largely a means for social development rather than individual development. Any agent may—indeed must—legitimately set his own goals. But a number of safeguards may be suggested to ensure against indoctrination and propaganda—or rather to distinguish what is a genuine adult educational activity from one which is indoctrination—and these safeguards themselves spring from the nature of the adult student.

First, both the immediate and the ultimate goals should be made clear to the students: and since we are a pluralist-voluntary society, the students must be given the opportunity to opt in or out of the educational experience. Compulsory education of adults is alien to our taking their adulthood seriously; and surreptitious goal-achievement is dishonest.

Secondly, the goal must provide a range of options for the student, not just one answer: it must increase the range of choices which the student may be able to make at the end of the course. But thirdly, and most importantly, the adult student must be allowed — nay, encouraged — to contribute towards the goal definition, either by adding his own goal to that of the agent or by altering that of the agent.

For in the last resort, the goal of the agent must include the agent as *learner*, and indeed learner from his students.

And this is the main difficulty in the area of goals in adult education. While we may all agree that the teacher of any adult group must be a learner, we are less willing to think of the provider (say, University or especially the State) as a learner from its adult students. But without this, our adult education will cease to be a two-way process, will cease to be real education; we will have a teaching society, not a learning society.

I do not mind there being multiple goals in adult education, as long as there are multiple agencies. This is one of the great values of the voluntary principle in adult education. A restriction of adult education facilities in any way leads us away from education, from treating adults as responsible choice-makers, towards indoctrination. Thus State adult education may legitimately be socially-oriented — although I must confess to great personal hesitations about this; so far, no State educational provision, even the literacy campaign in USSR,⁴ has led to social change except along the lines as desired by the State; education in this sense is carefully manipulated social change rather than the freeing of the individual.

My own goals spring from the definition of adulthood. A person is not an adult, is being childish, when he is behaving immaturely. And there are two concepts involved in this idea of maturity. The first is that of full development (like a mature cheese!) This one aim of my brand of adult education is to bring the individual towards full maturity, the full development of his (changing) potentialities and interests. And secondly, one is being childish when one gets things our of perspective, thinks of one's self as the centre of the

universe or (at the other pole) as having no significance at all. I want my adults to see themselves in perspective—historical, sociological, psychological, cultural and spiritual. My ultimate aim, then, is not just "Man, know thyself;" rather it is, "Man, see yourself, your limitations and your potentialities; see yourself in your context (and I see this context not just as this life but the whole spiritual realms as well); and then use all the available resources (material, intellectual and spiritual) within you and your context, to follow what I take to be the highest law of all time: to love God and to love your neighbour as yourself." And at this point the philosophy of adult education becomes the philosophy of life.⁵

Footnotes

1. The series of articles by Asher Deleon and Anil Bordia on Non-Formal Education in the *Indian Journal of Adult Education* are major contributions to this field, especially Mr. Deleon's two important papers, *The Philosophy of Adult Education*, *I.J.A.E.* 36/7 (July 1975) and *The Possibilities of Lifelong Education*, in *I.J.A.E.* 36/10 (Oct. 1975). My concern, however, as will be seen, is with an area which is at once both wider and narrower, the field of adult education. Dr. M.S. Adishesiah's papers, especially *The Relevance of Adult Education to our Educational Crisis*, *I.J.A.E.* 35/1 (Jan. 1974), go beyond structures into philosophy.
2. The valuable paper by A. Krajnc, *The System of Values and Adult Education: Goals and Objectives*, *I.J.A.E.* 36/7 (July 1975) opens up this whole field.
3. See my paper *Teaching Adult is a Challenge*, in *I.J.A.E.* 37/6-7 (July-Aug. 1976).
4. See C.K. Dandiya, *How, Illiteracy was wiped out in USSR*, *I.J.A.E.* 36/7 (July 1975). The case of Yugoslavia may be an exception.
5. On this point, compare the article of Asher Deleon, cited in note 1, and J.R. Kidd, *Being—Becoming—Belonging*, in *I.J.A.E.* 35/3 (March 1974). It will be noted that so far the world of adult and non-formal education has been populated largely by humanists; but there is nothing specifically humanist about this world which excludes the Christian or the adherent of other faiths.

National service scheme and adult education

T. R. Singh

R. C. Bhatnagar

One of the significant events in the field of formal education during the current decade in the country is the introduction of National Service Scheme (NSS) for undergraduate and post-graduate students. Though introduced not long back, it has attracted the attention of many universities and colleges in the country. Surprisingly enough, the organizers of this scheme are undertaking activities that were a specialization either of community development blocks or of adult literacy/education institutions. It would therefore be interesting to understand how the institutions of higher learning which did not venture into these fields are planning and managing their activities. Can adult educators be of any help to the NSS organisers? Is there any common area of interest in which they could cooperate? This paper is a venture in this direction.

The National Service Scheme (NSS) as described by some is a programme "to impart education through community service...and ...to make education the effective instrument to promote national objective of development in different regions (Gangrade and Singh, 1976). Its specific objectives are :

- (a) to serve as a corrective to academic nature of formal education;

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- (b) to bridge the gulf between the educated and the uneducated classes;

- (c) to provide service to the farming community and learning situation to the students for developing some maturity in their professional field ; and

- (d) to build character, improve discipline, inculcate faith in the dignity of manual labour and develop a sense of social responsibility (Misra and Singh, 1976).

To achieve these objectives "each" educational institution has a NSS unit of 50-100 students with one or two teachers to look after it. The teachers are generally trained. In the absence of any formal training, it is ensured that they have at least some rural background and they are interested in rural problems. The activities undertaken by NSS units vary from cleaning and levelling the village lanes to conducting adult literacy classes. To earn a certificate each student is required to put in manual labour or some other work of 120 hours spread over the whole academic year or this may be done by participating in Special Camps organised periodically.

The following is a brief description of what actually was done by a NSS unit of a college last summer. This college is known as B.S.M. College. It is comparatively a small college and is believed to be one of the

best colleges affiliated to Meerut University. The NSS unit at this college was started in January 1976 with a provision for hundred students. Its first Special Camp was organised from June 8-14, 1976.

Before jumping into the field a survey of a number of neighbouring villages was made and one of the villages called Ibrahimpur was selected for holding the special camp. This village is about 5 kilometres from Roorkee town. It has a population of about 1200 people. Numerically largest caste-group in the village is of Harijans who are followed by what are locally known as Jhojha Muslims. Other important caste-groups are the Gujar (cultivator), Saini (cultivator) and Dhiman (carpenter). The president of the village council is a Harijan and the vice-president a Muslim. The Harijan Pradhan or president being illiterate is nominal and ineffective in several respects. It is the Muslim vice-president who manages the village affairs with the support of Muslims and Harijans. The reasons for selecting this village for the NSS Special Camping programme were :

1. The villagers agreed to provide accommodation to the campers ;
2. They agreed to supply at 20% of manual labour to work with the campers ; and
3. They agreed to supply necessary implements and materi-

als required in the construction of soakage-pits and levelling and repairing village lanes.

With these assurances the NSS team landed in Ibrahimpur as scheduled. The team consisted of 65 students, 55 male and 10 female. There were some who had seen a village for the first time. There were also some post-graduate students who knew something about rural planning and development. These students were divided into a number of groups. Each group was entrusted with a particular task.

The girl students numbering 10 were entrusted with the task of teaching illiterate women to write their names and to formulate a minimum medical programme for village women and children. In this programme, the girl students were to gather information about village children who were not covered by the primary vaccination and also to give a few general tips to mothers about cleanliness and hygiene. The girl students were successful in persuading mothers of about a dozen children to get their children treated. Consequently a medical doctor attached to the nearest Primary Health Centre was invited and 20 children were served. The number of women made to write their names was approximately 30.

The second group was in charge of digging a drain along the Harijan colony. Harijan colonies in many villages are distinct from those of others in several respects. In this case there were pits all over the place and water accumulated in these pits particularly during the rainy season. This drain—about 300 yards long—was prepared by this group in cooperation with village children.

The third and fourth groups were given the task of levelling the village lanes. Earth for this purpose was brought from the river bed. The earth was dug and loaded into *buggies* by the

students while the villagers carried the buggies to unload them to the work site. Levelling of three major village lanes took quite long although ten buggies were employed on certain days.

The next group which was in charge of sanitation persuaded village people to dig soakage-pits at various places in the village lanes. Looking to the mood of the villagers who appeared very enthusiastic, the Central Building Research Institute, Roorkee, was approached for technical guidance and necessary equipment. The Director of C.B.R.I. who is always willing to undertake rural development work directed his staff to help the campers in this task. By way of experiment three bole-hole pits were dug by the students during the camp period. Some more are reported to have been completed by the C.B.R.I. itself recently.

In evaluating projects such as these length of roads or lanes repaired, number of soakage-pits dug, number of tree planted, number of persons made "literate" or number of children treated is unimportant. What is important is :

- (a) Did the students realise that they did something of national importance during the camp which otherwise they could not have done? Did they realise that they too have some responsibility in the development of the nation?
- (b) Did the villagers realise that they were able to do some concrete work for their own village with the help of college students? Could they undertake similar works even without anybody's help in future?

It is this spirit the NSS aims to create in students and village people.

But the problems before the NSS organisers are many and varied. In first place he has to work according to the guidelines provided by the NSS authorities. He has to look after Normal Activities as also Special Camps. Under Normal Activities the students are made into a number of groups and each group is assigned a particular task including adult literacy/education. If a volunteer is available under normal activities, say, for three hours, in a week, what kind of adult literacy/education can be undertaken? For NSS authorities mere teaching to write one's name is adult literacy. Moreover the scheme does not have any provision for the purchase of teaching and reading materials. The Special Camp is for a period of 10-15 days mainly as "Youth Against Dirt", "Youth for Afforestation" drives.

In view of this :

- (a) What kind of adult education/literacy work should be undertaken by the NSS students?
- (b) Should it be non-formal education as suggested by some adult education experts?
- (c) If it is to be non-formal education, what should be its content?

These are some of the questions which the NSS organizers expect to be answered by adult education experts. It is here that they can contribute to strengthen the programme envisaged under NSS.

* * *

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village level workers' preference for different institutions and methods of in-service training

H. N. Jani*

P. N. Jha**

It is needless to emphasise the paramount importance of the periodic in-service trainings for keeping the Village Level Workers (Gram Sevaks) upto date in technical know-how so that they could serve the farming community more efficiently. Such on-the-job training programmes also help in equipping the workers with requisite skill and building right kind of attitude towards the messages they are going to communicate.

At present, there are several institutions engaged in imparting training to VLWs. Unfortunately, all of them don't have uniform approach nor necessary facilities for organising such programmes. Experiences show that the VLWs

have their own preferences for these training institutions. Many of the VLWs may not prefer going to institutions for training and instead may favour training through non-institutional methods like tours, literature, field trips etc.

Keeping this in view, a study was designed to ascertain the relative preference of village levels workers for training institutions and methods for undergoing in-service training.

research procedures :

First, an inventory of training institutions and methods usually involved in imparting training to VLWs was prepared in consultation with training centres, researchers, VLWs and available literature. They were :—Agricultural College (F₁), Government Research Farm (F₂), Farmers' Training Centre (F₃), Gram

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Sevak Training Centre (F₄), Panchayat Samiti Headquarters (F₅), VLWs' Headquarters (F₆), Study tour (F₇), Field trip (F₈) and literature (publications) (F₉).

The method of pair comparison as described by Edwards⁽¹⁾ was used for ascertaining the preferences. Training institutions/methods numbered nine and hence the possible pairs could be 36 using the formula $\frac{n(n-1)}{2}$, where n represents the

number of institutions/methods. These pairs were arranged in such a way that there were no space and time errors. The respondents were requested to check (tick-mark) only one of the two items that they preferred in each pair and then the responses were schematised into F-matrix, P-matrix and Z-matrix, the details of which appear in the shape of findings of the study. The Z-matrix helped in ordering the items in descending order of the magnitude of the scale values.

The study was conducted in the District of Jaipur where college of agriculture, Government Agricultural Research Farm and Farmers' Training Centre are functioning. Out of 17 Panchayat Samitis in the District, the study was confined to only 9 Panchayat Samitis randomly selected. Response was obtained from 127 VLWs only as per

distribution given below :

Name of the Panchayat Samiti	No. of VLWs from whom response was obtained
1. Sambhar	24
2. Dudu	25
3. Dausa	10
4. Bassi	1
5. Shahpura	5
6. Kotputli	6
7. Jhotvara	15
8. Phagi	16
9. Amer	25
Total	127

results

Table 1 shows schematic arrangement of the frequencies in which the column stimulus was judged more favourable than the row stimulus. The diagonal entries involving a comparison of each statement with itself were assumed to be equal to $\frac{N}{2}$. The total number of comparative judgments for each pair of statement was 127, the number of individuals making the judgments.

TABLE 1
F-matrix showing preferences for Training Institutions/Methods

S. No.	Institutions/Methods	F ₁	F ₂	F ₃	F ₄	F ₅	F ₆	F ₇	F ₈	F ₉
1.	F ₁	—	46	40	43	30	26	52	42	14
2.	F ₂	81	—	51	57	19	28	62	43	17
3.	F ₃	87	76	—	96	48	45	84	80	40
4.	F ₄	84	70	31	—	23	35	53	54	20
5.	F ₅	97	108	79	104	—	64	100	94	76
6.	F ₆	101	99	82	92	63	—	86	84	74
7.	F ₇	75	65	43	74	27	41	—	73	24
8.	F ₈	85	84	47	73	33	43	54	—	17
9.	F ₉	113	110	87	107	51	53	103	110	—

The reciprocal of N is 1/127. Multiplying the entries of Table 1 by this reciprocal, the proportions (P) were worked out and P-entries were obtained in the form of a P-matrix. After preparing P-matrix the Table of normal deviates ('Z') corresponding to proportions 'P' of a dichotomized unit normal distribution)

was consulted and the 'Z' values were found out for 'P' entries. The 'Z' entries are presented in Table 2. From the Z-matrix presented in Table 2, the following rank order was determined for the different training institutions/methods. (Table 3)

TABLE 2
The Z-matrix corresponding to P-Matrix

S. No.	Institution	F ₁	F ₂	F ₃	F ₄	F ₅	F ₆	F ₇	F ₈	F ₉
1.	F ₁	—	.350	.482	.415	.716	.824	.228	.437	.221
2.	F ₂	.350	—	.248	.128	1.036	.769	.028	.415	.108
3.	F ₃	.482	.248	—	.693	.311	.372	.418	.332	.482
4.	F ₄	.415	.128	.693	—	.908	.595	.207	.187	1.003
5.	F ₅	.716	1.036	.311	.908	—	.010	.800	.646	.251
6.	F ₆	.824	.769	.372	.595	.010	—	.462	.418	.210
7.	F ₇	.228	.028	.418	.207	.800	.462	—	.189	.882
8.	F ₈	.437	.415	.332	.187	.646	.418	.189	—	1.108
9.	F ₉	1.221	1.108	.482	1.003	.251	.210	.882	1.108	—
Sums		4.673	3.382	1.008	3.050	4.678	3.640	1.910	1.654	5.343
Means		0.584	0.422	0.126	0.381	0.584	0.456	0.238	0.206	0.667
Means + 0.667		1.251	1.089	0.541	1.048	0.883	0.211	0.905	0.873	0.001

TABLE 3

V.L. Ws' order of Preference for Training Institutions/Methods

<i>Institutions</i>	<i>Scale value</i>	<i>Rank order</i>
1. Agricultural College	(F ₁) 1.251	1
2. Govt. Research Farm	(F ₂) 1.089	2
3. Gram Sevak Training Centre	(F ₄) 1.048	3
3. Study tour	(F ₇) 0.905	4
5. Field trip	(F ₈) 0.873	5
6. Farmers' Training Centre	(F ₃) 0.541	6
7. Headquarters of VLWs	(F ₆) 0.211	7
8. Panchayat Samiti HQ	(F ₅) 0.083	8
9. Literature (publications)	(F ₉) 0.000	9

From table 3 it is amply clear that the College of Agriculture was preferred most in comparison to other training institutions/methods. The Government Research Farm was next in order followed by Gram Sevak Training Centre, Study tour, field trip and farmers' training centre in the descending order. At the lower end of the rank order were the VLWs headquarters followed by Panchayat Samiti and literature (publication) in the descending order.

Agricultural College obtained the first rank. This may be because there are scientists who carried out researches having well-equipped laboratories and sufficient knowledge about the latest technology in agriculture. Good library and physical facilities are available in the College

Campus. The findings are in conformity with those of Jha and Sharma⁽²⁾ who reported that VLWs wanted to be trained at the Agricultural College rather than at Gram Sevak Training Centres. The Gram Sevaks wanted more practical training in the in-service training programme and this could be the possible motivation for giving next preference to the research farm. Study tours and field trips were in the middle of rank order showing that the VLWs wanted to see the successful development programmes with their own eyes. Literature obtained the last preference, might be because the VLWs were not able to grasp and develop understanding from the technical written materials. Moreover, publications may not be relevant to the local problems that the VLWs might be

facing and might be lacking in details they would have liked to learn.

recommendations

Based on the findings of the study, it is suggested that the in-service training of the VLWs be imparted at the Agricultural University/College/Research Farm since they are better equipped with facilities and technical manpower. This will also help in establishing a direct contact between the scientists who develop technology and the VLWs who popularise it. Gram Sevak Training Centres have become obsolete today and can be strengthened if they are transferred to or at least attached with Agricultural University. This will better the quality of both the resource persons and the knowledge inputs. Training the VLWs through scientific literature alone cannot be effective. It can only supplement the efforts of other training institutions/methods.

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formal education is not a 'must' for higher adoption of improved practices

M.K. Sethu Rao*

H. Sivaramakrishnan**

Adoption of innovations by farmers is a mental process of decision-making. Several of the past studies have indicated that many personal characteristics of farmers influence their adoption behaviour. The level of education of farmers was found to influence adoption by the following research studies (Copp *et al.*, 1956 ; Lionberger and Coughner, 1957 ; VanDen Ban, 1957 ; Rahim, 1961 ; Bose Santipriya, 1961 ; Rawdkar, 1962 ; Nikhade, 1962 ; Jagu, 1964 ; Shankaraiah, 1965 ; Jaiswal, 1965 ; Chand and Gupta, 1966 ; Sinha, 1966 ; Gangappa, 1975)

However, some studies have not established positive relationship between education and adoption (Wilkening *et al.*, 1-62 ; Verner and Milard, 1966 ; Akhouri and Singh, 1974 ; Veerabhadraiah, 1970).

An attempt was made in this study to find out the relationship of education with adoption of improved practices of paddy cultivation.

The respondents of this study were 80 farmers selected by systematic random sampling from

four Intensive Paddy Development Units of Trivandrum district of Kerala State. The adoption behaviour was measured with respect to 5 improved practices of paddy cultivation. Sengupta's (1967) adoption quotient was used to quantify the adoption behaviour. Educational level of farmers were measured by assigning the following scores.

Illiterate	...	0
Primary School	...	1
High School	...	2
Above High School	...	3

The respondents were grouped into low, medium and high categories using standard deviation as a measure of check. Simple correlation coefficient (r) was worked out between adoption scores and educational level.

It is interesting to note from the results in the next page table that formal education had a weak correlation with adoption of improved practices of paddy cultivation. There was a good percentage of high adopters (50%) in the low education group as well as in the medium and high education groups. At the same time, low and medium adopters were found to be distributed in a similar fashion in the different educational groups.

The absence of association of educational level of farmers with

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RESULTS

Distribution of adopters in different educational groups

Category	Low adopters		Medium adopters		High adopters	
	No.	Percent	No.	Percent	No.	Percent
Low N=30	9	30	6	20	15	50
Medium N=35	13	37	6	17	16	46
High N=15	3	20	3	20	9	60

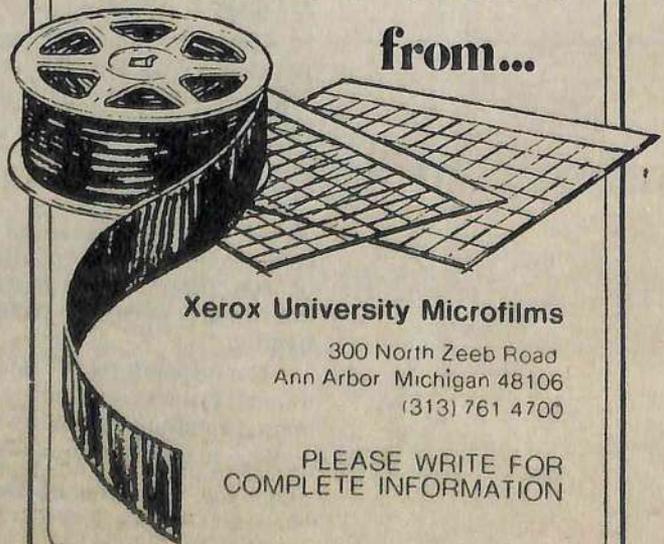
$r = 0.092$, Not significant at 5% and 1% level

adoption may be attributed to the following reasons. The Intensive Paddy Development Unit, which is a new area-development approach, provides ample information on improved paddy cultivation through different sources. Moreover, at this Unit level there is a Junior Agricultural Officer, who is an agricultural graduate. As such, farmers irrespective of the differences in their education, might have utilised this competent source of information. Majority of the farmer respondents were literate though there was difference between their formal educational level. This high literacy (61.2%) might have contributed to their higher adoption levels. So, it can be plausibly concluded that intensive information feeding through expertise sources, along with other supplies and services if ensured, can nullify factors like education in influencing adoption.

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what is extension education ?

K. S. Mathur*

Extension education is a continuous process of education to change the attitudes and develop scientific skills in a layman in order to improve his home and farm or factory conditions and solve his everyday problems of the community for its maximum welfare.

Every human problem, nowadays, is being tackled in this complex society through Mass Communication, Public Rela-

tions, Psychology, Sociology, Scientific and Technical application. Extension education covers all these areas of knowledge and many more which gives incentive to the people for new values, attitudes and scientific skills by mutual get together, discussions, decisions, leadership, demonstrations, follow-up and evaluation programmes.

An Extension Educationist is a link between a scientist and a layman for solving the problems of layman and to make a scientist understand what exactly a

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layman's problem is and how he should approach in his research within the limited resources for a practical solution of the problem. His job is to find out the urgent needs, discuss them for practical solutions, counsel, demonstrate, follow-up and pursue further improvement continuously. He co-ordinates and co-operates with different organizations, scientists and laymen. The basic responsibility of Extension personnel is teaching, counselling and the dissemination of research information to the public or laymen. Farmers, labourers, amateurs, professionals, other interested citizen and villagers who have not attended any school in their trade and technical education will receive extension education under the following areas of work :

1. **Agricultural or Industrial Production**—To create awareness that there is a constant change in production of farm or factory products by the latest researches of practical utility.
2. **Marketing**—To develop quality products and to stimulate action, which results in efficient marketing procedures.
3. **Conservation**—To recognise that the natural resources are our most valued possession and we learn to conserve and develop the natural resources.
4. **Family living**—Planning and management of family resources, family life education and home making skills to provide a better standard of living are essential.
5. **Youth Development**—The village and city youth are prepared for economic, social and leadership responsibilities as adults to face and learn real-life situations.
6. **Leadership Development**—In a democracy, the development of leadership abilities in the people, are urgent and extension education serves the basic needs of leadership.

7. **Community Improvement**—To recognise common problems of everyday life, to arrange resources and to organize a plan of action to solve those problems to improve the condition of community.
8. **Public Affairs**—The increasingly complex inter-dependence of agriculture and industrial economy and political influence have great concern with public affair issues, which bear directly upon the welfare of rural and urban people to give and correct the images of these segments of economy which is essential by the public relations. Good public relations are not merely publicity by radio, television, newspapers, annual reports and personal contacts, but are sincere and honest images (opinions) and evaluations of different groups of society for understanding and solving the problems of each other for their satisfaction.

What are the Extension objectives ? They are :

1. Learning to live, learning— one step at a time.
2. Teaching manual skills, mental skills, problem recognition, problem solving, teaching to inform, teaching to modify attitudes, individual teaching (by office call ; by farm or home visit), counselling (i.e., helping others to solve their own problems).
3. Analysis of presentation of a subject, analysis of preparation to present a subject.
4. Circular letter writing, correct use of chalk-board and flannel board, slides, movies, etc.
5. Group Dynamics (that is, planning together and deciding together), Group decisions and leadership.

6. Rights and responsibilities in Democracy and Extension, how to conduct elections, council meetings.
7. Programme planning and committees, Evaluation techniques and devices, Random sampling, Interviewing to collect facts.
8. Completing the block programme, Extension Educator's plan of work, Calenderising the work.
9. Evaluation, follow-up and further modifications and improvements.

In the present set up of the socialistic pattern of the society of our nation, the role of extension education in every field is of paramount importance. In India, extension education is emerging with the merging of democratic principles. Though process is slow but success is sure to glow if all of us gradually, confidently and fervently change our attitudes in learning and earning at home, farm or factory by the use of hand-skills, tools, small and big machines, wherever necessary, in small groups, clubs, associations, co-operatives and organizations. But the negative attitudes of indifference, hatred, factions, illiteracy, poverty, population explosion, slums and illness can only be wiped out, if experts, scientists, engineers, doctors, advocates, economists, sociologists, philosophers, religious heads, educators, business-men, healthy and wealthy men and women should join hands with a missionary zeal at the door of the poor in every corner and street of villages and cities to disseminate their knowledge and skills and to provide funds to their best ability. This will only enhance the slow process of extension education and bring healthy signs and peaceful living in the community. This is the outcome of extension education if all of us dedicate and devote in it for maximum welfare and peace.

was the Director of the Workshop. Dr. V. L. N. Reddy was the Associate-Director. The delegates who prepared guidelines for women in rural as well as urban areas visited the village Chalepalle 7km. from the University Campus.

The Workshop recommended among others that all socio-economic projects for women undertaken by Central Social Welfare Board and other agencies of the government should be integrated with their educational programmes.

workshop on curriculum construction for non-formal education for age-group 15-25.

The National Workshop on Curriculum Construction for Non-formal Education for the age-group 15-25 was organised by the Association in collaboration with Bengal Social Service League in Narendrapur, West Bengal from Sept. 16-22, 1976. It was inaugurated by Shri Mrityunjoy Banerji, Education Minister of West Bengal. 29 delegates attended it. Shri Satyen Maitra was the Director of the Workshop. Shri J. Basu, Principal Orientation and Training Centre, Kalyani was the Associate Director.

The workshop recommended among others that technological institutions catering to the variety of technical and mechanical needs of the rural and tribal areas should be set-up to impart training to the youth of these areas. It also suggested that all development programmes should have an educational component built into each one of them.

regional committees on adult education

With a view to promote adult education associations in various regions of the country, the President of the Association has set-up ad hoc Committees for North-West Region, North East Region and the Orissa State. Dr. M.S.

Randhawa, Vice-Chancellor, Punjab Agricultural University, Ludhiana is the Chairman of North-West Ad-hoc Committee, Dr. C. Davensen Vice-Chancellor, North-Eastern Hill University is the Chairman of the North Eastern Committee, Dr. B.B. Chatterjee, Prof. of Psychology, Utkal University is the Chairman of the Ad-hoc Committee for Orissa State.

nehru literacy award for koshy

The Nehru Literacy Award for 1976 has been awarded to Dr. T. A. Koshy Project Director, Council for Social Development is recognition of his devoted and dedicated service to the cause of adult literacy and education in India.

Dr. Koshy who is the ninth recipient of the Nehru Literacy Award has been connected with the field of adult education and adult literacy for almost 25 years. During these years, he enriched the theory and practice of adult education and had contributed to the evolution and development of the concept of farmers' functional literacy.

Dr. Koshy has been Associate Secretary of the Association for almost 20 years. He was Director of Literacy House, Lucknow from 1957-62 and of Directorate of Adult Education, Ministry of Education from 1963-72.

pathik passes away

We profoundly regret to record the death of Shri S. R. Pathik, on September 3, 1976 at Chandigarh. He was 65.

Shri Pathik was member of the General Council of the Indian Adult Education Association. He was Associate Secretary in 1950-51 and 1966-67.

Shri Pathik had written a number of articles and booklets on adult education.

workshop on "curriculum construction for non-formal education for women".

The Association in collaboration with Department of Continuing/ Adult Education, Sri Venkateswara University, Tirupati organised a National Workshop on Curriculum Construction for Non-formal Education for Women from Sept. 5-9, 1976. 25 delegates from different parts of the country attended it. Dr. T. A. Koshy

from our correspondents

bombay

international literacy day celebrated

The Bombay City Social Education Committee celebrated the International Literacy Day on Sept. 8, 1976. Dr. A.N. Sheikh former Secretary to the Education Department, Government of Maharashtra was the Chief Guest.

Dr. Sheikh emphasized the need of spreading literacy and adult education to boost up the national efforts in different projects for agricultural and industrial development. He hoped that the non-formal education project started recently by the Bombay Committee would go a long way in meeting the needs of the area.

Barrister M.G. Mane in his presidential address stressed the need of educating the masses in the country against their superstitious belief and backwardness in social and political life.

egypt

eliminating illiteracy in egypt

A plan aimed at eliminating illiteracy in Egypt has been prepared.

The plan is to be introduced among the Egyptian peasantry starting with four million workers, who are members of the

rural cooperatives. It has been prepared by the peasants secretariat of the Arab Socialist Union—Egypt's only political party and is to be carried out within the framework of a wider plan for rural development, agricultural productivity and raising peasant living standards.

The plan's primary aim is eradication of illiteracy from the peasants as a whole. It will, however, concentrate initially on those registered with the co-operatives.

Those who still remain illiterate after 1980 stand the risk of being penalised for their not taking advantage of the literacy drive. The project envisages for an agricultural Ministry decree to ban illiterate peasants from membership of the co-operatives and from benefiting from the services they provide after 1980. It also plans to make literacy a basic condition for membership of all rural organisations.

The project is expected to get under way very shortly, spearheaded by an awareness drive through village and co-operative committees to focus attention on the importance of the plan to reach educational benefits to the remote areas of the country.

iran

iialm : research and training

The International Institute for Adult Literacy Methods, established by Unesco and the Government of Iran in 1968, is completing two surveys as part of its expanded research and training programmes.

The first survey concerns easy-to read materials. Five hundred copies of a questionnaire in Arabic, English, French and Spanish, have been sent to publishers of easy-to-read mate-

rials and also to Unesco Commissions in 89 countries.

Objectives are to identify publishers engaged in the preparation of easy-to-read materials for neo-literates and others with low literacy skills, discover the type of material produced, quantities circulated as well to learn something of the methods and procedures in developing such publications.

The second survey, conducted as a field study in a number of villages in Iran, seeks to ascertain the reader interest in continued reading among neo-literates.

The Institute is also in the process of collecting a series of articles for use in a source book on the Teaching of Reading and Writing to Adults.

Further information of Institute publications and activities is available from John W. Ryan, Director, International Institute for Adult Literacy Methods, P.O. Box 1555, Teheran, Iran.

syracuse

resources handbook for adult educators

Syracuse University is to develop an 'International Handbook of Resources for Educators of Adults'.

The purpose of this book is to help educators of adults to identify and use the resources that are available, so that they can provide appropriate learning opportunities for all adults. It is also designed to be useful to educators who are interested in investing resources available not only in their own country but also throughout the world. Mrs. Edith Bennett is a Research Associate on the project.

For further information write to Alexander N. Charters, Syracuse University, 220 Huntington Hall, Syracuse, New York, 13210.

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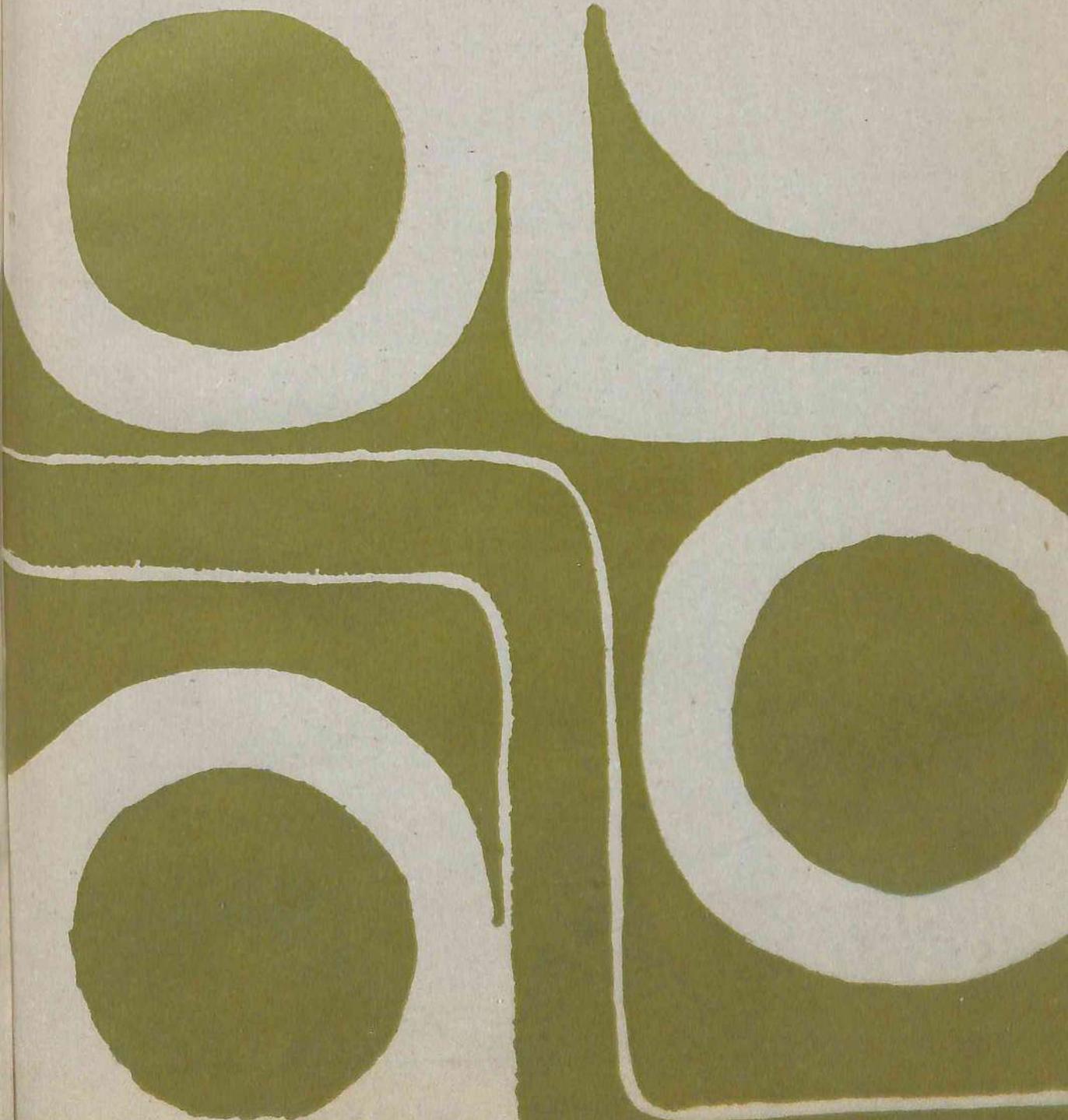
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doers and getting doners

The English language, versatile as it is, does not have anything equivalent to the Hindi words *Karne-wala* and *Karanewala*. The first refers to those who do things and the second to those who get things done. Under the philosophy of modern management it is more important to have people who get things done than those who do things. Obviously such a system can work as in the Greek city state only when a small number belong to the first and a large number to the latter category. When the proportions become distorted nothing will be done or will be done at excessive cost. It is time to inquire whether in the field of adult education we have reached that stage where more and more people have come to belong to the second category than to the first. There are very large number of people who talk about and write about adult education. This writing and talking itself has become the profession as distinct from the profession of educating the adults. It is a profession which grows on itself with multiplier effects and mutual backscratching. All concerned have to ponder whether this is in the interest of adult education and whether it does not lead to an air of cynicism. Whatever the management pandits may say the most important contributions at

any rate in the field of adult education can come only from those who directly confront the situation posed by illiteracy of all kinds and who tackle the problem at the field level. An ounce of performance is always to be preferred to a ton of preaching.

This does not mean that there is no need for planning, organisation, management, research or evaluation. All these are necessary and in particular the benefits of research and evaluation should not be under-rated. Properly done they can eliminate wastes of various kinds and help the healthy development of adult education programme but the proportions have to be kept in view. It should not be forgotten that all these activities are ultimately for achieving the educational process in respect of millions of persons and if in the scheme of things there is no large-scale programme on the ground it is difficult to justify other activities and within each activity itself one has to identify 'doers' and 'getting doners' seek to achieve proper balance between the two.

The country is large, the problem is enormous. But so are the resources. The basic task is that of mobilisation and motivation. Economic incentives and rewards alone will not produce the kind of enviro-

onment needed for such mobilisation and motivation. Individual efforts here and there, Institutional achievements now and then, demonstrate what can be done, but they are like ripples caused in placid waters; the waters remain placid. There are no waves of action that dash against and demolish the centuries old despair of illiteracy and non-education. It is possible to create the needed atmosphere and generate the required movement only when the individuals and institutions are knit together in a plan that has a role for all, the young and the old, the student and the teacher, the skilled artisan and the mechanic, the scholar, and the artist, the poet, the dramatist and the journalist; a plan that will make a coordinated use of all kinds of leadership available in the community and reach out to the people through all types of media. Do we have such a plan that calls for action on the part of thousands, rather than hundreds? This is perhaps what the Education Commission had in mind when they talked of mass approach and selective approach. The distinction, useful as it is, should not be understood to imply any priority for selective approach over mass approach. It is the mass approach that provides the needed dynamism, without which selective approaches might founder and fail.

some perspectives on non-formal education

J. P. Naik*

I am grateful to the authorities of the Indian Adult Education Association, and particularly to its President, Dr. Malcolm S. Adiseshiah, for inviting me to deliver the Zakir Husain Memorial Lecture this year. It is a great privilege of which I shall always feel proud, especially because I was lucky enough to have known and worked close to Zakirsab for over 25 years. I am not sure, however, that I deserve this honour; and I should be pardoned if what I say is not worthy of the great philosopher and educationist after whom these lectures are named.

I shall speak on *Some Perspectives on Non-Formal Education in India*. Non-formal education, as you are all aware, is the latest arrival on the Indian educational scene where new arrivals are by no means infrequent. As generally happens in the case of all 'new' arrivals, it is having a mixed reception and has already begun to mean many

things to many groups and individuals. In a situation of this type, I thought that it would be an advantage to set down, somewhat comprehensively, the different perspectives on the programme in the Indian situation. This will help to clarify its basic assumptions and concepts, methodologies of organization, and potentials and limitations.

three channels of education

Let me begin with a brief comment on the three channels of education: Formal, Non-Formal and Incidental.

'Formal' education is easiest to define: it means the education imparted in the formal system of education organized and supported by the State. It is equally easy to define 'incidental' education which means all that one learns as a concomitant of growing up in a society. For instance, a child learns bodily control, language, social etiquette and manners or acquires a value system while growing up in his

*Member-Secretary, Indian Council of Social Science Research, New Delhi.

home. This learning process is continued outside the home as well as in later life when he learns from his contacts with his playmates, peers, friends or co-workers, participates in social activities and programmes, enters upon a career, marries and brings up children, travels, plays or fights. Incidental education is, therefore, entirely dependent on the home and the society which are educational institutions in themselves. But it is not specifically organized like formal education and is just what 'happens' to an individual who lives in a society. 'Non-formal' education is, therefore, to be distinguished from formal education on the one hand and incidental education on the other. It differs from formal education in the sense that it takes place *outside* the formal school system (although this characteristic is shared by incidental education as well). It also differs from incidental education in that it is organized (which incidental education is not). I am not happy with the word 'non-formal', partly because it is a negative phrase (all negative definitions are always unsatisfactory), and partly because it would even cover incidental education (which also is not formal). But the wisdom of the English language has decided to use the simplified expression 'non-formal education' to stand for a more precise but awkward expression: 'non-formal and non-incidental education'. I acquiesce in and accept the usage for the convenience it provides, and especially because I have no better alternative to suggest.

Definitions are a tricky affair; and one is often compelled to modify them even as they are being formulated. I find myself in the same predicament and must warn that these three categories are not totally exclusive of each other. For instance, there could be channels of non-formal education within the formal system itself (e.g., correspondence education or extra-

mural activities of universities). Sometimes, the formal system utilizes the channels of non-formal education to fortify or supplement its own programmes (e.g., use of radio or TV for school education). Moreover, every school is a community of a kind and a good deal of incidental education always goes on within the school itself. Not infrequently, the school itself becomes a formal community (e.g., a university campus where teachers and students live together) and the incidental education which such a community provides becomes even more important and effective than what happens in its classrooms. Similarly, the line between non-formal education (which is organized but outside the formal school) and incidental education (which is also outside the formal school but unorganized) is not always easy to draw. For instance, the way in which a girl learns home-craft and child-rearing or a son learns the craft of his father, or a young man learns music by becoming the student of a reputed singer, is not just incidental education: there is a strong social tradition behind it which compels it to happen and a good deal of organized effort. Such forms of incidental education are, therefore, almost non-formal or semi-formal if we so choose to designate them. But such overlap apart, it is usually no problem to distinguish between formal, non-formal and incidental education and to deal with them as distinct entities.

Before concluding this definitional discussion I would like to clarify two issues. The total educational process which a society needs must include *all* the three channels of education—formal, non-formal and incidental, and Education of a society, I would prefer to call it 'Education' with a capital 'E', is the total integrated effect of *all* the three channels, *each* of which has its own distinctive role to play. I must also emphasize that *every* individual receives his education

in *all* the three channels; and although the relative quantum and significance of each of these channels in one's life may vary from individual to individual, it is essential for every individual to expose himself to all the three channels for a complete education. In a situation of this type, it is wrong to indulge in the amateurish exercise of denigrating one channel or exalting another. Each channel has its own strengths and weaknesses and its own potential and limitations; and what we should be most concerned with is to make the best use of every channel, socially as well as individually.

a brief historical perspective

I began by saying that non-formal education was the latest arrival on the Indian educational scene. What I meant was that Indian educationists have started talking of non-formal education only very recently. I did not mean that non-formal education was new to India. In fact, both non-formal and incidental education are extremely old and if anything, it is formal education that arrived last on the educational scene in India, as in every other country. To set the perspectives right, therefore, it is essential to take a bird's-eye-view of their origin and development.

In the very simple primitive tribal societies that we had in India at the dawn of civilization, incidental education was the only known or available channel. Children and youth learnt by living and participating in the activities of the home and society. It was not education *for* living but education *through* living; and there was no difference between the process of socialization and education.

Gradually, as the quantum of available knowledge began to increase and the need for specialised skills began to grow, some persons began to specialize in certain skills (e.g., men specialized

in fighting, fishing, hunting or medicine and women specialized in cooking, agriculture, child-care and mid-wifery). This led to forms of education which stand mid-way between incidental and non-formal education, e.g., individual children or young persons learning essential skills through apprenticeship to a member of the family or some other suitable person outside it. Later on, some regular forms of non-formal education also came to be organized, e.g., a *Ghotul* for young persons among the Muria Gonds. These were not formal schools but they did perform certain specific educational functions which neither the home nor the society did. At this stage of development, therefore, the formal school had not yet been born; and education merely consisted of these incidental, 'semi-non-formal' (or early non-formal) channels.*

Even in the ancient period the society in India grew in size, became more complex, developed a fairly high degree of specialization, and gathered a considerable amount of knowledge the rate of growth of which was also accelerated to some extent. There was thus a need to create selected special groups as well as institutions for undertaking the responsibility to preserve, increase and disseminate the accumulated knowledge of the people. The literary castes thus came into existence and the formal school was born and grew slowly to a respectable size. Ancient India was in fact known for its universities which attracted students from all over the world as then known. The same trend conti-

*In fact, in many tribal communities of India, where a school has not yet been established, these are still the only forms of education available; and even where the modern school has been opened, so few tribal children avail themselves of it, that it would be a truism to say that the bulk of the tribal people are educated, even today, through incidental; semi-formal or early non-formal channels. The same would also be true of quite a proportion of children in rural areas who never enter schools.

nued in the middle ages as well; and when the Muslims came, their own system of formal education was added to the earlier Hindu institutions. By the end of the nineteenth century, a formal system of education, mostly supported by the community had come into existence in all parts of the country. Side by side, some changes had taken place in incidental and non-formal systems of education as well. The quality of incidental education necessarily depends upon the quality of life in the society; and as society changed to grow to higher levels, incidental education also underwent a corresponding change. The institutions of non-formal education also grew in variety and sophistication over the years. Two of these changes deserve special notice. As the religion-based formal system of higher learning was ascriptive and severely limited in access, the need to spread the message of religion among the masses was keenly felt. This led to the creation of the great tradition in India which spread to all the nooks and corners of the country and which, in a mutilated form, survives even to this day. The second was the rise of *Akhadas* or institutions of physical education and military training which trained young men, irrespective of caste, to a career in the army.

Some aspects of the educational situation at the end of the eighteenth century deserve special notice. The access to the formal system of education was ascriptive, mostly based on birth, and restricted to the literary and priestly castes or classes, well-to-do landlords, moneylenders and traders. The formal schools of higher learning had very limited access and imparted a religion-based education. They conferred no economic or political rewards worth the name; but their students and teachers were highly respected in society. The formal elementary schools were utilitarian, taught the three R's and wherever necessary, the court

language, and qualified some of their students for jobs under government or outside where such skills were in demand. Women hardly went to schools and even among men, the percentage of literacy was only about six. With this severe limitation on the coverage of the formal system of education, it goes without saying that most people were educated through non-formal or incidental channels. It must be pointed out, however, that this difference did not place the masses of people at any great disadvantage in comparison with the classes who received formal education. For one thing, the formal system of education had become stagnant while that of non-formal education was still vibrant. The social, economic and political rewards which the formal system offered were not large and the differences in life-styles of the educated and the uneducated were not very conspicuous. What is even more important, vertical mobility lay, not through the ascriptive channels of formal education, but through the more democratic non-formal channels of military training and a career in the army.

This situation has undergone an unbelievable change during the last 175 years. For instance, a modern system of formal education has been created and has grown to tremendous dimensions. It now has about 700,000 institutions of various types, about 100 million students, a teaching force of more than three million and a total expenditure of about Rs. 25,000 million. The formal system of elementary education is not very different from that of the eighteenth century. But modern secondary and higher education is totally different from the old indigenous schools of higher learning and has enabled us to contribute to as well as to share all the growing knowledge in the world. It has modernized our elite groups that avail themselves of this education and made them citizens of an international

community. It has also enabled us to create a large force of highly trained scientific and technological man-power which ranks third in the world in size and which, apart from helping to modernize our economy and administration, is also helping several other developing countries to modernize themselves. The system has been given a monopoly to certify intellectual achievements and it has become a ladder which helps the ambitious to climb to privilege because it is only through successful performance within it that one can rise to important positions in any walk of life. As its portals have been thrown open to all individuals irrespective of caste, sex, or religion, it has also become the most significant channel of vertical mobility. It may also be stated that, during this period, several new channels of non-formal education have also been developed. For instance, a modern press has been built up in the country, both in English and in the Indian languages. Libraries have been established and are progressively being developed. The radio has now reached every village and network of TV is being gradually spread. The programmes of agricultural extension and of family planning are examples of modern non-formal channels developed for the masses.

All this is good and commendable no doubt. But the system has several weaknesses as well, both quantitative and qualitative. Among its qualitative weaknesses, mention may be made of its divorce from work and development so that it has no strong relationship either with productivity or with national needs and aspirations. On the quantitative side, the main weakness of the system is that its benefits reach only a minority of the population. Secondary and higher education, which alone enable a person to avail himself of the economic and political rewards which the system provides, are being availed of by only 10 per cent of the

age-group 15-25 ; and of these, as many as eight come from the upper 20 per cent of the population and only as few as two come from the lower 80 per cent of the population. The very fact that 60 per cent of the population above the age of 10 is still illiterate shows that even the meagre benefits of primary education are available only to a minority. The same is true of the modern channels of non-formal education as well. Press and the library system have no meaning for the illiterate masses. The educational content of the radio is very limited and the TV is still available only to the metropolitan elite. Even agricultural extension mostly benefits the rich farmers.

It is, therefore, no surprise that, even today, the vast masses of people are still educated through the traditional forms of non-formal and incidental education. It is indeed an eye-opener to find how little has been the impact of the formal system of education on the life of the masses, especially in the rural areas. A survey I conducted from this point of view in a small group of villages showed that the working members of the society had learnt most of the useful skills they had acquired through non-formal and incidental education. For instance, all women had learnt home-making and child-care outside the school system ; all agriculturists had learnt their profession by actual doing and the same was true of 'all artisans such as barbers, washermen, *dais*, tanners, carpenters, blacksmiths, or bricklayers. In fact, the only educated people in this community were the government servants and a few well-to-do 'leaders' who exploited the people. The results of this sad situation are obvious. The masses have remained poor, traditional and feudal mainly because they are still being educated through the outdated incidental and non-formal educational channels of the eighteenth century which gives them their value systems, their superstitious beliefs, their

limited and often obsolete knowledge and their traditional limited skills. This is why our society, as a whole, is changing so slowly, inspite of the fairly rapid modernization of the elite groups. A large chasm has thus developed between the well-to-do, modernized elite groups which are the almost exclusive beneficiaries of the modern system of formal education as well as of the modern channels of non-formal education, and the poor and traditional masses who are still receiving their education through the old traditional forms of non-formal and incidental education. This chasm is far wider than that which separated the educated elite from the uneducated masses at the end of the eighteenth century for the simple reason that the economic, political and social rewards of the modern educational system are far greater than those of the formal educational system of the eighteenth century and the introduction of modern science and technology has created a tremendous difference between the lifestyles of the well-to-do educated individuals and those of the poor, uneducated masses.

challenges for non-formal education

It is at this point in our educational development that we have begun to discuss the concept and programmes of non-formal education. The challenges for the system of non-formal education which we propose to evolve over the next few years must, therefore, arise from an analysis of this very situation. Let me, for purposes of discussion, mention two of these major challenges.

(1) Our historical analysis has shown that the central issue in Indian society is the education and standard of living of the masses. There is no problem about the small crust of the ruling classes at the top: they have always had the best of education, controlled the bulk of the resour-

ces of the country and enjoyed social, economic and political privileges. But the masses of this country have always remained poor, unorganized and weak and have been educated almost exclusively through traditional non-formal and incidental channels. If we have to create an egalitarian society, the masses must be educated and organized so that they have their due share of power and are enabled to improve their standard of living. This is the basic challenge in national education and development.

(2) In spite of all its positive features and advantages, the system of formal education also suffers from several major weaknesses. For instance, as mentioned earlier it is divorced from work and development and has grown into a huge monolithic structure with a tremendous inertia and emphasis on rigidity and conformity. It, therefore, resists all attempts at change like the new toy which has recently come into the market. It is a beautiful rectangular box with an electric switch which is turned 'off'. The moment you turn it 'on', musical sounds begin to emerge from the box, its lid opens, a hand comes out, turns the switch 'off' and gets into the box, the lid is closed, the music ceases and we again go back to square one. The transformation of this education system into an elastic and dynamic one, built round work and development, is yet another challenge which we have to face.

A close examination of even these two basic challenges will show that the programmes of non-formal education have an important role to play in educational and social transformation which must go hand in hand. I affirm this because non-formal education can help us to :

— educate the masses, conscientize and organize them so that they are enabled to improve their standards of living ;

— make work and development the core of the educational process and speed up national progress ;

— extend the benefits of the formal system of education to all the people and especially to those who do not benefit there from at present ;

— help to improve the formal system of education itself and make it elastic and dynamic ; and

— assist in raising the level and quality of incidental education as well.

I shall now proceed to discuss each of these programmes in some detail.

modernization of non-formal education

When educationists and administrators discuss the problem of developing non-formal education programmes for the masses, I wonder if they realize that the masses have had nothing but non-formal education throughout the centuries. What they need, therefore, is not mere non-formal education of the traditional type, but the modernization of their non-formal education programmes. At the beginning of the nineteenth century, both the formal education system meant for the select few, as well as the non-formal education programmes meant for the masses, were traditional. During the last 175 years, the formal system of education for the select few was thoroughly modernized which has, in its turn, modernized the elite groups. On the other hand, the non-formal education programmes meant for the people continue to be traditional and consequently, the masses still continue to live the same traditional life of the old days. What we need, therefore, is not just more of any non-formal education, but the *large scale development of modern programmes of*

non-formal education. It is both a qualitative and a quantitative programme and its qualitative aspects are far more significant than the quantitative ones.

The traditional programmes of non-formal education have three main weaknesses. They are intended to continue the status quo and to educate every individual to his status in society. They are also not based on science and technology so that they tend to perpetuate outmoded technologies of the earlier days, obsolete beliefs and superstitions, and resistance to change. Besides, both the teachers and students in these programmes are the illiterate traditional individuals from the masses themselves who perform the task of imparting their knowledge, skills and beliefs to one another. This is, therefore, a game where the blind lead the blind. If these programmes are to be modernized, three main changes must take place. To begin with, these programmes of non-formal education will have to be developed by persons educated in the formal system who can act as agents of modernization. Secondly, they must have a large basic content of science and technology. It is science that will help to dispel fear, to eradicate superstition, to inhibit fatalism and to increase self-reliance. It is modern technology that will help the people to increase their productivity and to raise their standard of living. Thirdly, the object of these new programmes is not to train each individual to his own status in society but to conscientize him, to make him aware of himself, of his proper role and status in society, of the entire social reality, and of the manner in which it can be transformed to create a new egalitarian order. It is really education for liberation and not education for perpetuation of bondage. The work and philosophy of Paulo Freire is very relevant in this context. So are the teachings of Mahatma Gandhi who emphasized that political education must be an

integral part of the education of adults and that it must give them the wisdom and the courage to fight all injustice and wrongs at any cost through the peaceful and non-violent methods of satyagraha. These are the new elements that the traditional forms of non-formal education lack and which the modernized form of non-formal education must provide.

work and development : the core of non-formal education programmes

It is equally important to build the modern programmes of non-formal education round work and development. It is unfortunate that our formal system of education was originally intended for the literary castes of India who look down upon manual labour and were never involved in any processes of direct production. Consequently, it was totally divorced from work and this divorce still continues to dominate the system. Mahatma Gandhi highlighted this weakness of the system and pointed out that work and education are integrally related and that education can be best conveyed through the medium of work. This is why he enunciated his scheme of basic education where he tried to introduce work in the formal school system. The problem in non-formal education is somewhat different. Here, we are not required to put work into education (because most of the educands in non-formal education are already working) but to build education round work (because what these persons need is education which will give a meaning to the work that they are doing and will help to improve their efficiency and earnings). But whether we introduce work in the formal school system or build education round work in the non-formal education programmes, the basic principle is the same Gandhian maxim: work without education is a

mechanical drudgery and education without work is a perpetuation of parasitism, exploitation and violence. All non-formal education programmes must, therefore, be integrally related to some form or other of socially useful productive work.

In the same way, non-formal education must also be integrated with development in the sense that it must involve the people actively in programmes of social and national development. Unfortunately we have taken a managerial view of development so far, i.e., development is something which the people receive passively and which is created for them by some other managerial groups such as the bureaucracy or the voluntary social workers. It is not denied that change agents have a significant role to play in social transformation. But the transformation never takes place until the people themselves are deeply involved in the change process. Modern programmes of non-formal education must, therefore, involve the people themselves actively in bringing about social changes. In fact, their basic aim is to change people rather than deliver some pre-determined targets. They should, therefore, be closely related to all programmes of change and development. In fact, a good motto for non-formal education is: education through reconstruction and reconstruction through education. On the one hand, non-formal education accelerates and effectively implements the programmes of development; on the other hand, it is development which provides the materials for non-formal education to grow to its proper stature and to achieve its objectives.

extending the coverage of the formal system of education

I have pointed out that the coverage of the formal system of education is very limited; it

excludes all workers by its insistence on full-time attendance; and it also excludes all poor persons who cannot afford the expenditure it involves. Since the costs of formal education are high, we do not have the resources to bring all persons under the formal system of education. It is not also a question of money only, because formal education, which posits a dichotomy between work and education, can never bring all workers to school or provide life-long education. It is in this predicament that non-formal education has a major role to play. At the preschool stage, it is possible to organize community resources in women, money and materials and to provide non-formal preschool education to a far larger proportion of children than we can ever hope to do on the traditional formal lines. At the elementary stage, non-formal approaches can provide good part-time education to those children who drop out of schools because these are required to work in or outside the family. It can thus reduce wastage and help us to provide universal education to all children in the age-group 6-14 at a cost which we can afford. In the age-group 15-25, only about 10 per cent are enrolled in secondary schools and colleges. The remaining 90 per cent are really the nation and they have no access to any formal education at present. Programmes of non-formal education can involve all of them in achieving personal growth and helping national progress. Among the adults, non-formal education can help to liquidate illiteracy, to provide citizenship education, and to promote national development through personal and group involvement. In short, it is only non-formal education that can help us to surmount the inherent limitations of the formal system and provide life-long education for all. These programmes are now so well-known and so generally accepted that I need not elaborate them any further.

qualitative improvement of formal education

There is a good deal of qualitative improvement needed in formal education. But one does not know how to bring it about. The system has grown to such huge dimensions and has become such a rigid monolithic structure that an immense amount of energy and money is needed to bring about the desired change. We do not seem to have this energy, nor can we afford this cost even now. As time passes, the size and rigidity of the system grows so that the cost and energy required to change the system increases, even as our ability to attempt it appears to become less and less.

Non-formal education, if developed properly and on a large scale can provide a solution to this intricate problem. The development of modern programmes of non-formal education, where we start almost from scratch, can be planned on the principles of elasticity and dynamism. In fact, they have no chance of success unless they are so planned. Non-formal education will have to be interesting and useful to the students because we cannot have captive audiences. It will have to be built round work because the educands are mostly workers and it will have to involve its students in development because it is directed to bring about social change. Its methods of teaching will have to be dynamic and its materials significantly produced in the languages of the people. In other words, non-formal education will give us a good opportunity to bring about the desired educational reforms, and it will be possible to bring them about because of the newness and comparatively small scale of the programme in the early years. But once this experience is gained, it can be of immense use in changing the formal education system itself. In 1921, Gandhiji advised teachers and students to leave the official system of education and to establish a national system of education outside it so

that eventually, the entire official system could be nationalized. The basic idea was that the movement for the reform of the official education system should begin outside it, and should be developed to such a magnitude, that it can be used to capture and reform the official system itself. This effort did not succeed for several reasons, the principal one being that the national schools were too few to make any tangible impact on the society. But if we learn from the errors of this experiment and develop non-formal education in a big way, there is no doubt that we shall be training the personnel and gaining the valuable experience which will enable us to reform the formal system of education itself in the long run.

raising the level of incidental education itself

The level of incidental education depends on that of the society or the home which provides it. For instance the incidental education which a child gets in a city like Delhi is infinitely different than what a child born in the forests of Orissa can have. Similarly, the incidental education which a child of an IAS Officer gets at home is vastly different from that of a child born in the family of a landless agricultural labourer in the same place. But incidental education has an important role to play, especially in the inculcation of values. Its significance is specially great at the preschool stage because it is almost the only education which a child then has, and if the Freudians are to be believed, the basic contours of an individual's personality are already formed when he is about six years old. There is no doubt, therefore, that we must strive to improve the incidental education which the children of the masses get. In this, the programmes of non-formal education of the parents and raising the standard of living of the people will have a major role to play.

essential conditions for success

I have so far described the principal programmes of non-formal education which we must develop in the near future to correct the weaknesses of the formal system of education, to educate and organize the masses and to improve their standard of living, and ultimately to create an egalitarian social order. Before I close, I shall say a few words about the conditions essential for the success of these programmes.

The first is a question of basic philosophy: our faith in the common man of India and his potential. To many a person from the intelligentsia, the poor in India appear to be an unnecessary evil, an irrelevance to be thrown out, an inconvenient presence which is better put out of sight and out of mind and a pest that is better not born. No programmes of non-formal education for the masses can grow out of such an attitude. We must, therefore, develop, not only compassion for, but also a faith in the poor man of India. He is really the nation and the future of the country depends more upon him than upon the minority of the educated elite. The more widespread this faith becomes, the greater is the possibility of success in programmes of non-formal education.

The second is a question of status and quality. Non-formal education should not be looked upon as education for other people's children or for people of no significance. It has to be given a status equivalent to that of formal education, if not better. This can happen only if its quality is maintained at the highest level, if proper bridges are built between it and the formal system of education at appropriate points, and the economic, political and social rewards of non-formal education are made comparable to those of the formal system.

The third is a question of scale : modern programmes of non-formal education are meant for the vast majority of our people. They will, therefore, have to be developed in a very big way and their coverage would have to be even larger than that of the formal system. Running a few schools or centres, however good, will not serve the purpose ; and if an effective dent is to be made on the situation, programmes of non-formal education would have to be developed on a very massive scale.

The fourth is a question of investment. It will not be possible to develop the programmes of non-formal education on the large scale required and to maintain their quality unless the nation is prepared to invest in them on an equally massive scale. It may not be possible to raise all the resources required for non-formal education if the formal system of education is also allowed simultaneously to grow and consume additional resources. In such an eventuality, there should be no hesitation to go slow with the further extension of the formal system of education (because more than 60 per cent of the resources invested therein go down the drain) and to divert the bulk of additional resources available to the development of the programmes of non-formal education.

The fifth and the last question refers to the investment of human resources. Money is never the most important investment in education. What the learners invest therein, a large proportion of their entire life, is a priceless and unparalleled investment. What they get of it will depend very largely on the extent to which we invest the time of our most talented and committed persons for the development of educational programmes. The success and quality of the programmes of non-formal education will, therefore, ultimately depend upon the extent

to which our talented young men and women find it worthwhile to commit themselves to its development in the service of the poor man of India.

These observations mainly show that the proper development of non-formal education needs, and what we should do for it. But let me conclude by referring to one thing which we should not do, viz., to treat it as cavalierly as we have treated all its precursors on the educational scene. Let us not forget that the education of the poor masses of India has been a problem that has engrossed us for nearly a hundred years. From this point of view, Dadabhai Naoroji put forward, as early as in 1881, a programme of universal primary education of four years duration for all children. We accepted it. We then found it to be too plebeian and decided to provide good education to all children till they reach the age of 14 years. Even this was found to be unsatisfactory and some of us are already talking of amending the Constitution to provide universal education till the age of 16 or even 18. But while our objectives are soaring high on paper, we will not have provided even four years education to all children by 1981 when the Centenary of Dadabhai Naoroji's demand may have to be celebrated. The second programme of mass education, viz., the universal education of adults, was also started very early. In the thirties of this century, people were not ashamed to call it literacy and to talk of liquidation of the illiteracy of the masses. But we soon began to think that mere literacy was not enough, and decided to develop programmes of adult education. Having soon discovered that adult education cannot be divorced from the attempt to bring about social change, we rechristened it as social education ; and to familiarize the people with the new terminology, used the expression 'Social (Adult) Education' as a transitional measure. For a time,

we also toyed with the concepts of 'functional literacy' and 'fundamental education.' We have now forgotten all this and have suddenly discovered non-formal education ; and as a transitional measure, we have already set up a Directorate of Non-Formal (Adult) Education. While I do not doubt the conceptual progress involved in all this transition from 'literacy' to 'non-formal education' I cannot help pointing out that very little has happened on the ground during all these years, that 60 per cent of our people are still illiterate and that absolute numbers are still increasing.

The programmes of mass education in India, be they in the field of universal elementary education or universal adult education, have generally languished in spite of all the talk in their favour and in spite of all the conceptual sophistication achieved. The reason is lack of adequate action : none of these programmes have been supported throughout all these years, deep political commitment, investment of adequate resources, and organization of a mass movement to implement them on an adequate scale. In dealing with this problem, therefore one does not appear like a mature and responsible adult who sticks to his programme till he succeeds. On the other hand, one appears like a child who plays with a toy for a while, only to throw it away for another with a good colour, and still later for yet another with a more dazzling colour combination. What is needed is a radical change in these intransigent attitudes. The deep-seated and intractable problems of mass poverty, ignorance and ill-health cannot be solved unless there is a firm political commitment, a massive investment of resources, and dedicated efforts of the intelligentsia. This is a task for all of us, the intelligentsia as well as the political leadership : and let me hope and pray that, now at least we would all rise to the occasion.

dynamics of adult learning and development*

Prayag Mehta**

It is now clear that we cannot view the problems of adult learning in isolation of the general conditions of life. Thus, according to the UNESCO estimates, in the 25 least developed countries where the per capita product is less than 100 dollars a year, the rate of illiteracy is 80 per cent and above. The same societies also tend to have higher rate of population growth. The poor conditions of life nurture *false consciousness* among people. They think that they are destined by some invisible unknown forces to live and die in poverty and that education is not meant for them and that their children are not competent for education, much less they themselves.

* Paper presented at the Vice-Chancellors' Conference on Continuing Education, Himachal Pradesh University, Simla, October, 1976.

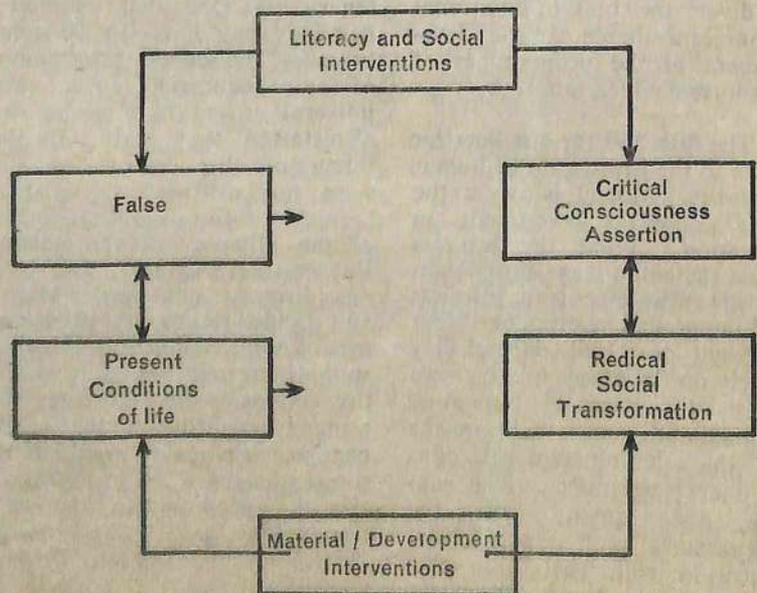
** Senior Fellow (Research), National Labour Institute, New Delhi.

the strategy

The general literacy movement has to be viewed in relation to the general development strategy. The old development strategies have proved to be disappointing. The emphasis from 'transfer of technology' has to *shift to the development of man, respect for man and involvement of man in development*. The use of material inputs for development have to go hand in hand with human resources inputs. The literacy, thus, has to be viewed not as a consequence of development but as a tool of development and radical transformation. This view point is seen visually in Figure given below :

the objectives

The objectives of literacy movement are thus shifting from mere literacy to development of *critical consciousness* and *capability of assertion*. In such a strategy, the dynamics of learning



process and the content of literacy and education are very closely correlated. For development of assertion and efficacy, the *learning process has to be democratic and participative*. The literacy strategy has to be based on dynamics of mass mobilisation and participation of illiterate people in the programmes of their own literacy and transformation.

Communication with empathy is an important item of this dynamic process of learning among adults. There is a need for empathetic communication between the educators and educatees. Empathy is possible only when there is mutual respect and understanding.

The new objectives of literacy programmes are to make people self-reliant; self-respectful; critically conscious and efficacious. It is necessary that the teaching-learning process reflect such objectives. This will require the de-

velopment of curriculum and the content of education in conjunction with the teaching-learning process. There is a need for us to view the *content and process of learning in totality* and not in isolation of each other.

participation and assertion

Experiments show that *participation increases capability of assertion and efficacy*. It is necessary therefore that literacy campaigns and other such activities for promoting adult learning are made an integral part of a total development strategy in which the people concerned are invited to become partners. Such *participative learning designs* will promote quicker behaviour modification in the desired direction.

When the content of education is over-emphasised and the empathetic communication and processes are neglected, the entire thing becomes rigid. Many a

times such curriculum is so unfamiliar to the people that they are further alienated from the process of learning. It reinforces their failure experiences. It is therefore necessary that we base the content and curriculum of adult literacy on the principle of *new and not so new*. This is possible only when people themselves are involved in framing curriculum and programmes of their own literacy and development. Their experiences should be properly utilised in developing such programmes.

In our country, like other developing countries, literacy has to be linked with struggles against poverty, hunger, bonded labour and widespread civic participation in the various socio-economic activities. Thus, the learning process becomes a wider social process. The socio-psychological aspects of the wider social processes need to be properly understood.

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community health education : methods and techniques

Dr. A.K. Sen*

Process of social change in traditional village communities in India have received attention of many workers like sociologists, social workers, community leaders and research workers. The process of change is not only taking place in our society but in societies all over the world. Social change is rather the characteristics of modern time. The phenomenon is an inevitable process whether the societies are urban in nature with a high state of material culture or rural where institutions like village panchayat, primary schools, mahila mandal, rural joint family exist and about 80 per cent of our population spend their energies for the growth of agricultural productivity. The task of an educator is to hasten the process of social change whether this may be in field of agriculture, industries, education, health or family planning.

Health Education workers who primarily work with rural groups of adult population with different socio-economic and cultural characteristics are bound to face a large number of problems. After all public health programme are essentially programmes of the people who are the best judges of their health needs. The success of the workers will depend upon the degree of involvement of the community.

* Senior Training Officer, National Institute of Family Planning, New Delhi.

the community

The Community is a group of people living together and sharing a common interest. In rural areas, the interests of people are more or less common ; they live together within a limited geographical boundary and every body knows each other. Or in other words there is a sense of community spirit in a rural setting. A group is more or less homogeneous in rural area as compared to one in urban area where people of different cultures although reside in close proximity to one another have hardly any time to know each other and their interests also vary. A group in such a situation is rather heterogeneous. The community organisation is the first step in health education in order to bring the people together for some health action.

health education

It is a process which aids people in understanding their health problems sufficiently to solve them by their own efforts. It aims at modifying the behaviour of people and bringing about a change in their health practices so as to enable them to achieve the highest level of health which according to W.H.O. is a state of complete physical, mental and social well being and not merely the absence of disease or infirmity.

Health education therefore involves a change in the traditional practices by providing emotionally acceptable equivalents based on scientific knowledge.

the tasks of an health educator

The task before the health educator is to understand the community and its needs. He should possess an adequate knowledge of the attitudes, customs, beliefs, prejudices, traditions and as whole the cultural patterns of the community so that he could fit in the modern scientific ideas of health into the existing structure. He should be in a position to assess the prestige and the power that a leader in a group enjoys and the leadership pattern in the community.

The communication is a two way process and the proper communication ensures a success in any health education programme. The highly technical ideas needs to be translated in a language which can be easily understood by the people for whom they are intended. An health educator therefore, must be conversant with the methods and techniques of communication.

the need for community health education

1. To get the community involved for a desirable health behaviour on the basis of knowledge imparted.
2. To create a need in the community to work for the better health of people.
3. To convince the community to contribute either in cash or in kind for the health and welfare of the people as and when needed.
4. To create a public opinion through the community so that the government comes forwards for the solution of health problem.

5. To get the community organized to solve a health problem through their own efforts in areas where no organized institution like municipality or corporation exists.

methods and techniques of health education

An Health Educator is an agent for social change so far as the health practices are concerned. This is a challenging task. Most of the health programmes in a community fail because of lack of genuine interest and effective participation of the people whom the programmes are intended to benefit. The whole process of education involves a change in knowledge and attitude of people towards a health problem. This should arouse an adequate motivation which will lead to a desired health action.

An health educator has to work with adult population and therefore should be conversant with the psychology of the adults which is quite different from that of the children. The physical and psychological readiness combined with a certain maturity in experience with proper motivation will enable an adult learner to benefit from the learning situation.

Methods of approach to rural society is derived from "Social Work" and are classified under four heads like an *individual approach* for really intensive work and *group approach* through many kinds of group that are in existence in rural area like panchyat, school, youth club, mahila mandal, co-operative society, village leaders, training camps, a hookah group etc. In the *community approach*, the health educator introduces his message through the existing organized institutions like panchyat and co-operative society or through organization being initiated where none exists e.g. in a new housing colony. The social structure of a rural community is also dominated by caste

and cast leaders, kinship groups, occupational groups and patterns of land tenure. The community approach is a much vaguer and ambiguous idea because of the different meanings given to the word community. It is used both in terms of very small and very large association of people. For our purpose, the community approach might be either at village level or block level. The concept of *mass approach* is still more difficult to define. This approach should be thought of in terms of a rather larger society on a regional or national basis using mass media of communication.

channels of communication

These can be broadly classified under three ways for the purpose of communicating a health message to the people. It may be an *individual communication* where there is so much interpersonal relationship between the communicator and the communicatee that motivation is aroused which leads to a desired health action. Although it is a complete educational session, it has its own limitation in view of the fact that a villager when he wants to adopt a health practice, shares his ideas with a lot of people in order to seek a social approval. In the process of passing on the health message to people, there is likelihood of loss of faithful reproduction of the message received from the health educator. This is one of the greatest limitations of individual communication as the last message may be totally different. Mass Communication like a talk given to a large gathering or communication through film, radio, television etc. are also practiced by an health educator in certain situations. There is absence of interpersonal relationship and the people are not adequately motivated which will lead to desired action. This is more useful as a method of publicity rather than education. This method however, can be improv-

ed through a mechanism of a feedback system.

Neither of the two methods discussed above is entirely satisfactory as both have its advantages and disadvantages. The *group communication* is a method in which advantages of the two methods discussed above are taken into consideration and disadvantages are counteracted. In a rural situation this group communication method is perhaps an ideal method from the point of view of communicating an health message and can be easily adopted by an health educator. It generates confidence among the group of people, arouses initiative-ness and responsibility and provides a spirit of competitiveness. It is also an indigenous method very common to village folk. This method commonly known as 'group discussion-cum-decision method' is an ideal method for an health educator to work with rural community with small groups of people consisting of 10 to 12 members.

Group discussion may assume several types like small informal groups as discussed above, committee, forum (lecture followed by discussion), symposium, panel, debate etc. Each method has its own merits and demerits.

Health education is a relatively new discipline and the body of knowledge relating to health education is derived from public health, behavioural sciences like psychology, sociology and anthropology, pedagogy, communication and biology.

Health education is a slow but steady and effective means of improving the health of the people and forms an integral part of any public health programme including family planning. Community health education should therefore, be given an adequate emphasis in a programme for training of health personnel entrusted with the task of promoting the health status of our population in the country.

nehru literacy award 1975

Hely Award by Asian South Pacific Bureau of Adult Education for his leadership in the field of Adult Education in the Developing Countries of Asia.

Dr. Mehta is Member of the Executive Committee of a number of voluntary organisations and has worked as Chairman in number of expert committees set-up by the Government of India. As Chairman of the UGC Committee on Adult and Continuing Education, he is now at work helping to develop a curriculum and regulations for Adult Education, in its technical expression of Androgogy—a University course of study. Adult Education will soon become part of the University landscape in the country like history, geography, physics or chemistry. That would be our standing tribute to this great Adult Educator.

At the age of 82, Dr. Mehta is actively devoted to the upliftment of the masses of his country. In recognition of his distinguished record of service and the dedicated leadership in the field of adult education, the Indian Adult Education Association feels proud in adding to the many impressive honours received by him the **NEHRU LITERACY AWARD FOR 1975.**

acceptance speech

by
M.S. Mehta

The honour of receiving last year's Nehru Literacy Award naturally fills me with joy and pride. And my foremost desire and duty are to express my deep sense of gratitude to our Association for selecting me for this recognition. Further, it is a privilege that the Vice-President, Shri B.D. Jatti, should have consented to give away the Award. Shri Jatti is respected not only in Karnataka but throughout the country for his simplicity of life and his qualities of character and scholarship. His services to the nation are so widely

citation for award —dr. mohan sinha mehta

Dr. Mohan Sinha Mehta, educationist, scholar, statesman and diplomat has a long and distinguished career of service to this country and to the world.

Born at Bhilwara in the former State of Mewar, Dr. Mehta took his M.A. degree in 1918 and Bachelor of Laws Degree from the University of Allahabad. He became a lecturer in Economics at Agra College and following that an assistant professor at Government College in Ajmer. After obtaining doctorate from the London School of Economics and Political Science he entered the administrative service of the Mewar State and later served as Chief Minister of Banswara State. He became the Finance and Education Minister under the Maharana of Udaipur in 1947-48.

Dr. Mehta founded Vidya Bhawan Society in 1931 in Udaipur. Under his inspiring and dynamic leadership it has grown into a complex of educational institutions.

He has served both at the national and international level. He was Member of the Constituent Assembly of India; member of the delegation to the United Nations General Assembly, ambassador successively to the Netherlands, Switzerland, Austria and to the Vatican and High Commissioner in Pakistan.

Dr. Mehta's love for adult education 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 from 1960 to 1966. With his constant efforts and endeavours, the Universities are coming out from their ivory towers and are serving the community.

Dr. Mehta's imagination, belief in action and selfless devotion to the service of the people gave birth to an institution in Udaipur called Seva Mandir. He has given his life saving of over a lakh of rupees for the establishment of this institution which takes care not only of literacy but also rural development in all its aspects.

Dr. Mehta has keen interest in scouting and had been its Chief Organising Commissioner. He had won silver elephant in scouting.

He was President of Indian Adult Education Association from 1959 to 1974. His leadership has made adult education a dynamic social force in this country.

Dr. Mehta was awarded Padma Vibhushan by the President of Indian Republic in 1969, in recognition of his outstanding contribution to education in general and adult education in particular. In the same year he was also awarded the William Pearson Tolley Medal for Distinguished Leadership in Adult Education by the Syracuse University of the United States. Earlier in 1966, he was awarded

appreciated. Sir, I am much beholden to you.

2. On such occasions, one goes through the mental turmoil of a mixed feeling. Along with the sense of joy and satisfaction for receiving the love and encouragement of one's colleagues one would also like to be quite certain that the honour is truly deserved. Has it really been earned on merit? For myself, I am not convinced about it. Many of our field workers would deserve this recognition much more. Both for the norms of personal conduct and for the proper standards of public life it should be an essential condition. Our Association should not slip down in the exercise of its judgment. I can only say that I shall have to live with this oppressive sense of doubt.

3. Another thought weighs on my conscience. This Award was instituted to commemorate the achievement of our late and distinguished Prime Minister, Jawahar Lal Nehru, while I was the President of the Indian Adult Education Association. And here I am, so soon after stepping down from that office, all too ready to be the beneficiary of that decision. I am left as a silent spectator, if some eyebrows rise in surprise!

4. Personal aspect apart, I join whole-heartedly my colleagues of the Association in the hope that this Award would, in the years to come, stimulate our thinkers, educationists and field workers in devoting more and more of their energies and talents to the great cause of Adult Education. It is very sad that in our country it has suffered much neglect in the past which has adversely affected our progress.

5. The urgency and significance of Adult Literacy has to be related to an in-built dynamism and urge for social change. This has to be understood by us all, including those who shape the destiny of the nation.

6. It is axiomatic that broad based education and all round development of adult men and women is the base of civilized living. This is also the basic feature of a democratic society. The concepts of education, civilization, democracy, social justice and development are closely connected with the need and aspirations of the mass of people who have for long remained deprived and neglected. From the whole course of history there rises a cry of anguish, which, alas, many do not stop to hear—that MAN has been the greatest enemy of man!!

7. What would be your reaction if a suggestion were made to the Indian Adult Education Association to convene a Round Table Meet, a reunion of the recipients of the Nehru Literacy Award and record their confabulation! Many poignant memories of the past would come back to life which were in a way the landmarks of an extensive and uneven landscape. It would be realised that millions of cubic feet of water has passed below the bridges since then. Concepts, plans, programmes and their significance have taken on new modes and meaning, such as: Who were recorded as "Literate" by the census officials in the first decade of the century? Laubach's special method of learning the alphabet, the late Mr. Dutta's Brattachari movement, the format of Mrs. Kulsum Sayani's "RAHABAR", the Vidyapeeths of Mysore State, Adult Education Councils of Mysore and Bombay, Seva Sadan of Poona, the text of the Naya Savera of the Literacy House, the college youth toiling in the evenings to run literacy classes in villages, the rich achievement of Dakshin Bharat Rashtriya Bhasha Prachar Sabha, of Gram Shiksha Mohim (Maharashtra) the Andhra Mahila Sabha, Depressed Classes Mission (Mangalore), the Bengal Social Service League of Calcutta, the Y.M.C.A., the Ramakrishna Mission—these and

many more heroic efforts in distant corners of the country on the part of devoted and dedicated leadership. But they made only a mild dent on the hard crust of a multidimensional problem. The friendly group would look back and ahead and reflect rather sadly. Both in retrospect and prospect, they would feel that something was missing. Perhaps it was the absence of a powerful enough motivational force or their failure to reach the heart of the matter or both. They might ask themselves. Did all that earnest endeavour carry the adult from his "primary consciousness", (Paulo Freire's phrase) to the stage of "critical consciousness" from a "culture of silence" to the reality of his liberation as indicated by Majid Rahnema, the distinguished leader of Iran? A big question indeed.

8. Is literacy linked with development and with building up the spirit and the dignity of whole MAN. Literacy can have meaning if it is acquired and accepted as part of a comprehensive, purposeful life of conscious self confidence—along with productive agriculture, brighter family life, better health conditions, escape from starvation, effective communication facility and above all a vital, fearless, creative civic life. Do we ensure that Literacy operation will reach this quality of service to the weakest and deprived sections of society! A new picture in strong colours in place of the old at once forces itself on our view. We have to take stock of this situation. Our sight should be set on these goals!

9. Our Association will turn, I am confident, its search-light on Literacy with this purpose. In this urgent endeavour of historic value I like to consider myself a loyal and sincere servant of the Association. With this belief and in this spirit I feel deeply appreciative of the love and confidence with which you have treated me today.

a study on national demonstrations as centres of education for farmers

D. R. Yadkikar¹

R. Narayana Rao²

The technological explosion in the field of agriculture has made it imperative that the farmers should acquire and use newly developed knowledge and skills on their own farms. In order to achieve this objective, it has visualised that the whole process of farmer's education should correspond to the various stages of the production operations wherein farmers should be provided an opportunity to learn practically all stages right from land preparation to harvesting. As such, farmer's fields are treated as "Class Rooms" to learn new techniques of Agriculture. As stated by Dak (1971) Mathur has rightly pointed out that the "Demonstrations on Govt. seed farms and in the research laboratories did not carry the conviction". The kind of demonstrations that are known to make utmost impact, according to him, are those conducted on private farms by scientists from research Institutions and Universities with the assistance of extension personnel. This is how the idea of National Demonstrations came into existence as an integral part of farmers' education.

In order to effectively serve as centres of education for the farmers ; both demonstrators as well as visiting farmers ; to acquire knowledge of latest technology and improved practices, the National Demonstrations should be of high quality and order. This is possible when they are conducted following all the steps necessary to make them of superior quality. The present study was undertaken with the following objectives :

1. To find out the level of knowledge of the farmers visiting the National demonstrations regarding the package of practices demonstrated.
2. To find out the association between selected factors and their level of knowledge of the package of practices.
3. To find out the association between the quality of demonstrations and their level of knowledge of package of practices.

methodology

The present study was taken up in Maharashtra State. Prabhani district was purposely selected from among seven districts where the National demonstrations programme was being implemented. As jowar was the main crop of the area, National demonstrations where hybrid jowar was grown at least in one season were selected. Out of all the National demonstrations, jowar crop was grown in nine. All the nine were selected. The list of 130 visiting farmers was obtained from the demonstrating farmers themselves.

The socio-economic status of farmers was measured by a 3 point scale developed by Sir Purkar (1967) as it was specially developed by the author and scientifically used in Nagpur and which is almost similar to Parbhani. The three items contained in the scale are occupation, total land owned and gona. It was, however, slightly modified with regard to item dealing with land owned by the farmer and converted into standard acres. Items under package of practices for Hybrid jowar was based on available literature and discussions

with specialists. Equal weightage was given to all items assuming that all items included were equal in difficulty to understand, apply and recall (John, 1963). The knowledge was measured by knowledge index.

In the guidelines outlined by I.C.A.R. for successful conduct of National demonstrations, different steps have been indicated. These 26 steps were ranked on the basis of weightages given by 22 judges. These scores were also used for ranking the National demonstrations under study. It was assumed that the National demonstrations where maximum number of important steps were followed were also better in quality. Accordingly, this ranking was used to find out statistically the relationship between the ranking of the National demonstrations on the basis of means of knowledge scores of visiting farmers to the nine National demonstrations under study and the demonstrations themselves thus ranked.

findings and discussions

In order to see the level of knowledge acquired by the visiting farmers about the package of practices demonstrated, teacher-made test was administered and the scores assigned. The results are presented in the following table.

TABLE I

Knowledge level of visiting farmers in respect of package of practices

Knowledge score	No. of visiting farmers	%
0-25	Nil	Nil
26-50	24	18.5
51-75	61	46.9
76-100	45	34.6

46.9 percent of the sample scored 51 to 75 while 34.6 percent was in the maximum range of 76-100. Thus it was found that a fair

1. D.R. Yadkikar, a M.Sc. student
2. R. Narayana Rao, Associate Professor in Extension, S. V. Agriculture College, Tirupati.

level of knowledge with regard to the package of practices existed among visiting farmers.

The table 2 shows that all the farmers knew about hybrid jowar seed. Next comes knowledge about recommended seed rate. The knowledge was poor about fertiliser application and poorest in the case of plant protection measures.

The data were further analysed with a view to find out the association between selected personal and socio-economic factors and the knowledge of existing farmers of the package practices. The results are presented in table 3.

Table 3 indicates positive relation between the factors age, education, farm size and the knowledge of package of practices of visiting farmers. This means as those factors increase their knowledge level also increases. There is also positive and significant correlation between socio-economic status and the level of knowledge.

With a view to find out whether the National demonstrations in which the maximum number of steps were followed would also help in better acquisition of knowledge of package of practices by the farmers who visit such demonstrations, first the National demonstrations were ranked according to the weightage given by judges on the basis of number of steps followed. The mean knowledge scores of farmers who visited these nine National demonstrations were worked out separately for each one of these nine demonstrations. Again, on the basis of these mean knowledge scores of visiting farmers these nine demonstrations were ranked. Finally, the rank order correlation between these two rankings was worked out. The outcome of this analysis is presented in the Table. 4.

A significant rank order correlation was observed as indicated in Table 4. This suggested that

farmers who visited the National demonstrations in which more number of steps were followed which enhances the quality of the demonstrations were having more knowledge than those who visited the demonstrations in which the number of steps followed was less.

discussion

The findings in Table 1 suggests that majority of farmers were fairly well familiar with the package of practices. With regard to individual practices in the package as shown in Table 2 all were knowing the names of improved seed. Majority of them

TABLE 2
Knowledge of visiting farmers regarding different practices of the package

Name of practice	No. of visiting farmers knowing the details of practice	%
1 Improved seed	130	100
2 Seed treatment	100	76.1
3 Recommended seed rate	107	82.3
4 Recommended spacing	91	70.0
5 Fertiliser application	67	51.5
6 Plant protection measures	35	26.9

TABLE 3
Correlation between knowledge of package of practices and selected factors

Factors	Coefficient of correlation	
	Knowledge of package practices	
	r	—values
Age	0.331	**
Education	0.291	**
Farm size	0.888	**
Socio-economic status	0.199	*

** Significant at 1 percent level

* Significant at 5 percent level

TABLE 4
Rank order correlation between the ranking of National demonstrations on the basis of number of important steps followed and the mean knowledge scores of farmers visiting these National demonstrations.

National demonstration	Ranks on the basis of steps followed (order of merit)	Ranks on the basis of mean knowledge scores of visiting farmers (order of merit)
1	1	1
2	9	7
3	3.5	5
4	3.5	2
5	6	8
6	7	9
7	5	6
8	2	3
9	8	4

Value of rank order correlation $P=0.712$
Significant at 1 per cent level

were also knowing the seed treatment practice. Spacing and seed rate were also known to most of the farmers. Wide variation, however, was noticed in their knowledge in respect of the practices on fertiliser application and plant protection measures. This may be due to the fact that these practices were comparatively more complex and highly technical.

As revealed by the past studies, the knowledge is a function of several factors. Personal factors as age (Hota 1960), education (Sankaraiah 1965) and socio-economic factors such as farm size (Bakshi 1962, Sankaraiah 1965), socio-economic status (Sankaraiah 1965, Narayana Rao and Singh 1973) influence the knowledge of farmers. As individual farmers differ considerably in respect of each one of the above factors, they might also vary with regard to the knowledge level of package of practices. Besides, in the context of this study, the acquisition of the knowledge of the farmers visiting the National demonstration plots vary on the basis of number and time of visits they pay.

Table No. 3 reveals a positive significant correlation between knowledge and age. This finding was in conformity with the findings of Reddy (1968) and Bhardwaj (1970). Education was also positively correlated with knowledge. This conforms to findings of Sinha (1966) and Narayana Rao and Singh (1973). Farm size was also significantly and positively correlated with knowledge. Increased farm size requires efficient organisation, managerial abilities and technical competence. This can be improved by increasing technical knowledge of the enterprise undertaken.

The same findings were reported by Bhaskaram & Mahajan (1968) and Reddy (1970). Similarly, significant positive correlation existed between socio-economic status and knowledge as also reported by Sankaraiah (1965)

and Narayana Rao and Singh (1973).

As indicated in Table 4, the level of knowledge of farmers who visited the demonstration plot in which more number of steps were followed, was high compared with those who visited the plots in which the number of steps followed was less. The more the number of steps followed in a demonstration, the better the quality of demonstration. It was therefore, obvious that the farmers who visited a better demonstration where more number of steps were followed could acquire better knowledge than those who visited the national demonstrations where so many steps were not followed and thus presented a poor quality demonstration. This clearly shows that the quality of demonstration improves with the number of steps it follows. Visits to such quality demonstrations also help to gain better knowledge by the visiting farmers.

conclusions

The study shows that the quality of the demonstrations play an important role in educating the visiting farmers and better acquisition of knowledge of package of practices. This point has to be kept in mind by the Officers-in-charge of the programme and make the National demonstration plot the best of the lot in order to secure best results.

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*Original not seen

literacy: a vital component of the new economic order

Amadou-Mahtar M'Bow*

Illiteracy in so far as it affects each man and woman both as an individual and as a member of a community, hampers his or her personal development and is a denial of the fundamental right to education on which so many others are contingent. A reversal of the present trend, which in absolute terms is towards a constant increase in world illiteracy, would therefore be a major victory in the fight for human rights.

But illiteracy is in many respects more than a problem of individuals. Indeed, in a way, it is more than a problem of individual nations. Its dimensions are world-wide and it has direct and far-reaching economic and social effects on the development of whole regions of the world. Illiteracy is no longer the unhappy prerogative of the deve-

loping countries (as certain industrialized countries suffering from a relapse into illiteracy are beginning to realize) but the map of illiteracy coincides almost exactly with that of poverty and in the 25 least-developed countries the proportion of illiterates still exceeds 80 per cent. Despite remarkable efforts made by so many third world countries in the field of education, it is estimated that in 1980 there will still be 240 million children between the ages of 5 and 14 not attending school and 820 million illiterates—20 million more than at present. Any analysis of the causes of illiteracy and the efforts to eradicate it cannot be dissociated from a general consideration of the contemporary world and its problems. More specifically, the problem of world illiteracy, a major obstacle to development can only be properly solved within the context of the far-reaching

changes to which the international community has committed itself by deciding to establish a new international economic order.

scope of the problem

If we are to root out once and for all the causes of illiteracy, it is essential that all children of school age should have access at least to basic elementary education. But despite considerable progress in primary education achieved in many countries the overall situation continues to be very disturbing. Enrolment statistics for the 25 least-developed countries indicate that, if trends observed over the last twenty years, until 1985, less than 30 per cent of children between 6 and 11 years of age will be attending school by then.

In many developing countries the rate of wastage is also very high and the number of children who leave primary school with sufficient skills and knowledge to see them through continues, unfortunately, to be very small. Moreover, lack of schools, overcrowded classes and inadequate teacher training mean that before leaving school millions of children never pass the threshold level of knowledge that would prevent them from relapsing into illiteracy.

The picture is not as black as this everywhere, of course, and encouraging trends are emerging in various countries. If these are confirmed, there is reason to hope that in 1980 the percentage of adult illiterates will have fallen from 75 to 67 per cent in Africa, from 47 to 38 per cent in Asia and from 24 to 15 per cent in Latin America.

But these statistics should not make us forget that, because of the population explosion, a reduction in the percentage of illiterates may be accompanied by an increase in their absolute number. Take Africa, for example, where a reduction in the proportion from 75 to 67 per

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cent could coincide with an increase of the order of 25 million in absolute numbers. This means that we must not rely solely on primary school education to solve the problem of illiteracy and that an energetic drive for adult literacy is more than ever necessary.

This brief outline gives some idea of the magnitude of the task confronting Unesco and its Member States. But although we must not be over-optimistic, we should not be downhearted either. Attention is often drawn to the fact that between 1950 and 1970 the number of illiterates in the world increased by 83 million—usually omitting to add that during the same period the number of literates increased by 625 million.

Such progress would probably not have been possible unless the international community had become conscious of the close links between literacy and development. The great service rendered by the Congress of Ministers of Education of 1965, and then by the experimental World Literacy Programme which followed it was to put forward a new conception of literacy work and of its role as a driving force in economic and social progress.

the experimental world programme

The recent publication of the critical assessment of the Experimental World Literacy Programme (EWLP) has aroused a variety of reactions. This report, drawn up on a completely independent basis by a group of five experts with the assistance of a secretariat composed of staff members of the United Nations Development Programme and Unesco, takes a frank look at the results of the World Programme without seeking to minimize its faults and shortcomings. The very controversy to which its publication has given

rise testifies to the importance of the problem of illiteracy and to the interest which world opinion now takes in it.

It is important to recall that this was an *experimental* programme, both intensive and selective in nature whose main objective was not to eliminate or even to reduce illiteracy in the world, but rather, as clearly stated in the introduction to the report, to “test and demonstrate the economic and social returns of literacy and, more generally, to study the mutual relations and influences.....between literacy training—particularly among the working population—and development”.

The term “world” occurring in the Programme’s title indicated merely that the programme covered different regions of the world, *qualitative* experiments being undertaken simultaneously or almost simultaneously in Latin America, Africa, the Arab countries and Asia. One should therefore not judge results in terms of success or failure or over-simplify a problem which, like all those connected with social change, is governed by a considerable number of factors. Although some of the quantitative results were far below expectations, in other cases the Experimental Programme served as springboard for more extensive literacy campaigns which proved very successful. I am thinking in particular of countries such as Algeria, India, Iran and Mali, and also of Tanzania where 1,900,000 adults were taught to read and write between 1971 and 1975, thus bringing the proportion of illiterates down from 67 to 39 per cent in the space of four years.

Lastly, it should be remembered that, in the case of an experiment, a failure, whose causes are analysed objectively, can teach us more than an inexplicable success. Considering how short previous experience in literacy work has been, the lessons of the Experimental World Literacy

Programme appear particularly instructive.

a turning point

Just as 1965 was a point of departure for the campaign against illiteracy throughout the world, 1975 can be considered a turning point. We may now be said to possess a veritable charter for literacy work.

An initial point is that the most spectacular successes have been achieved, as stated in the Declaration of Persepolis, (drawn up by an International Symposium for Literacy held in Persepolis, Iran, in September 1975), when “literacy was linked to meeting man’s fundamental requirements, ranging from his immediate vital needs to effective participation in social change”. This is what I shall call the principle of *functionality*.

Secondly, it has become clear that literacy work can only be effective if the beneficiaries themselves participate in it, each adult becoming the *agent* of his or her own literacy training and—even more important—being aware of the need for this personal involvement. This principle of *participation*, which applies equally well to any other educational programme or development work, is in my opinion fundamental. In this context literacy is a work of liberation. Further, through the participation of the people concerned literacy programmes can help to strengthen feelings of cultural identity and to consolidate the national languages.

A third essential principle is that of the *integration* of literacy programmes into the process of life-long education and into a whole context of economic and social reforms. One of the most striking examples in this respect is rural development, which is affected by the world food crisis, natural disasters and problems of unemployment and under-

employment and by the structure of society.

Integration into the process of life-long education presupposes that literacy work is followed up. Literacy and numeracy are useless accomplishments unless these basic skills are put to use in everyday life and unless the new literate is provided with suitable reading material in his own language which takes account of his level of education and of his interests.

It is also clear that no universal model can be devised for literacy programmes, but that there must be adapted to circumstance, individuals, socio-economic and cultural contexts. *Diversification* of approaches is therefore a prerequisite of success. In this connection, certain countries have introduced interesting innovations drawing both on their own

cultural traditions and on the most advanced technology. I am thinking particularly (though this is one example among many) of Jamaica, which is using radio, television and cassettes for its literacy programme, micro-teaching to train the instructors, and popular music and drama to enlist and stimulate public interest.

Finally, the wisest statements of principle, and the most persevering efforts by international organizations are as nothing if the *political will of the nation concerned* is lacking. Governments have a key role to play in establishing objectives, choosing strategies and mobilizing the nation's energies and resources to make literacy a vital instrument for achieving the necessary social change. Whenever a nation has tackled the problem of illiteracy to pave the way for other changes the results have been positive.

unesco's role

But as long as the disparities which are characteristic of the present world economic order persist, the fight against ignorance will continue to encounter well-nigh insurmountable obstacles. The establishment of a new and more equitable social and economic order is, therefore, one of the most important tasks facing the world community and international agencies in the last quarter of the 20th century. By working within its spheres of competence to create a worldwide movement of solidarity and justice which will make this development possible, Unesco is helping to prepare for the day when, for the first time in the history of mankind, an age-old trend will be reversed and the absolute number of illiterates in the world will, at last, begin to decrease. It is my hope that the day when we shall celebrate this victory will not be long in dawning.

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adiseshiah gets award for promoting unesco's objectives

The President of India, Shri Fakhruddin Ali Ahmed presented the awards instituted by National Federation of Unesco Associations in India for promoting Unesco's objectives and activities to Dr. Malcolm S. Adiseshiah, Vice-Chancellor, Madras University and President, Indian Adult Education Association and Dr. Prem Kirpal, former Education Secretary in New Delhi recently.

mysore conference

The four day annual Conference of the Indian Adult Education Association which concluded in Mysore on Oct. 18 this year has strongly urged for setting up rural polytechnics to improve vocational and agricultural training and help in the promotion of relevant skills and attitudes to the young people in the rural milieu.

Over 280 delegates from 22 States and Union Territories attended this Conference. Most of the affiliated organisations and the Universities of Delhi, Sri

Venketeswara, Rajasthan, Punjab, Punjabi, North Eastern Hill, M.S. University of Baroda, Mysore, Bangalore, Andhra, Madras, Trivandrum, and Calicut deputed representatives.

Welcoming the delegates, Shri D. Kariappa Gowda, President of the Karnataka State Adult Education Council emphasised the necessity of allocating more funds to promote adult education in the country. He said that special efforts should be made to provide education to 150 million people of the most productive age-group of 15-25.

Delivering the inaugural address, the Vice-President of India, Shri B. D. Jatti said that non-formal education could not be limited to a term of years. It had to be a life-long exercise improving and enriching one's existence in a variety of ways. Non-formal education, should be problem-oriented to satisfy the individuals of this special area and to satisfy their peculiar needs.

The main feature of any system of non-formal education would stem from the categories of persons involved in it and these generally included school dropouts, young persons whose

circumstances ruled out formal education, farmers and industrial workers.

He said that non-formal education should endow learner with the ability to perform his vocation and give knowledge and skill to work better and to learn new techniques with great ease. Such an education should create better farmers, industrial workers, traders etc, he stressed.

Shri Jatti said that non-formal education programmes must identify the problem of the beneficiaries and the curriculum should be prepared with this object in view. The curriculum must subscribe the needs of the individuals or the community according to the attitude and outlook of the people involved in education.

The presidential address of Shri D. Devaraj Urs, Chief Minister of Karnataka was read by Shri H.M. Channabasappa, State Health Minister as he was indisposed.

He said that the message of literacy and adult education was being carried out to the masses under several nomenclatures like adult education, social education and non-formal education. The common man was not worried about the nomenclatures. He wanted enlightenment.

The Government was very particular that people actively participated in the affairs of government. They could participate only if they were literate. Democracy and illiteracy could not go together, he stressed.

Dr. M.S. Adiseshiah, President of the Association proposed the vote of thanks.

nehru literacy award presented

Shri Jatti presented the 1975 Nehru Literacy Award to Dr. Mohan Sinha Mehta. Dr. Amrik Singh received the award on behalf of Dr. Mehta.

The citation read out by Dr. M.S. Adiseshiah said that the award had been made for his distinguished record of service and the dedicated leadership in the field of adult education.

Educationist, scholar, statesman and diplomat, Dr. Mehta had served at both national and international level. His leadership had made adult education a dynamic social force in the country and with his constant efforts and endeavours the Universities were coming out from their ivory towers and serving the community.

In his reply Dr. Mehta urged that adult literacy be linked with development and with building up the spirit and the dignity of the whole man. It had to be related to an in-built dynamism and urge for social change, he added.

Dr. Mehta stressed that literacy would have meaning, if it was acquired and accepted as a part of comprehensive, purposeful life of consciousness, self-confidence along with productive agriculture, better family life, better health conditions and fearless, creative civic life.

zakir husain memorial lecture

During the Conference, the Sixth Zakir Husain Memorial Lecture was delivered by Shri J.P. Naik, Member-Secretary of the Indian Council of Social Science Research. The subject of the lecture was "Some Perspectives on Non-formal Education".

He said that non-formal education helps to educate the masses, make work and development the core of the educational process and helps to make the formal system of education more elastic and dynamic.

tributes paid to pathik

The General Body of the Indian Adult Education Associa-

tion at its meeting in Mysore on October 17, 1976 paid tributes to Shri Saligram Pathik who passed away in Chandigarh this year. All members stood in silence for two minutes.

constitution amended

The Special Meeting of the General Body of the Association held in Mysore on October 18, 1976 has approved the amendments to the Constitution of the Association as proposed by the General Council.

international literacy day

The Association participated in the joint celebration of the International Literacy Day by the Education Department of the Delhi Administration on the 8th of September 1976.

Shri N.R. Gupta, Associate Secretary representing the Association stressed upon the need and importance of adult education for promotion of skills of reading and writing, for population control and for increasing agricultural and industrial production.

visitors

Dr. K. Dinkar Rao and Smt. Govind S. Kelkar of the National Institute of Bank Management, Bombay visited the office of the Association on September 2, 1976. They had discussion with the staff of the Association on Farmers Education and Functional Literacy Project in the country.

Shri C.B. Morambe, Assistant Commissioner of Labour, Government of Sri Lanka on a study tour of India sponsored by International Labour Organisation visited the office of the Association recently. He had discussions on Adult Education programmes in India and Sri Lanka.

from our correspondents

kenya

rural newspaper in kenya

To provide interesting and regular reading materials to newly literate people, the Board of Adult Education in Nairobi and Unesco have jointly undertaken the production of "Kisomo", a rural newspaper.

(For more information please write to: Mr. W.W. Wandura, Kisomo Newspaper, P.O. Box 52, Murang's, Kenya.)

colombia

workshop on the more effective use of television in adult education programmes

The International Film and Television Council, in conjunction with Unesco and the Colombian Ministry of Communication and National Education, held a workshop on the more effective use of television in adult education programmes recently in the *Fondo de Capacitacion Popular*, Bogota, Colombia.

The purpose of the workshop was to analyse experiments carried out by the educational teams of the Fund for Popular Training (*Fondo de Capacitacion Popular*) and Inravisión: to produce a teaching unit for radio and television; to acquire new techniques and experience in the production of educational television for adults.

(Further details may be obtained from: Augusto Jimenez Mejio Jefe Encargado, Oficina de Relaciones Internacionales Unesco, Ministerio de Educacion National, Bogota, Colombia)

england

adult literacy project

Commencing in October 1975, the British Broadcasting Corporation has launched a three-year project aimed at reducing adult illiteracy in Britain. Three levels of target groups are envisaged: "first level" starting from almost zero knowledge; "second level" suitable for reading ages below seven, but intended for relatively committed learners; and "third level" aimed at reading ages of seven plus.

The first level course will consist of year round ten-minute programmes on television, each programme being shown three times a week.

Eight television programmes were shown before the commencement of the project giving guidance to potential teachers on appropriate methods and approaches in both a one-to-one learning situation and in groups. In all the BBC project is costing one and a half-million pounds.

(Further information may be obtained from the BBC, Broad Casting House, London W1A IAA England)

egypt

regional seminar on self-literacy techniques-asfec

A regional seminar on self-literacy techniques was organized at ASFEC recently to inform participants from the Arab States of the work accomplished by the

self-literacy experiment undertaken by ASFEC since 1974.

Self-literacy techniques are those which enable an illiterate person working on his own, to learn to read, write and count in the language in which he speaks. In this way the acute shortage of trained teachers may be mitigated; as a substitute, cassette recorders are used. The results of this experiment will have implications for the use of the mass media in literacy work.

(For more information write to: The Acting Director, Regional Centre for Functional Literacy in Rural Areas for the Arab States (ASFEC), Sirs-el-Layyan, Menoufia, Arab Republic of Egypt.)

mexico

regional course of adult education with emphasis on the advancement of women

A regional course on adult education with emphasis on the advancement of women was held in Patzcuaro, Michoacan, Mexico, recently.

This course was organised by the Regional Centre for Adult Education and Fundamental Literacy for Latin America (CREFAL) and Unesco. One of the aims of the course was the theoretical and practical training of participants for the more effective direction and guidance of adult education and literacy programmes, with a view to the advancement of women in rural areas of Latin America.

(Further information may be obtained from: A.A. Valasquez, Director, Centro Regional de Educacion de Adultos Y Alfabetizacion Funcional para America Latina (CREFAL), Patzcuaro, Michoacan, Mexico.)



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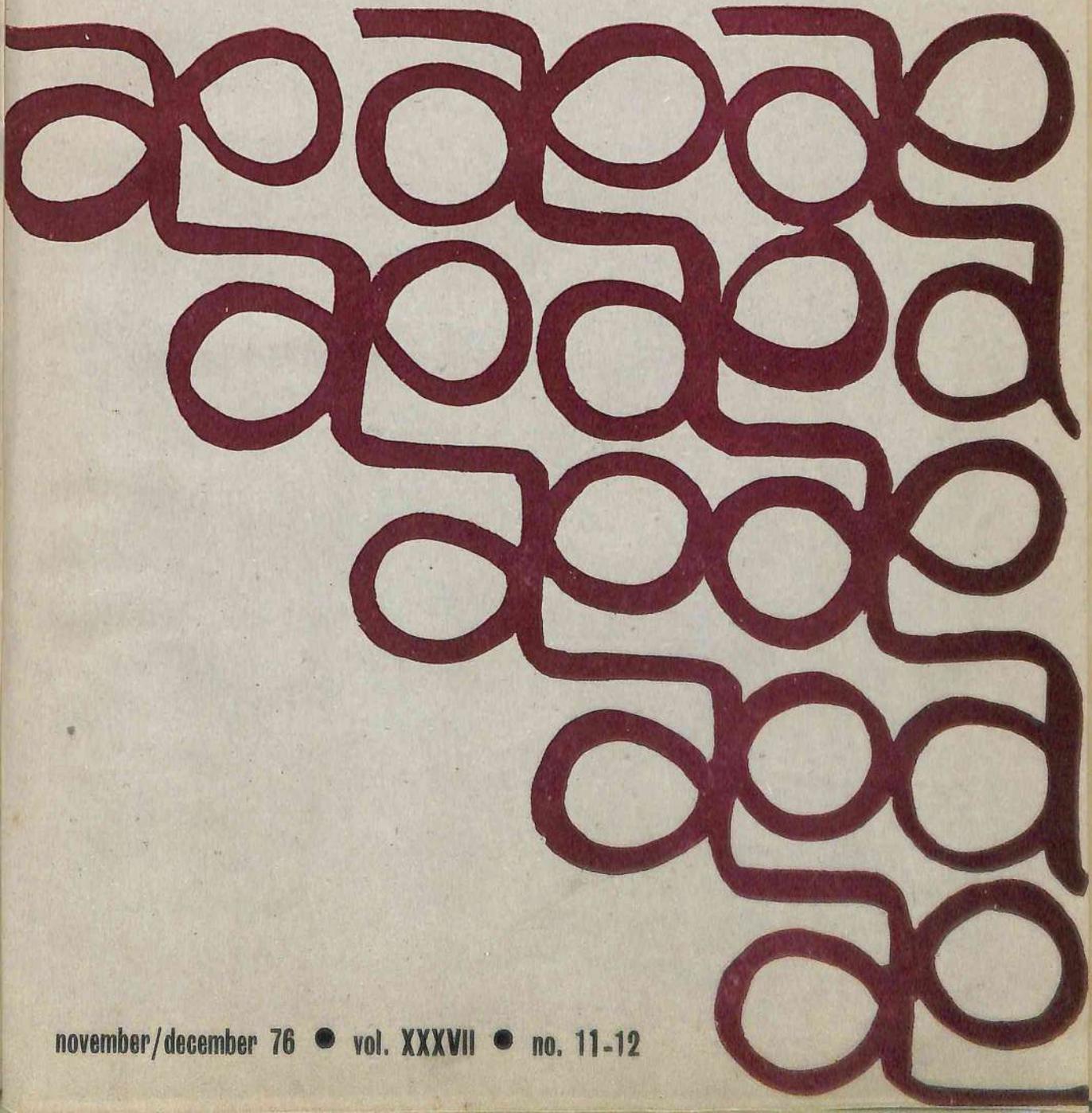
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the definition of literacy

It has been observed by perceptive thinkers that the three great revolutions of modern times are the industrial revolution, the democratic revolution and the educational revolution. In the advanced or developed countries almost all the population in the younger age groups have the benefit of Secondary Education and large proportions thereof also have the benefit of Higher Education. Such education is not a luxury of the rich. It is a necessity to cope with the rapid technological and social changes that continue to occur with increasing rapidity. All education is intended to fit students for the future and if the rate of change of modern societies is such that ability to comprehend and adapt to changing situations is a major requirement for satisfactory living and if such abilities can be acquired only after 10 or 12 years of schooling, obviously one has to revise one's ideas as to the minimum educational level needed for every single citizen.

India today is well advanced in the area of the first two revolutions, but we cannot perhaps say the same of the educational revolution. Undoubtedly there are educational insti-

tutions that can compare with any in the world ; also there are men and women with talents, abilities and attainments second to none. Our professionals and academics can hold their own in any country and are eagerly sought after. Nevertheless when we see what a small percentage of the total population yet have the benefit of and the opportunity for education in its widest and deepest sense, it is a grim reminder of the task and the challenges ahead.

According to the census of 1971, a person who could read and write in any language with understanding was taken as a "literate." The test for reading was the ability to read a portion of the instruction booklet for enumerators. The test for writing was the ability to write a simple letter. By these tests substantial segments of the population, in fact the majority, has been found by the enumerators to be illiterate. But even if the entire population had been literate by this standard that would be but small satisfaction.

However important literacy may be—it is undoubtedly important—it is necessary to recognise the

need for an adequate education, adequate for the present, adequate for the future and adequate for modifying the present into a desirable future. The terms "functional literacy" and "non-formal education" which have acquired wide currency in the last few years are in a part intended to stress this rather self-evident truth that yet remains unperceived. Literacy, education and training have to go together. It is meaningless to debate whether literacy or techniracy is the need of the hour as if one can exist without the other. Without literacy, without the ability to understand, to express to read and write about ideas techniracy would be merely in terms of skills that are altogether elementary and would be utterly inadequate for the world of today. The concept of "techniracy" is however to be welcomed in that it draws attention to the sterile teaching of reading and writing without relating them to the acquisition of useful skills. But call it what we may—extension or training, education formal or non-formal, literacy functional or otherwise, the substance of what is to be achieved is clear enough and that is to usher in the educational revolution. Here, as elsewhere, the attempt has to be not so much to arrive at a universally acceptable "correct definition" as to achieve a greater understanding of what needs to be done.

non-formal education for youth should get priority —welcome speech

D. Kariappa Gowda

It is my great pleasure and a proud privilege to welcome you all on behalf of the Council and the citizens of Mysore City for having kindly selected this place for the 29th Annual Conference that is being inaugurated today in this Garden City of India. The Karnataka, had the unique honour of being a host for an International Unesco Seminar in Brindavan as early as 1949 and the other two national conferences under the auspices of the Indian Adult Education Association in Mysore. This is the third national conference being held in Mysore by the Indian Adult Education Association.

With 70 per cent of illiterate population in this country, can we feel satisfied and content ourselves with the actual state of affairs? Every two out of three are illiterate. As Mahatma Gandhiji puts it, 'mass illiteracy is India's sin and shame and must be liquidated'. But the literacy campaign must not end with the knowledge of the alphabets. It must go hand in hand with the spread of useful knowledge.

The census of 1971 reveals that there are 150 million illiterates in the age group 15-25. This being

the most productive age-group of the population that can work hard and contribute for building the nation, is at present, not able to actively participate in the developmental programmes of the country. Therefore, there is an immediate need to get their effective participation.

It is a happy indication to see that our Prime Minister, Smt. Indira Gandhi has been stressing often on the utility of literacy in democracy. Shri Sanjay Gandhi, the popular leader of the youth movement has given a clarion call to the youths in the country to take up earnestly the Five-point programme, of which adult literacy is one. Shri D. Devraj Urs, the Chief Minister of Karnataka, is equally stressing for eradication of illiteracy and supporting for the cause of adult education in his State. It is, therefore, very evident that a favourable and healthy atmosphere is being created for the literacy in the country. Though the success of the literacy programme depends very much on the motivation of the adult learners, it is all the more dependent on the motivation of the educated also to teach literacy to our illiterate brethren. In this direc-

tion, I feel very strongly that the political climate is in favour of adult literacy. So, I would suggest that the political parties include in their election manifesto the programme of eradication of illiteracy which would give a big boost to the literacy movement.

In this connection, it may not be out of place to indicate a few landmarks in the history of the Council. It has served the cause of adult education for over thirty years and has made more than eight lakhs people literate. Further, the Council has built up a supporting service to literacy in its follow up and rural, central and circle libraries. It has done a meritorious service by publishing worthwhile literature for neoliterates. Further, the Council is doing its mite to revive and develop folk-arts and to spread enlightenment to the masses through its audio-visual units. It is a matter of pride to the Council to think that it has given a lead to other States in India in starting vidyapeeths. Vidyapeeths are institutions of life-long education. Having recognised the utility of such an institution, the Ministry of Education, Government of India, proposes to establish 50 additional vidyapeeths all over India and one training centre in Karnataka to train the vidyapeeth personnel.

I hope you will have an occasion to visit one of our Vidyapeeths during the course of your stay here. These are centres where the living problems of youth are tackled. This is in keeping with the present trend of problem-centred approach as any other approach may not be meaningful to the learners.

I hope that the deliberations of the annual conference will be fruitful. We have tried to make arrangements for your stay comfortable and pleasant, as far as possible but I seek your indulgence for the omissions which have remained.

a call for life-long education —inaugural address

B. D. Jatti

It is well recognised that education has taken giant strides in our country since independence, and covers sectors which were generally overlooked in the past. It is an index of the magnitude of the nation's educational expansion that the expenditure on education today is nearly Rs. 19,000 million as against Rs. 570 million in 1947. The pattern of educational development during the past decade has been vastly influenced by the Education Commission Report of 1966 and the National Policy Resolution which was adopted a couple of years later. Out of the earnest desire and determination to liquidate illiteracy by carrying education to the masses has emerged an entire range of new concepts. Adult literacy is essential for the achievement of our economic and social objectives. If the egalitarian society of our concept is to become a reality, the first and most essential need is the liquidation of illiteracy in the country. The transition from a traditional to a progressive society can materialise only if the masses become literate and are able to understand the implications of the changes and lend their strength and support to our endeavours. It is worth recalling in this connection that according to certain authorities a country should have at least 40% of its population in the literate category if its social and economic growth is to proceed normally.

Non-formal education is a new phenomenon on the scene of Indian education. It was an important part of the strategy evolved by the Central Advisory Board of Education at its meeting in 1974 that the exclusive emphasis on the formal system of education should be toned down and non-formal education should be inducted within the

system. Non-formal education has been described as "any organised systematic educational activity carried on outside the framework of the established formal system." As the objective is to bring within its ambit persons who cannot be brought within any system of formal education, there can be no rigidity about any aspect of it. The methods of non-formal education cannot be merely literary or academic or bureaucratic. The social-educationist should adopt the medium of bread-earning productive activity as suggested by Gandhiji for Basic Education. The approach of non-formal education to life has to be pragmatic because it is expected to help the masses to deal more effectively with the problems facing them, in their personal and social existence as well as in their profession, whether it is agriculture, industry or commerce. It is not the kind of education represented by a knowledge of the three R's that is needed, but something more useful which will endow the learner with the ability to perform his vocation, whatever it is, more effectively, and gives him the knowledge and skill to work better and to learn new techniques with greater ease. Such an education should create better industrial workers and better traders.

The main features of any system of non-formal education naturally stem from the categories of persons involved in it. These generally include school drop-outs, young persons whose circumstances rule out formal education, women, farmers, industrial workers, etc. It cannot be an education limited to a term of years. It has to be a life-long exercise improving and enriching one's existence in a variety of ways. Entry into and exit from the system have to be on a flexi-

ble basis. Non-formal education has also been described as environment-based and problem-oriented because it has to be adjusted to suit the individuals of a special area and to satisfy their peculiar needs. By the nature of things, the form, content and techniques of non-formal education must vary according to the kind of people whom it is to serve.

The experience of a pilot project of non-formal education to both school drop-outs and adults in a Harijan community in Chingleput District (Tamil Nadu) recently reported in the Press reveals the sociological problems involved in the selection of the subject of the curriculum, the selection of the time and venue for conducting classes and the people involved. These are aspects which are found to engage your attention in the course of your attempts to formulate the details of the scheme of non-formal education.

It has been recognised that the non-formal education programme must identify the problems of the beneficiaries and the curriculum should be prepared with this object in view. The curriculum may subserve the needs of the individual or the community according to the attitude and outlook of the people involved in the education. However, the programme should establish certain convictions in the educands. Dr. Zakir Husain has, in an address delivered a decade ago at the Silver Jubilee Conference of this Association identified three basic convictions which should be engrained in the people. They are that the free country of which they are citizens is on the march; the necessity of planning their families; that they are citizens of a free land with a great past and a greater future which they are called upon to participate in building up. I am sure that in constructing a curriculum for non-formal education you will bear these points in mind.

enlightenment of the masses needed —presidential speech

D. Devaraja Urs

A all of you are aware, India has a rich heritage of non-formal education. Vedas and Upanishads were learnt by heart. There were pandits who had learnt all the four Vedas by heart and taught their students who came to them. The teacher and the taught lived together. The students did serve their teachers faithfully and obediently for more than a decade and learnt all they wanted. But only a few could make use of the available facility.

Sadhus and *Sanyasis* devoted the whole of their lives preaching the masses about good and bad sides of life. Making out livelihood was not a problem to them. The society looked after them. But now the pattern is different. Now to the maximum extent education has become the responsibility of the State. I need not remind you that Purandara Dasa, Kanaka Dasa, Basavanna, Kabir and many other saints dedicated their

whole life for education and enlightenment of the masses. Harikathas, Bhajans, Yakshagana were the media of mass education. Kolata and other various types of arts gave the rural folk both pleasure and exercise for body and soul. They had a dual role to play. They were an effective media of recreation in the rural areas. The remnants of these folk arts are being still continued. Kannada Sahithya Parishat and Karnataka State Adult Education Council are doing their best in Karnataka for the revival of folk arts and folk literature.

Education in ancient India was mostly dharmic in nature. There was a class of society which dedicated its entire life for education. Some of them were the store-houses of knowledge. These pandits could be considered as institutions spreading education.

The mass education was spiritual in nature. Our epics

were the great text books of the laymen of the country and they provided model situations of life which could be read and followed. Can we find an Indian ignorant of Ramayana or Mahabharata? Noble life Rama, saintly brother Lakshmana and the devoted life of Seetha are always models for any ideal family. The teachings of Krishna have set maxims which are known for philosophical values all over the world and are current for ever. Was there any paid teacher to impart the values of these epics to the people? It is very easy to realise that all of this was non-formal education and voluntary. It is our earnest desire to introduce non-formal education to make India richer and I am sure this august assembly will consider ways and means of making the people more informed and better equipped to meet the demands of the present day world through non-formal education.

I am happy to refer to the attempts made in this state in this direction in addition to patronising the Adult Education Council. The Government has instituted a Department of Literary and Cultural development which has made available cheaper editions of Bharata and other classics at a lower rate.

The institution of voluntary adult (non-formal) education which existed lost its value. The industrial revolution was responsible for the emergence of adult literacy classes in England in the eighteenth century and this idea was spread in India. Government servants to learn the English language which improved their prospects, started night classes on their own initiative and subscribed among themselves to pay the teachers. This was a sort of functional literacy which is being implemented today.

The struggle for freedom under the guidance of Mahatma Gandhiji had a political consi-

deration in educating the masses. Teaching of literacy had a political consideration. It may astonish to hear that the Britishers kept watch on the night classes and libraries initiated in Bengal. In the same way, even in a country like Indonesia which was under a foreign rule, the leaders wanted to spread political consciousness through the literacy classes. But the Dutch rulers did not allow the leaders to take up the scheme of literacy. This speaks of the high potential of adult literacy.

The political freedom we have won through bloodless revolution under the guidance and inspiration of the Mahatma will have no meaning unless economic freedom is won for the people. After independence, the Governments have accepted education as their responsibility. Adult Education which is one of the component part of education is being given due place in my State. My Government has allotted 27.5 lakhs to Karnataka State Adult Education Council, Mysore. In addition, the Belgaum Regional Social Education Committee handed over by the erstwhile Bombay Government, is given its right place. I learn that the Karnataka State Adult Education Council has moved the Government of Karnataka to have one administrative body for serving the cause of adult education in the State. I consider the proposal as wholesome and constructive. In addition to these voluntary agencies, the functional literacy programme for farmers in high-yielding varieties, a Government of India programme, exists in 8 districts of Karnataka. Besides, non-formal education for the age-group 15-25 is being implemented by both the Centre and my Government in Shimoga and Raichur districts.

The message of literacy and adult education is being carried on to the masses under several nomenclatures like adult education, social education and non-

formal education. The common man is not worried about these several nomenclatures. He wants enlightenment. The Government is very particular to see that the citizens actively participate in the affairs of Government. No Government, particularly democratic like ours, can work without the active participation of the people. People can only participate if they are literate and enlightened. Democracy and illiteracy cannot go together.

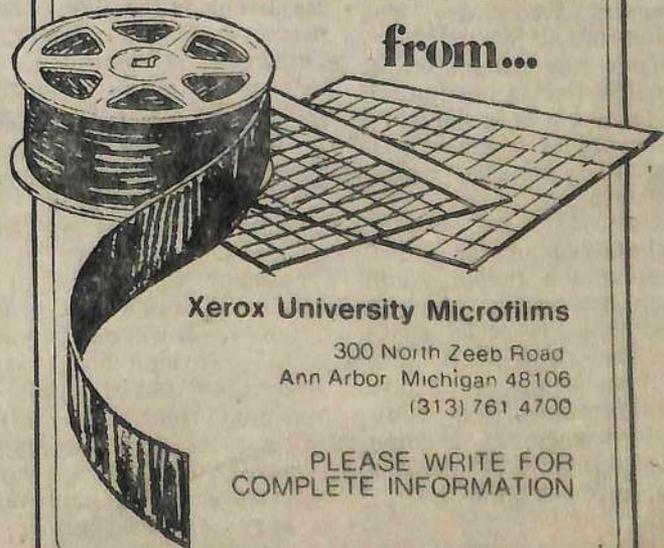
Dr. V.K.R.V. Rao, ex-Minister for Education and Social Welfare, Government of India and Member, Planning Commission, in accordance with the suggestions laid down in Kothari Commission's report, established a Board for Adult Education and suggested that every State should have one such

Board. I feel that the present Karnataka State Adult Education Council can fill up that place in this State. Leaving Karnataka, probably Haryana is the one State which has set up a Board for Adult Education. I learn that the Punjab Government has enjoined the eradication of illiteracy programme to the Government officials. Maharashtra has already set an example by its programme of Grama Sikshana Mohim. All these are good signs and they indicate the importance and responsibility of the Governments, voluntary organisations and universities.

As we all realise, the ultimate motive is to get the best out of the youth of the age group 15-25 in making the country happier, richer and prosperous.

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29th all india adult education conference

mysore, oct. 15-18, 1976

declaration

A happy combination of circumstances has now placed India economically and politically in a comparatively strong and favourable position. There is also now an awareness that upto recently the so-called developmental programmes have resulted in making the rich richer and the poor poorer. There is now a commitment on the part of the Government to evolve a comprehensive development strategy based on social justice, economic self-reliance and qualitative growth. Development, here, is not equated with mere economic growth but is meant to 'meeting basic needs, the progressive reduction and final elimination of malnutrition, preventable ill-health, homelessness, illiteracy, unemployment and poverty !

Non-formal Education can play its significant role in this new approach to development ; but to do that, non-formal education will have to be planned and prepared accordingly. The label 'Non-formal' by itself does not generate any dynamism. It is the content that is put into it and the form that is given to it which determines whether it is going to be progressive, regressive or neutral.

It is in this context the Annual Conference of the Indian Adult Education Association which is now meeting, is of special significance. The participants here met in three groups, to evolve guidelines for curriculum construction for women, the children in the age-group 6-14 and the youth adults of age-group 15-25.

All the groups agreed that the curriculum for their respective

target groups should be flexible, diversified, need-based and should link up knowing with doing. They should be related to the local environment and deal with problems which have been identified through a survey of the area. The curriculum should have a multimedia approach and awareness, understanding, knowledge, skill and action must be integrated in the preparation of the content.

If the above guidelines in the preparation of curriculum are followed, they will not only help transmit relevant knowledge and techniques into the veins and arteries of the society, but will help learners to become self-reliant and take part in changes which will benefit the deprived and poor sections of the society.

In view of this important and determining role which non-formal education programmes can assume in the developmental strategy of the country, the Conference recommends :—

(a) Non-formal education should be considered as essential component in the integrated rural development programme which is expected to gain momentum in the coming years. It is not only a question of a large yield of crops. It will not be enough to provide better seeds, fertilisers and irrigation ; but simultaneous steps will be necessary with the help of non-formal education, for expansion and improvement of rural crafts together with sanitation, housing and control of epidemics and

recreation. All these amenities conventionally regarded as non-productive welfare measures, have now assumed a directly productive significance.

In this context, it also recommends setting up of rural polytechnics and improve vocational and agricultural training and help in the formation of relevant skills and attitudes to the young people in the rural milieu. The training in these polytechnics should be related to the actual needs of the community and make use of appropriate technology with local resources and instructors.

(b) That institutions which have developed special expertise in the preparation of varied learning/teaching materials should be given further help and encouragement so that the curriculum content of non-formal education can be made more flexible, need based and interesting. Research facilities for the preparation of innovative and improved curriculum should also be extended to competent agencies.

(c) Re-affirming the recommendation of the 28th Annual Conference that 10% of the State education budgets should be allocated to non-formal education in each State, attention is drawn to the 33% increase in plan outlay envisaged for each of the last two years of the Fifth Plan, so that non-formal education can and should share the increased financial provision.

(d) That the National Board of Adult Education should be revived, reconstituted and reactivated to ensure that non-formal education is given increasingly more importance and its objectives are integrated with national plans, faithfully implemented and irreversibly moved forward.

general secretary's report 1975-76

It gives me great pleasure in welcoming you all to this 29th All India Adult Education Conference of the Association and present to you a brief report of its activities since we met in Jabalpur last year.

During the current year the Association concentrated efforts on production of guidelines for curriculum construction for the age-group 6-14, 15-25 and for women. It organised the following workshops :

1. workshop on curriculum construction for non-formal education for the age-group 6-14

The Association in collaboration with Gujarat State Social

Education Committee organised a National Workshop on "Curriculum Construction for Non-Formal Education for the Age-group 6-14" at Nargol in Dist. Valsad in South Gujarat from May 12 to 16, 1976.

35 delegates from various parts of India attended the workshop. Shri Om Shrivastava was the Director of the Workshop. Shri Y. Shukla, Principal, H. K. Art College, Ahmedabad was the Associate Director.

For understanding the Socio-Economic milieu the delegates visited the nearby fishing village. They prepared guidelines for 8-11 age-group urban and rural boys and girls, and urban and rural boys and girls for 11-14 age-group.

2. workshop on "curriculum construction for non-formal education for women"

The Association in collaboration with Department of Continuing/Adult Education, Sri Venkateswara University, Tirupati organised a National Workshop on Curriculum Construction for Non-formal Education for Women from Sept. 6-9, 1976. 25 delegates from different parts of the country attended it. Dr. T.A. Koshy was the Director of the Workshop. Dr. V. L. N. Reddy was the Associate Director. The delegates who prepared guidelines for women in rural as well as urban areas visited the village Chalepalle 7 km. from the University Campus.

The Workshop recommended among others that all socio-economic projects for women undertaken by Central Social Welfare Board and other agencies of the government should be integrated with their educational programmes.

3. workshop on curriculum construction for non-formal education for age-group 15-25

The National Workshop on Curriculum Construction for Non-formal Education for the age-group 15-25 was organised by the Association in collaboration with Bengal Social Service League in Narendrapur, West Bengal from Sept. 16-22, 1976. It was inaugurated by Shri Mrityunjoy Banerji, Education Minister of West Bengal. 29 delegates attended it. Shri Satyen Maitra was the Director of the Workshop. Shri J. Basu, Principal, Orientation and Training Centre, Kalyani was the Associate Director.

The workshop recommended among others that technological institutions catering to the variety of technical and mechanical needs

of the rural and tribal areas should be set-up to impart training to the youth of these areas. It also suggested that all development programmes should have an educational component built into each one of them.

seminar of extension workers

The Association in collaboration with Extension Department, Punjab Agricultural University, Ludhiana organised a Seminar of Extension Workers on "Educational Component in Agricultural Extension Service" on the 15, 16 and 17, April, 1976 in Ludhiana.

The Seminar studied the relationship of agricultural productivity with education, place of education in agricultural extension training and curricula; communication in terms of education and the educational inputs for some of the 20 point programme.

The Seminar suggested that for success of 20 point programme educational programmes should invariably form part of their implementation.

seminars on non-formal education for women

The Association with financial assistance from the Ministry of Education and Social Welfare organised a Northern Regional Seminar on Non-formal Education for Women at its Headquarters in New Delhi on December 13 and 14, 1975. 30 delegates from the States of Madhya Pradesh, Uttar Pradesh, Punjab, Haryana and Delhi participated. Dr. Mohan Sinha Mehta inaugurated it.

orissa seminar for women

The Association in collaboration with Utkal Navjeevan Mandal organised a two-day Seminar on Non-formal Educa-

tion for Women in Angul, Orissa in May 1976.

Shri B.B. Mohanty, former Unesco Expert in Adult Education in Indonesia was the Director of the Seminar. The Seminar studied the content and methodology of non-formal education for women, role of voluntary organisations in non-formal education for women and non-formal education for school dropouts etc.

43 delegates from different parts of Orissa attended.

28th annual conference

The 28th All India Adult Education Conference was held in Jabalpur from Oct. 25 to 27, 1976. The theme was "Non-formal Education: A Remedy and a Restorer".

It was inaugurated by Shri P.C. Sethi the then Chief Minister of Madhya Pradesh. Shri P.N. Haksar, Deputy Chairman, Planning Commission delivered the key-note address. He said that adult education should be instrument of social transformation.

225 delegates from 19 States and Union Territories attended the Conference.

The Conference passed a resolution urging the State Governments to earmark at least 10% of State Education's Budget for non-formal education.

The Conference demanded that the Board of Adult Education may be redesignated, reconstituted and reactivated so as to promote and execute programmes in the field of non-formal education.

regional committees on adult education

With a view to promote adult education associations in various regions of the country, the President of the Association has set-up ad-hoc Committees

for North-West Region, North-East Region and the Orissa State. Dr. M. S. Randhawa, ex-Vice-Chancellor, Punjab Agricultural University, Ludhiana is the Chairman of North-West Ad-hoc Committee, Dr. C. Davensen Vice-Chancellor, North-Eastern Hill University, Shillong is the Chairman of the North Eastern Committee, Dr. B.B. Chatterjee, Prof. of Psychology, Utkal University is the Chairman of the Ad-hoc Committee for Orissa State.

correspondence education for farmers

The programme of Correspondence Education for farmers has become very popular among the neo-literate farmers in 34 districts in the Hindi speaking states.

It involves about 5000 farmers who have completed the functional literacy course for farmers. Fortnightly magazine "Kheti Me Sudhar" disseminates knowledge and information to neo-literate farmers about the various crops, animal husbandry, dairy farming etc.

nehru literacy award

The 1976 Nehru Literacy Award has been awarded to Dr. T.A. Koshy, Project Director, Council for Social Development, New Delhi.

zakir husain memorial lecture

The 1975 Zakir Husain Memorial Lecture was delivered by Dr. G. Ramachandran, Hony. Director, Gandhigram Rural Institute, in New Delhi on Nov. 26, 1975. The subject of the lecture was "Illiteracy and Poverty".

The 1976 Lecture will be delivered by Shri J.P. Naik, during the Conference in Mysore.

The subject is "Some Perspectives on Non-formal Education in India".

workers education programme

The Association with financial assistance from the Central Board of Workers Education organised eight One-day Schools on various aspects of workers education.

publications

The Association published the following books during the year :—

1. Adult Education for Rural Poor.
2. Non-formal Education : A Remedy and a Restorer.
3. Adult Education and National Development.
4. Non-formal Education for School Dropouts and Youth.
5. Preparation of Problem-Oriented Learning Materials.

books on population education

The Association with financial assistance from the National Institute of Family Planning has published a book "Bhir Me Ghire Chere" in Hindi by Dr. Mahip Singh. Another book on Population Education will also be published.

translation of adult education books

The Association with financial assistance from Ministry of Education & S. W. is bringing out the Hindi Translation/Adaptation of the following books :

1. Attacking Rural Poverty—How Non-formal Education can Help—Philip Coombs etc.—A World Bank Publication.
2. New Paths to Learning—A World Bank Publication.

The Hindi translations of Adult Education for Farmers by J.C. Mathur and Practical Guide to Functional Literacy—Unesco have been completed.

clearing house

The Association continued to act as a Clearing House of information and experience for workers in the field of Adult Education. The monthlies "Indian Journal of Adult Education" and "Proudh Shiksha" were published. These journals carry news about the programmes of Adult Education in India, research projects and experimental schemes. The Ministry of Education and S.W. is providing assistance for the improvement of the journals.

information service

The Association plays a useful role of providing information about adult education in India and abroad. A number of queries are received from India and abroad, and the Association's reference section supplies such information and is thus able to help many organisations in planning and organising their programmes.

syllabus of functional literacy for women

The General Secretary of the Association was appointed Chairman of a Committee set-up by the Department of Social Welfare to prepare a syllabus for Functional Literacy for Women as an integral component of the Integrated Child Development Scheme. The syllabus has been finalized and accepted by the Government of India.

membership

During the period under report 25 Life Members, 13 institutional and 40 individual members joined the Association. We are happy to welcome all these new members to our fold and

assure of our cooperation and service.

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

1. Adult Education Society, Kurnool, A.P.
2. Delhi Council for Child Welfare, Delhi.
3. Bombay Institute of Education, Bombay.
4. Manipur Adult Education Association, Imphal.
5. Shri Ramakrishna Mission Vidyalaya Polytechnic, Coimbatore.
6. Non-formal Education Association, Madras.
7. National Education & Technical Institute, Kuarsi, Aligarh.
8. Grameen Mahila Vidya-peeth, Doharighat, U.P.
9. National Cultural Association, Calcutta.
10. Utkal Navjeevan Mandal, Angul, Orissa.
11. Rajya Yuvak Kendra, Koraput, Orissa.
12. Birla Education Trust, Pilani
13. Saksharata Abhiyani Samiti, Jaipur.

The following have joined the fraternity of Life Members:—

Dr. D. Sub a Rao, Deptt. of Adult/Continuing Education, Andhra University, Waltair; Shri B.Niranjan Reddy, S.V. University, Tirupati; Smt. Jyoti Barkakoti, North Lakhimpur, Assam; Dr. (Mrs) Sharda B. Nayar, Deptt. of Adult Education, Calicut University, Calicut; Shri S.C. Jain, Jabalpur; Shri Chamanlal Chunilal Seth, Bombay; Smt. Sulochana Shantaram Bhat, Bombay; Smt. Kamalini H. Bhansali, Bombay; Prof. R.C. Paul, Vice-Chancellor, Punjab University, Chandigarh; Mrs. V. Shrivastva, Udaipur; Mrs. Renuka Surana, Rajasthan University Jaipur; Miss Mamta Jaitly, University of Rajasthan, Jaipur;

Shri S.K. Mittal, Jaipur; Shri L. Vedapuri, Advocate, Madras; Smt. J. Arunachalam, T.N. State Social Welfare Board, Madras; Shri Jagat Narain Saxena, Lucknow; Dr. M.L. Handa, Toronto, Canada; Shri Veda Prakash, New Delhi; Mr. G. Edward Nicholson, Chief Technical Adviser, UNDP, New Delhi; Begum Habiba Kidwai, Chairman, Delhi Social Welfare Advisory Board, New Delhi; Dr. (Mrs.) Rajamamal P. Devdas, Sri Avinashilingam Home Science College for Women, Coimbatore; Mrs. Rajshri Pant, New Delhi; Shri P.V. Krishnamoorthy, Director-General, Doordarshan, New Delhi.

congratulations

We congratulate our President Dr. M.S. Adiseshiah on the award of Padma Bhushan by the Government of India and on his re-election as President of the International Council for Adult Education.

The Association has also been honoured on the election of its Treasurer Dr. Amrik Singh as President of International Congress of University Adult Education in its meeting held recently in Ghana.

We also congratulate Dr. T.A. Koshy, our Associate Secretary on the award of Welthy Fisher Literacy Award.

building construction

The construction of additional storey to the existing Building has been completed. It has costed the Association over 2 lakhs of rupees.

The 2nd phase of construction of Seven Storeys of the Building is being taken in hand. It will cost about 12 lakhs of rupees.

I would like to take this opportunity to appeal the institutions and individual members of the Association to donate libe-

rally to the Building Fund of the Association.

international contacts

Dr. Amrik Singh, represented the Association at the International Conference on Adult Education and Development held in Tanzania in June 1976. He presented a paper on "Adult Education and Development: The Case of India".

Shri S.C. Dutta resigned from the Chairmanship of the ASPBAE in June this year. He was first elected Chairman in 1964 at Sydney immediately after the conclusion of the UNESCO Regional Conference on Adult Education.

Visitors from USA, Canada, New Zealand, Australia, England, and Fiji were received at the Association. They had discussion on different aspects of adult education in our country and their respective countries.

international literacy day

The Association participated in the joint celebration of the International Literacy Day in New Delhi on the 8th Sept. 1976. Shri N.R. Gupta representing the Association stressed upon the need and importance of adult education for promotion of skills of reading and writing for population control and for increasing agricultural and industrial production.

thanks

In the end, I would like to express my thanks to our President Dr. M.S. Adiseshiah for providing guidance and advice in our work. I am also grateful to Dr. Amrik Singh, Dr. T.A. Koshy, Shri Satyen Maitra for their keen interest in the affairs of the Association. I am also thankful to other members of the Executive Committee for their guidance and cooperation during the year.

non-formal education with special reference to kerala

K. Shivadasnan Pillai*

The fact that only if the non-formal sector of education is also taken care of and attend to properly can education flourish in India, has been widely accepted by educational thinkers, is rather consoling. Ever since India became independent, there has been attempts at eradicating illiteracy and providing free and compulsory education for all upto the age of 14. But due to the influences of other forces like population explosion and lack of people's co-operation, the attempts have not succeeded fully. However, there is marked improvement in educational enrolment in the country and in literacy percentage, though in the number of illiterates also there is considerable increase. The Central Advisory Board of Education has recommended adequate provision for non-formal education in all states. Our Prime Minister has called upon teachers to dedicate themselves to the task of education—both formal and non-formal.

non-formal education—for whom ?

Non-formal education is meant not only for illiterates and semi-literates but for literates also. While the illiterates are to be first made literate, and then provided with continuing education facilities, the semi-literates, who might have joined some vocation or other and hence discontinued their studies have to be provided with facilities for out-of-school education throughout their life time. In this era of knowledge explosion, no one can boast of his specialisation or competence,

*Reader, Department of Education, University of Kerala, Trivandrum.

as in every six years or so knowledge gets doubled, and there comes the need for life long education for this category also in one's own areas or in allied and interested areas. All these come under the purview of non-formal education. I don't think there is any question of priority as all these have to be taken up simultaneously, need not necessarily as a parallel to the formal system but as supplementary to it.

non-formal education—for what ?

One of the aims of formal education is providing facilities for the all round development of the individuals. It can very well be one of the aims of the non-formal programme also. But the emphasis here should be on orienting the Youth and Adults to developmental programmes, inculcating in them faith in democracy and a favourable attitude towards constructive partnership in nation-building activities. This is lacking vitally among the illiterates ; even among the literates many are yet to become development-oriented and socially aware of their duties and responsibilities. Hence the amendments needed in our constitution. These have to be explained and made known to the citizens. Only a flexible curriculum locally prepared or nationally prepared and locally adapted, can help in this regard.

peculiarities in kerala

As far as Kerala is concerned, it has the highest percentage (60.16) of literacy among the Indian States. It has the maxi-

mum density of population, it being three times that of the National level. Schools number more than 10,000 and the Colleges—academic and professional—number around 200. Still there are 85 lakhs who are illiterate and an equal number considered semi-literate. The rate of enrolment at the primary level is nearing 90%, while it is only about 65% in the upper primary level, not to speak of higher levels. A recent survey has revealed that the employed people are eager to pursue their studies, making use of their leisure time. Nearly three-fourth of this section need further education. The surveys conducted in the slums, in the rural areas and coastal areas have also revealed that the illiterates will join courses at the very first opportunity offered to them. Voluntary agencies like the Kerala Grandhasala Sangham are in the forefront of adult literacy work in Kerala. Farmers' functional literacy projects are run in

four districts and the non-formal education programme in one. There is a faculty of adult education in the Calicut University. A separate department for correspondence courses is coming up in the University of Kerala. The Department of Education of the Kerala University offers non-formal education as a subject of specialisation at the M. Ed. level and some are working for their Ph. D. in non-formal education (under the guidance of this author).

constructing the non-formal curriculum—certain cautions and suggestions

In constructing a common curriculum for non-formal education programme, there has to be flexibility taking into account the varied nature of needs and problems of adults in different occupations and areas. Agricultural workers, Fishermen, Estate wor-

kers, Day labourers, Housewives and educated unemployed are there in plenty. No core curriculum can suit all these sections. But aspects of civic responsibilities, social and environmental hygiene, need for cooperation, social feeling, etc. can be imparted to all besides numeracy skills suited to daily life in each area. Vocational bias is essential in the curriculum to make the programme life oriented. Provision should also be made for catering to the artistic talents of the adults and their physical and mental well-being. Discussion methods and problematic approach have to be the main ingredients in this process. Along with subject experts, experts in educational technology, non-formal education, folk arts and people of eminence have to be consulted in preparing the common core of the curriculum, which should be as diverse as possible in different Indian States and in various parts of each state.

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The Hindi monthly containing news about programmes of adult education in India, short stories for neo-literates, folk tales and case studies about pioneering experiments in adult education.

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17-B, Indraprastha Marg, New Delhi-110002.

institutional reports

psg arts college coimbatore

The Non-formal education programmes undertaken by the PSG Arts College basically aim at developing certain skills which are productive and exposing the participant of the programme to the work environment while at the same time providing them the opportunity for continuing education. Adult literacy programmes undertaken by the student volunteers of the National Service Scheme unit of our college in various service centres also form part of the non-formal education programmes of our institution. Thus Literacy, Numeracy and Technocracy are three fold objectives of the curriculum of Non-formal education adopted by our institution.

work experience programmes

This programme has the following objectives:

- (i) To help students acquire an understanding of the reality of the World of Work through participation in economically useful activities.
- (ii) To help such students who are not able to continue their higher education mainly for want of financial backing and those who are not earning and cannot afford to spend for their education.

While admitting students under this programme opportunity is

given to the needy and deserving, subject to the availability of resources and facilities.

Work experience training are being arranged in various institutions in and around Coimbatore. Library assistance service, office administration, work in the Science Laboratories, Testing Instruments, Electrical and electronic servicing, Radio and T.V. Servicing, Machine-shop experience, smithy, fitting, carpentry, metallurgical engineering, foundry technology and furnace technology and maintenance, type-writing, shorthand and book-keeping etc., are some of the area of activities to which student participants, are exposed under the work experience programme of our institution.

continuing education

Opportunities are provided for continuing education in the evening time for qualifying in the PUC, BSc., AMIE and MSc (Engineering), examinations. This scheme is implemented in collaboration with the PSG College of Technology and the PSG and SONS Charities Metallurgy and Foundry Division.

adult literacy programmes

There are 9 urban and rural service centres being adopted by the National Service Scheme Unit of the PSG Arts College. Adult Literacy programmes form one of the major service activities of this unit. A number of young and elderly men and women are being given the benefit of literacy under our adult literacy programmes in the service centre. Teaching aids in the form of books, charts and graphs are being developed by our college faculty and students and are being used in the centres.

consultancy service

The Postgraduate Department of Social Work of our college is

presently coordinating with the State Department of non-formal education in preparing a syllabus to be used for conducting a non-formal education programme at Cheran Transport Corporation, Coimbatore.

—DKP Varadarajan

bikaner adult education association, bikaner

The Bikaner Adult Education Association has been active in the field of Adult Education since 1969. At present this Association is executing following projects and programmes:—

urban literacy projects

- (a) Male Literacy Centres.
- (b) Female Literacy Centres.
- (c) Craft Centres.
- (d) Vocational Training Centres.
- (e) Music & Dance Centres.

non-formal and continuing education project

- (a) Non-formal Education Centre for age group 8 to 14 years.
- (b) Continuing Education Centre.

household industries training project

- (a) Woollen Knitting Centre.
- (c) Carpet Manufacturing Centre.

Various curriculums for different target groups and according to the objectives of the different projects are being executed by Bikaner Adult Education Association in urban and rural areas of Bikaner District.

The BAEA has always been cautious, in curriculum construc-

tion, of the needs, capacity, potentiality and the time at the disposal of clients. Although curriculums and syllabi for different programmes were given final shape by the concerned project officer from time to time whenever a change was required, all the members of project staff contribute their bit of share in this process.

The curriculum and syllabi thus prepared were given to the instructors to act upon at Centres, after a short reorientation and training. The instructors were given full freedom to adjust the main characteristics of the syllabi according to the particular needs and circumstances of the participants of their centres.

This Association has published about 22 primer and follow-up books to supplement the syllabi.

Besides the above publications, a Fortnightly Wall-Newspaper 'Jhanjharko' and a monthly periodical 'Sidhshiri' (The Beginning) of and by the neo-literates are regularly published by the BAEA.

—A.K. Mathur

non-formal education programmes in assam

Adult Education in Assam is as old as 38 years. It was sponsored by the Congress Ministry in 1938 by establishing night school with the collaboration of the public. Since then, it has passed through different waves and in the year 1974, Non-formal Education got greater emphasis. But all the endeavour has been made by the Government of Assam. There are few voluntary organisations working in the field of Adult Education or Non-formal Education. The Government of Assam is having a Department of Education (General) which has Officers from State level to Block level who are looking after the Social Education

programme of which non-formal education is a part. Besides non-formal education centres, there are 1376 rural libraries, 98 community centres, 78 voluntary organisations and Mahila Samitis through which different developmental programmes have been taken up by the Social Education Department.

Non-formal Education for the age-group 6-11 was started in Assam in 1974 by establishing 500 centres in six districts in which 16,692 children were enrolled and an amount of Rs. 7,00,000 was spent for supplying reading and writing materials including an amount of Rs 50/- as remuneration of each teacher who are also matriculate unemployed youths. In 1975, another 250 centres were started by which the total enrolment of children came to 22,270.

In this non-formal education syllabus of Elementary Education is followed but the term of education is condensed to two years which are done by the elementary education in four years. Aim of such centres is to bring the children in the main stream of education. Non-school going and drop out children are enrolled in the non-formal centres and classes are held in the mornings for 3 hours during the free hours of the children who are supposed to help their parents in domestic and agricultural work. The classes are held in the existing school buildings, Namghars, masjids, libraries, churches and Mahila Samities.

Government of Assam is going to establish 300 Non-Formal Education Centres for age group 15-25 in three districts, one with Central assistance and two by the State Government. During the International Women Year there was a demand for such non-formal education centres for women and government has agreed to the proposal. By now, many centres have been established by the Mahila Samities.

Though the nomenclature is different, Government of Assam have established 100 Adult Literacy Centres for women in the tea gardens where crafts together with literacy have been taught. Arrangements have been made to establish another 100 such centres.

curriculum construction for non-formal education

A state-level seminar on social education and non-formal education was held at Gauhati from 3 to 5 September 1976 in which discussions were made at length regarding the curriculum construction for non-formal education. All were of same opinion that a separate curriculum should be formulated for the learners of non-formal education. It is not proper to follow the same syllabus and curriculum of the formal education because the aim of non-formal education is to make literates within a short period and bring them at par with others within a limited time. Therefore, the seminar recommended "a state level cell should be established for development of curriculum, preparation of reading and follow up materials". It is also under consideration of Assam Government for establishing a cell for the purpose.

All present for the Non-formal Education for 6-11 age group the curriculum of general education is followed and the books approved by the Government for the elementary education are given. It seems that 60% of the learners find difficulty in following the same books within the half time of the general students. So, it is essential that separate curriculum be developed for the Non-formal learners.

It was also recommended by the seminar that work experience should be included in the curriculum of Non-formal Education to increase the interest of the students at the same time to train up learners in some trade. The seminar also recommended that a

department should be introduced in the University of Dibrugarh and Gauhati on Non-formal Education which will give guidance in the field of non-formal education or Adult Education.

In the State of Assam for the non-formal education one year's curriculum has been formulated which will be accompanied by work-experience, that is, some training in crafts. For the women centres, sewing, knitting and weaving have already been introduced and primers published by the Department have been used. Some follow-up books are also given to the learners. But till now the follow up books in different subjects which are of interest to different categories of people have not yet been developed. Therefore, it is felt that curriculum should be developed for non-formal education for all age groups.

In Assam five districts have been covered by Farmer's Functional Literacy programme for which 300 centres have been established and 7,200 adults have been admitted.

There are 56 permanent Adult Literacy Schools in which literacy programme is carried out for adults and the schools have been constructed by the public.

In short, all the programmes in the field of Social Education are being carried out under the control and finance of State Government of Assam through Education Department and through the Social Education wing.

'Jana Siksha', a departmental journal is published for the neoliterates for the last 38 years.

—Mrs. S. Sinha

**centre for continuing/
adult education and
community services,
m.s. university of baroda**

The Centre for Continuing/
Adult Education and Community

Services at the M.S. University of Baroda has been conceived as a primary agency through which the University, inter alia, offers its educational resources to appropriate adult groups, community agencies and organisations. The Department has come into existence to make the University's resources available to persons who are not regularly enrolled as fulltime students (who are not day scholars) and whose higher educational needs are not met by educational and other social institutions. The role of the Department, as at present envisaged, will be to co-ordinate, guide, facilitate and provide leadership for educational programmes at the University level for adults. When found expedient, the Department will also take up activities of external services by way of postal courses.

In brief, the underlying objective of such an educational arm of the University is to bring Community and the University closer by providing an opportunity to the adult community to share in the benefits and dividends of its University—"its talent, research and resources". Such an approach is based on the following premises :-

(a) The University is a community of scholars as well as a social resource. It can no longer afford to remain as an ivory tower or oasis of knowledge surrounded by a vast desert of ignorance. In order to be a dynamic social institution and an effective agent of social change, it must play an active role in the social, cultural and economic life of the community surrounding it, by extending its educational resources and services, utilizing the existing resources of the community and developing new resources in collaboration with community groups and agencies.

(b) Continuing Education is based on the principle that learning

is a life-long process. It is a way of life. Learning does not cease with the attainment of degrees or diplomas. It is a misnomer to believe that a person ever becomes completely educated and can acquire all knowledge, relevant to him, in one's life span. In today's world, obsolescence of knowledge makes continuing education essential as a way of life. The more man knows—the more there is to know.

(c) The strength of democracy lies in a well-informed electorate and educated citizenry. The goals of continuing education include life-long learning opportunities for this important resource of our democracy. The education of each individual is essential, if our society is to endure. Continuing Education does not merely emphasize the public responsibility but also stresses the education of the citizen as an individual and by way of self-responsibility, self-fulfilment and self-realization.

The M.S. University of Baroda being one of the most leading and progressive educational institutions has realised the urgent need of non-formal education. In the year 1971 the University formulated a definite plan of work for the Department of Continuing/Adult Education. The U.G.C. was approached with the Plan and received the sanction of establishing the Department of Continuing/Adult Education. The U.G.C. agreed to meet the 75 per cent of the recurring and non-recurring expenditure till March 30, 1979 with the understanding that the University/State Government will take the responsibility of another 25 per cent of the expenditure. The late Vice-Chancellor, Justice N.K. Vakil has confidence of the support of the State Government because of its concern for educating the people of all classes.

The University/State Government is expected to provide only

25 per cent of the expenditure till 1979. However, later the entire responsibility has to be undertaken by the State Government as it has happened with all developable programme of the University. The Centre of Continuing/Adult Education and Community Services has been earning more than 25 per cent of the matching grant from the fees of the courses conducted so far.

The Centre has gained the experiences by educating the adult for last 4 years which indicate its confidence in taking up projects to serve the community in a big way. It may be noted that as the time goes by, the Centre will not only be able to shoulder the responsibility of 25 per cent matching grant, but, will also be able to earn higher revenues.

As far as the financial side of the maintenance of the Centre is concerned it has started generating its funds. The net income from its courses during the last 4 years has been more than one lakh. One of the form the Centre of Continuing/Adult Education and Community Services is likely to take will be the correspondence course. When the programmes comes into being, the Centre will be in a position to meet entire expenditure of 5 to 6 lakhs.

It has offered courses in industrial purchasing and material management, Marketing, Tax Management, and library science. About 180 students attended these courses in 1975-76.

It has also given summer courses in Foreign Exchange, New Mathematics for Parents and Teachers, Silk Screen Printing and Batic on Textiles. 145 students participated in these courses during the current year.

—Dr. (Miss) M. Chakravorty

new office-bearers of the indian adult education association

associate secretaries

1. Shri L. Vedapuri
5 Radhakrishnan St.,
T. Nagar, Madras.
2. Shri P.N. Tripathi
Gen. Secy.
U.P. Adult Education Association
Literacy Centre, Doharigaht
Distt. Azamgarh.
3. Smt. S. Sinha
State Social Education officer,
Govt. of Assam,
Kahilipaa, Distt. Dispur, Assam.
4. Shri B.R. Vyas
Dy. Director of Education
4 AEC Flat, Rajpur Road,
Delhi.
5. Shri C.R. Bhatt
Gujarat State Social Education
Committee, Surat.

members

1. Shri K.M. Jaisani
Director, Lok Shikshan Vibhag
Rajasthan Vidyapeeth, Udaipur.
2. Dr. (Smt.) Amrit Kaur
Deptt. of Community Service
Punjabi University, Patiala.
3. Shri K. Jamir
Special Officer on Adult Education
Directorate of Education,
Govt. of Nagaland,
Kohima.
4. Shri I.B. Misra
Plot 18, Bapunagar,
Bhubaneswar.
5. Shri Muni Deo Tyagi
Dy. Ganj
Moradabad.
6. Shri N.N. Kallannavar
28 Chanakyapuri Mill Road,
Hubli-20 (Karnataka).
7. Shri K.C. Choudhary
Secretary,
Madhya Pradesh Adult
Education Association
1 New Harijan Colony,
Shahjahanbad, Bhopal.
8. Dr. (Smt.) S.B. Nayar
Asstt. Director
Deptt. of Adult Education
Calicut University, Calicut.

president

Dr. M.S. Adiseshiah
Vice-Chancellor
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2. Shri D. Kariappa Gowda
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3. Dr. Amrik Singh
Secretary
Association of Indian Universities
Rouse Avenue, New Delhi-2.
4. Smt. C.K. Dandiya
Deptt. of NSS and Adult
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Rajasthan University, Jaipur.

5. Dr. V.L.N. Reddy
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Deptt. of Continuing/Adult Educa-
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6. Shri S.N. Maitra
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7. Shri G.K. Gaokar
Social Education Officer
Bombay City Social Education
Committee, Samaj Shikshan
Mandir, Adarshnagar, Worli,
Bombay.

treasurer

Shri J.P. Naik
Member-Secretary
Indian Council of Social
Science Research
HPA Hostel Block,
Indraprastha Marg, New Delhi.

hony. general secretary

Shri S.C. Dutta
Vice-President, Delhi Adult
Education Association
X-41 Green Park
New Delhi-110016.

planning meet on non-formal education in integrated rural development programme

The Planning Meeting on establishing the framework for non-formal education in the programme Integrated Rural Development was held on December 10, 1976, starting at the Ministry of Finance and continuing in the headquarters of the Association.

3. state plans : Preparation of Integrated Rural Development Programme in States :—

kerala

In the district of Cannanore—Taliparamba has been chosen as the location for the science and

2. At the Ministry of Finance Meeting the following were present :

1. Shri C. Subramaniam
(Chairman)

Minister of Finance
New Delhi.

2. Dr. I.E. Soares
Officer on Special Duty
Indian Council of Agricultural
Research, New Delhi.

Kerala

3. Shri T. P. Bala Gopalan
Asstt. Development Commissioner
Trivandrum.

4. Shri Kunji Koya
Distt. Collector
Cannanore.

5. Dr. (Smt.) S. B. Nayar
(Project Coordinator)
Asstt. Director, Deptt. of
Adult Education
University of Calicut, Calicut

Tamil Nadu

6. Shri K. Venkatesan
Secretary, Deptt. of Agriculture,
Madras.

7. Shri P. V. Venkatkrishnan
Distt. Collector,
Dharmapuri.

8. Shri C. V. Sethunathan
Technical Officer,
and Coordinator, N.S.S.,
I.I.T., Madras.

9. Shri A. Nagarajan
(Project Coordinator)
Principal,
Govt. Arts College, Krishnagiri,.

Uttar Pradesh

10. Shri L. C. Gupta
Dy. Commissioner, Tehri Garhwal.

11. Shri R. Ramani

Dy. Secretary
Agriculture
Lucknow.

12. Shri Anis Ansari
Coordinator D.P.A.P., Mirzapur.

13. Shri P. N. Tripathi
(Project Coordinator)
Gen. Secy., U.P. Adult Education
Association,
Literacy Centre, Doharigaht,
Azamgarh.

Assam

14. Shri Ashok Saikia
Dy. Secretary
Agriculture
Dispur, Assam.

Indian Adult Education Association

15. Dr. M. S. Adishesiah
President

16. Shri V. S. Mathur
Vice-President

17. Dr. Amrik Singh
Vice-President

18. Shri S. C. Dutta
Hony. General Secretary

19. Dr. T. A. Koshy
Member

20. Shri J. Mallikarjun
Programme Officer

21. Shri J.L. Sachdeva
Documentation Officer

technology complex. The land is ready. Inventories have been prepared and are under study by the Union authorities. Clearance from these authorities are awaited for starting work.

The workshop for non-formal education in this programme is under preparation, under the leadership of the University of Calicut.

tamil nadu

In the Dharmapuri District, Nagamangalam in the Allapatti Block has been chosen and land prepared for the establishment of the science and technology complex. In the Nagamangalam village, there are fifteen thousand people of whom ten thousand are below 50 years of age. An adult education survey has been made which shows that this group is illiterate. A tentative plan for adult education in this village involves making 10,000 persons literate in three years at a cost of Rs. one lac. What is urgently needed to start the Integrated Rural Development programme is clearance from the centre. Plans for the educational workshop in Dharmapuri have been framed for discussion and approval.

uttar pradesh

Mirzapur and Tehri Garhwal have been chosen as the districts for the Integrated Rural Development programme. In Mirzapur district, Pokhal has been chosen as the location for the science and technology complex. The G.B. Pant University has started survey work in Tehri Garhwal. The population of Tehri Garhwal is four lacs and preparation for the programme is to be expedited.

The educational workshop is being prepared and some of the educational needs identified in Tehri Garhwal are soil erosion, shift cultivation, marketing needs, horticulture, water resources and technical, managerial and entrepreneurial disabilities.

assam

Kamrup is the district for the Integrated Rural Development programme. Work has to be

planned and surveys started for this programme. Central assistance has been requested in preparing this programme. The plan for an educational workshop was noted with interest and preparations for it would be undertaken soon.

Shri V.S. Mathur described the aims and objectives of the "Organisation of the Rural Poor" whose purpose is to assist in the implementation of the Government's many sided rural development programme and organise the people in the area to ensure that the benefits accrue to them. The organisation covers 23 villages in Ghazipur district of Uttar Pradesh to which on the request of the Government 10 more villages have been added. The membership of the organisation is over 1400 of whom 60% belong to the class of the rural poor. Each member pays a subscription of Rs. 6/- per year.

Dr. Adiseshiah explained the purpose of the meeting was to review the state of preparation of plans for the programme of Integrated Rural Development in the four selected States and to establish a programme of non-formal education within the Integrated Rural Development framework. The reports presented show the need for decentralization of programme responsibilities and delegation of power to the local state and district authorities, using as the technical agent, the consortium of engineering and scientific faculties, colleges and national laboratories in the state headed by the state agricultural university which has all the experts necessary for the programme.

Secondly, there is need for speeding up the planning and operation of the programme for which the lead time should be reduced to one year. Thirdly, there is demonstrated possibilities of fruitful relations between governmental agencies on the one hand and voluntary organisations like the Indian Adult Education Association which has called this meeting particularly in regard to

undertaking the difficult but necessary socio-economic service in each of the selected areas and providing the non-formal education input for the programme of Integrated Rural Development on the other.

Dr. Soares stated that the union authorities are in the process of clearing the state plans and proposals and had obtained the technical support of the "Indian Council of Social Science Research" for undertaking the socio-economic survey in each area which had not been specifically provided for in the original plans. A start on such a survey has been made in the selected district in Maharashtra.

Shri C. Subramaniam, Minister of Finance, expressed his satisfaction at the wide support and response that the programme has received from the academic and scientific community. The programme philosophy is to address itself to poverty in the backward districts of the country. Some of the districts are registering agricultural growth @ 7% to 11% per annum. 25% of the districts have had a negative growth rate in agriculture while 13% of other districts show a growth rate of less than 1%. The reason for 38% of our districts (over 100 districts) showing less than 1% growth in agriculture because, our approach to Rural Development has been a global approach in the provision of irrigation, fertilizers, seeds etc, whereas what is needed is to tailor this programme to specific local factors, specific local maladies for which local remedies must be devised. In this new programme there is no uniformity and no identity of solutions. It begins with surveying of resources—natural, human and institutional. The aim is to improve increase in productivity by deploying science and technology in an integrated manner to local problems. Science and technology has been used in industrialization successfully. The large industries that have been created with its help are in many cases surrounded by poverty

stricken people. In this new approach of Rural Development, the local people have to be associated and have to be the major actors. This is where Adult Education in relation to the local problems comes in. Adult Education has to be specific to each area of problems of agriculture, small industry, infra-structure etc. It has to generate new skills, new objectives and new knowledge. This is no easy task, it will require the best of the country for its possible impact and it has to be undertaken step by step starting now. Adult Education has an important and crucial role in this programme.

Dr. Adiseshiah, on behalf of the Association and all the Government representatives present, expressed the general feeling of heartfelt thanks to the Minister who in spite of his ill-health decided to keep his engagement at this meeting and provided its participants with the leadership and guidance that they had requested for.

4. At the Association headquarters, the detailed proposal for the four workshops on non-formal education in Integrated Rural Development were reviewed and the following decisions made :

(i) The purpose of the four workshops is to understand in detail the programme of Integrated Rural Development in the selected district and establish the non-formal education support for its realization.

(ii) The programme of each workshop will be concentrated on the major facets of the programme of Integrated Rural Development in the selected districts and will result in a three year plan of non-formal education in the district to start the programme.

The tentative programme for each workshop was established as follows :

1. kerala

- (i) Integrated Rural Development in Cannanore—a

detailed discussion of the plan and its component as the starting point of the workshop.

- (ii) Modernization of agriculture ;
- (iii) Artisans and rural industries ;
- (iv) Youth Employment ;
- (v) Rural Panchayats ;
- (vi) Three year plan.

2. tamil nadu :

- (i) Integrated Rural Development in Dharmapuri ;
- (ii) Framework of socio-economic survey ;
- (iii) Problem of farmers ;
- (iv) Small industries and artisans ;
- (v) Infra-structure-power irrigation, roads etc.,
- (vi) Three year plan.

3. uttar pradesh

- (i) Integrated Rural Development in Tehri Garhwal ;
- (ii) Irrigation and Water Resources ;
- (iii) Horticulture ;
- (iv) Communication Problems ;
- (v) Organisation of the poor ;
- (vi) Three year plan.

4. assam

- (i) Integrated Rural Development in Kamrup ;
- (ii) Role of Adult Education Association in the programme ;
- (iii) Agricultural problems ;
- (iv) Small industries and cottage industries ;
- (v) Women and youth ;
- (vi) Three year plan.

5. dates

The Tamil Nadu Workshop will be from February 4 to 6, 1977. The Uttar Pradesh Workshop will be from 11 to 13 February, 1977 ; the Assam Workshop from 6 to 8 March,

1977 and the Kerala Workshop from 8 to 10 April, 1977.

Each workshop will have 25 participants of whom 15 will be scientists, engineers, agronomists, economists, irrigation engineers and 10 will be educators, sociologists and communication specialists.

15 of the participants will be chosen by the headquarters secretariat and 10 by the State Co-ordinators who will be in touch with headquarters to be sure that the final composition of the workshop corresponds to the 15 scientists, engineers etc., and 10 educators etc.

There will be one paper for each of the themes written by a person chosen by the Project Coordinator.

The workshop will not have lectures and will work through the discussion method.

Its main product will be a three year plan for the non-formal education in the selected states.

All those attending the workshop will have to stay for the full three days.

6. A tentative list of some 50 scientists, engineers, educators etc. was established for use by the headquarters secretariat in extending invitations for that part of each workshop for which it will be responsible.

7. Each workshop will work on a budget of Rs. 20,000/- of which 5,000/- would be contributed from the local associations. Other 75% will be provided by the Association by requesting the Ministry of Education for the subsidy. The budget will be split between Rs. 5,000/- for food, local transport and secretarial assistance and Rs. 15,000/- for travel costs. Participants can be provided first-class railway or air travel in special cases.

unesco is thirty years old

Amadou-Mahtar M' Bow*

In this year that marks the thirtieth anniversary of Unesco it should be recalled, firstly, that the Organization which was founded in the aftermath of a long and terrible war, owes its existence to the conviction that peace, if it is to be enduring, must be built up as a living reality in the minds of men. The task that has been laid upon it is, then, to contribute to understanding among peoples and respect for human rights through international co-operation in the spheres of education, science and culture.

This means that, since its foundation, Unesco's action has been inseparable from the major changes that have left their imprint on the world and that the Organization, due to the very nature of the mission with which it has been entrusted, has striven to reflect, through its activities, the successive demands with which international co-operation has been faced.

Unesco, an intergovernmental organization founded by the twenty States that adopted its Constitution in November 1946, has since that date seen its membership steadily increasing. This resolve of States—and particularly of those that have gained

or recovered their independence after long years and sometimes centuries of colonial domination—to evidence by the accession to Unesco the fullness of their participation in the life of the international community, is matched by the concern of the Organization to adapt itself to the new needs and aspirations of the peoples of the world. Thus, loyal, to the intentions of its founders, Unesco has constantly broadened the scope of its action which is, today, that of an organization comprising 137 States, or, in other words, a virtually universal institution.

Consideration of problems from a global standpoint and in their widest sense is, moreover, consonant with Unesco's vocation: to its *de facto* universality stemming from its membership which represents virtually the whole of mankind and a *de jure* universality deriving from its sphere of competence, must be added the fact that there is no human being who is not involved in education and that all world problems are, in one way or another, concerned with aspects of science or of culture. Furthermore the ethical purpose of the action of Unesco, whose task it is to promote human rights in the fields of its competence, invests

* Director-General, UNESCO, Paris.

it, *vis-a-vis* all peoples everywhere, with a moral authority making it, within the United Nations system, in some sort the conscience of the international community. In this respect, the Organization has succeeded in bringing about in many cases the unanimous agreement of the said community regarding principles which have accordingly been established as standards, and has contributed to the formulation of a universally accepted ethic.

It is also in the ambit of Unesco that another form of universality is asserting itself: that of cultural values with their specific individuality. Unesco's action has given a practical significance to the feeling that all cultures are equal in dignity and therefore deserving of consideration, and that cultural works—bequeathed by a particular human group—are, in everything that is noblest about them, the common heritage of mankind. It is in this way that the Organization has succeeded in arousing the unity of purpose of the international community to ensure the safeguarding, through projects that are often gigantic in scope, of threatened monuments which form part of the world's cultural heritage. This action, in which the most spectacular operations have taken place at Abu Simbel and Philae, in Upper Egypt, is being continued in Venice, Italy and in Borobudur, Indonesia, and in many other places in the world; it will be intensified during the next six-year period.

In this thirtieth anniversary year, it seems clearer than ever that Unesco's task is to contribute not only to increasing and disseminating knowledge and fostering progress in the fields of its competence, but, in addition and more especially, to instil in the deepest recesses of individual and national awareness, a spirit of justice and mutual tolerance and of fellow-feeling that will enable the future to be constructed as a common venture. It is this patient and arduous action,

that the Organization is striving to promote throughout the world, which will ultimately decide whether mankind is to turn towards progress or regression, towards freedom or bondage, towards peace or war.

It has to be admitted, alas, that there are still many obstacles on the road to agreement between all nations and to the sharing of the fruits of progress among all peoples and among the citizens of each country. Despite the efforts made since the end of the Second World War, armed conflict, under whatever name, has not ceased for a single day. Despite the progress made in decolonization, there are peoples still living under domination, and some of them are victims of racism and of the horror that is apartheid. Despite determined efforts to develop the economy and the resulting spectacular economic expansion achieved in some countries, hundreds of millions of human beings still lead a precarious existence and are the victims of hunger and malnutrition, or of diseases which could be cured, but are not. Despite the sacrifices made in order to develop education, hundreds of millions of men and even more women can neither read nor write, and therefore cannot live their lives to the full. When one remembers, moreover, that vast financial, scientific and human resources are still being put to destructive uses, the future may, in many respects, appear dark indeed.

And yet, the greater the misunderstandings, the clashes of interests and the antagonisms, the greater is the need to find an antidote by patiently seeking the paths of justice, renewing our efforts towards concerted planning, and appealing to the sense of human solidarity—in a word, through co-operation. In particular, both the most elementary notions of justice and the common interest of humanity, considered in relation to its long-term

future, cry out for action against the growing inequalities which, within individual countries as well as on a world scale, are a permanent threat to peace—that peace which, in the words of the Constitution of Unesco, must be “founded...upon the intellectual and moral solidarity of mankind”.

It is, therefore, vital that the community of nations should forthwith devote as much effort to achieving economic equality as it has done in past to the task of meeting the aspirations of peoples for political equality. It should at the same time tackle other inequalities, which arise from the first two and tend to perpetuate them: inequalities relating to those essential rights of both societies and individuals—the rights of access to education, science, culture and information.

It was these considerations, as you know, which prompted the General Assembly of the United Nations, at its Sixth Special Session, in 1974, to proclaim the establishment of a new international economic order which would replace the present system of multiple dependencies by interdependence based on free and equal participation by all States in the attainment of a common goal.

Unesco intends to participate with all its strength in this tremendous enterprise, within its terms of reference and despite the limited material means at its disposal, by playing its rightful part of catalyst of the work of the international community so that coherent international action, based on respect for the cultural individuality of each people, for the sovereignty of each State and for the social and political system chosen by each nation may help to put an end to the poverty still afflicting so many people, and at last make it possible to transcend the discordant forces in the world and to promote real solidarity, freely chosen and wholeheartedly accepted by all.

non-formal education in integrated rural development: the programme for 1977

Following the work of member associations in defining and applying the concept of non-formal education to our urban and rural conditions in 1975, and in developing non-formal education curricula for various client groups 6-14, 15-25, women, fishermen, rural poor, urban slums etc., the General Body of the Association has decided to call on its members in 1977 to continue and intensify their programme activities by inserting and integrating a non-formal education concept component in the National Integrated Rural Development Programme that has just been launched in every State.

2. The programme calls attention to the co-existence on the one hand of low incomes, low productivity, massive unemployment and underdevelopment in our rural areas where 80 per cent of our people live, (recalling Gandhiji's words, India lives in her villages) and of untapped, unexplored and unused natural, material and human resources in the same rural areas on the other hand. It points to the integrated use of Science and Technology as the major instrument to harness rural and national resources as a means for overcoming rural poverty, increasing the earning capacity of the rural family and of improving the quality of rural life. To start with, a sum of

Rs. 13 crores has been allotted for the balance of the Fifth Plan to launch this programme, under which one backward district has been chosen in each State, integrated scientific and engineering survey of the resources and feasibilities undertaken and on that basis a large scientific and technological complex established in one of the village in the allotted district in each of our States.

3. The entry point for education both formal and non-formal education particularly non-formal into this programme is its recognition of the fact of unused (and misused) human resources as being a central factor accounting for rural poverty and its decision to mobilise these human resources for combatting such poverty and promoting rural development.

4. Member Associations are invited to develop non-formal education programmes in the selected district in each State, constructing curricula and using them in a massive educational effort in relation to such groups as :—

- a) farmers and the use of water and the new technological input being made available to them;
- b) the artisans and the re-employment and marketing problem that they face;
- c) the landless agricultural labourers and their seasonal unemployment and low wage conditions;
- d) the unemployed and under-employed youth in the age-group 15-25;
- e) the women with their low literacy levels and the upgrading programmes for their home crafts;
- f) the village leaders in the Panchayat Samitis, the cooperative societies, the rural

banks, land development committees etc., and their new roles in the programme;

- g) the scientists and technologists, engineers, hydrologists, administrators in regard to understanding the role of non-formal education in their technical area ; and
- h) the social structures in the rural areas which are in need of recasting.

Member Associations may also as a second priority, develop non-formal education programmes in rural areas other than in the selected district in each State where science and technology is being used to achieve a breakthrough in rural poverty.

5. The Association is organising within the context of this programme, four national workshops in Assam, Kerala, Tamil Nadu and Uttar Pradesh for planning and launching a non-formal education component in the District selected in each of these States for Integrated Rural Development. Member Associations are invited to study the monthly news bulletin and journal of the Association which will report on the execution of these four national projects.

6. The 1977 Annual Conference's theme will be "Non-formal Education in Integrated Rural Development". Member Associations are invited to report their plans activities and their programmes twice; by March 31 and September 30. Reports should be sent to the General Secretary on these dates. The March Reports will be reviewed by the Executive Committee, reported in the Association's publications and comments and suggestions forwarded to the reporting associations. The September reports will be reproduced and presented for information and discussion at the 30th Annual Conference of the Association in October 1977, to be held in Udaipur, Rajasthan.

from our correspondents

jaipur

complete eradication of illiteracy by 1978

The University of Rajasthan, Jaipur, has launched a mass Literacy Campaign under the National Service Scheme (NSS) Programme with a view to eradicating illiteracy from the city of Jaipur by the end of 1978.

The campaign was begun on January 26, 1976 by starting 11 literacy centres and at present nearly 350 centres are functioning which include about 150 centres for women. About 40,000 persons have become literate.

rehabilitation for physically handicapped persons

The Mahavir Nirvan Samiti at Jaipur has started a Rehabilitation cum-Research Centre where artificial limbs particularly Foot are made for the physically handicapped persons. This Centre is run on philanthropic consideration and is attached to the Sawai Mansingh Hospital, Jaipur. The work of rehabilitation is executed under the professional guidance of eminent orthopaedic Surgeon Dr. P. K. Seth and Dr. Subash Kasliwal. So long as the patient stays in the hospital, he is provided free boarding and lodging and when treated he is given return fare. Any person who is in need of this artificial limb may kindly be advised to contact the Mahavir Nirvan Samiti Rehabilitation Centre, S.M.S. Hospital, Jaipur.

pune

indian institute of education

The Indian Institute of Education established in Bombay in

1948 has now shifted to Pune with a centre functioning in Bombay.

The Institute has four divisions (1) Educational Philosophy (2) Educational Innovations and Non-formal education (3) Comparative Education and (4) Educational Planning and Administration.

It has two service divisions viz., Consultancy and Training and Publications.

The Institute proposes to establish Maharashtra State Resource Centre for Non-formal Education and will organise State and Regional Seminars on Non-formal Education from January to April, 1977.

Further information: Dr. Chitra Naik, Director, Indian Institute of Education, 49/A/23 Erandwane, Pune 411004.

new delhi

continuing education seminars

The Indian University Association for Continuing Education organised the following National Seminars in October-November this year.

national seminar on correspondence education

The IUACE, in collaboration with the Directorate of Correspondence Courses, Punjabi University, Patiala, organised a Seminar on Correspondence Education in Patiala from Oct. 4-6, 1976. Dr. Bakhshish Singh, Director of Correspondence Courses of Punjabi University, was the Director of the Seminar. 30 people from 18 universities attended the Seminar.

It was inaugurated by Mrs. I.K. Sandhu, Vice-Chancellor of Punjabi University and the Key-note address was delivered by Dr. Amrik Singh, Secretary, Association of Indian Universities and the IUACE.

The Seminar studied the present structure of Correspondence

Courses, problems and obstacles faced by the Directorates/institutes of Correspondence Courses, staffing pattern, finances, coordination with teaching departments, future set-ups and the possibilities of extension of facilities to post-graduate level etc.

The Seminar recommended among others that periodical review of courses should be made; correspondence courses on a broad-base including job-oriented and inter-disciplinary should be started and evaluation and statistical cells should be established.

national seminar on continuing education as community service

The Indian University Association for Continuing Education in collaboration with the S.N.D.T. Women's University, organised a National Seminar on "Community Service as Continuing Education" in Bombay from November 8-10, 1976. 32 persons from various colleges of the country attended the Seminar.

Dr (Mrs) Madhuri R. Shah, Vice-Chancellor, S.N.D.T. Women's University, inaugurated the Seminar. She said that education should have three major functions viz., (a) working with data, (b) working with people, and (c) remedial teaching.

The key-note address was delivered by Dr. Ravi Mathai, former Director of Indian Institute of Management, Ahmedabad. Mrs. K.H. Bhansali, Registrar of the S.N.D.T. Women's University was the Director of the Seminar.

The Seminar studied the ways and means to make educational system more practical, to make it instrumental in continuation of citizen's education and the role of N.S.S. in continuing education.

The Seminar recommended among others that college teachers and others should be reoriented in respect of continuing education.

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5. Adult & Community Education : An Indian Experiment—S.R. Mohsini, 1973	Rs. 10.00
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6. Adult Education in India—A Book of Readings	
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9. Adult Education in the Seventies, 1970	Rs. 5.00
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		रु. पै
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